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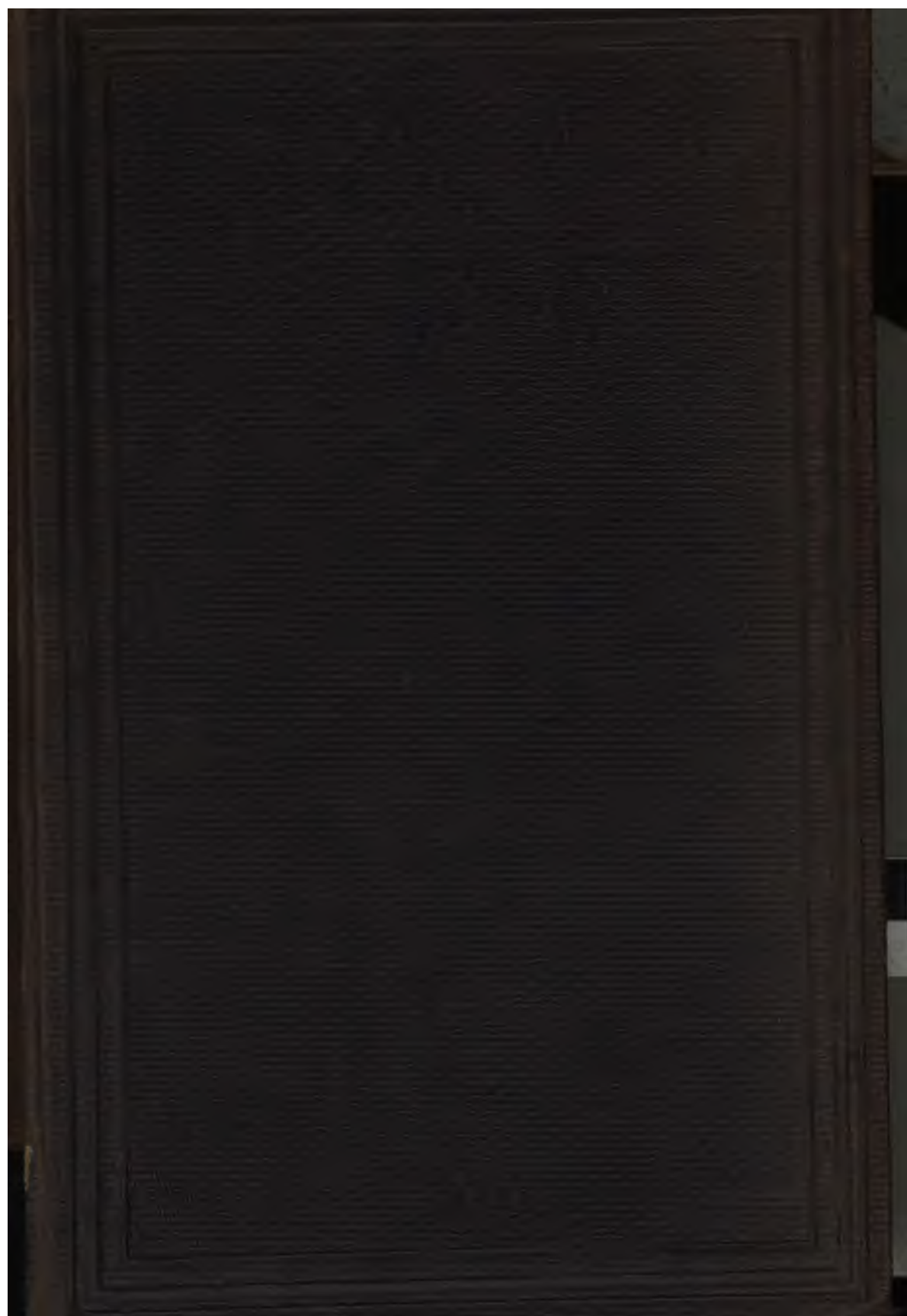
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A COMMENTARY
ON
THE ACTS OF THE APOSTLES.

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COMMENTARY ON

THE ACTS OF THE APOSTLES.

CHAPTER XIII.

EMPEROR OF ROME,	CLAUDIUS.
PROCURATOR OF JUDÆA,	CUSPIUS FADUS.
HIGH PRIEST,	ELIONEUS.

THE second part of *the Acts of the Apostles* commences at this point. Up to this date St. Luke has given an account of the growth of the Christian Church among the people of Judæa and Galilee and Samaria, the Jews and Hellenists, and has briefly noticed the labours of St. Peter, St. John, St. Philip, and St. Stephen. From this point, however, he confines his attention to the labours of St. Paul, whose companion he was during the greater portion of his missionary journeys, and relates the events of which he was an eye-witness, or those of which he knew the full particulars from his close intercourse with St. Paul. From the toils and success of this, the great Apostle of the Gentiles, we may gain some idea of the work of the other Apostles, since though their labours may have been less *abundant*, yet 2 Cor. xi. 23. they were of the same kind as his, inasmuch as they had the same message to deliver, were the Apostles sent forth by the same Lord, and were strengthened by the same Holy Spirit who enabled St. Paul to perform such mighty works. Ferus. In this and the next chapter we have the account of St. Paul's first missionary journey. Hitherto the preaching of the gospel beyond the frontiers of Palestine had been, as it were, accidental and irregular; now, however, commenced the systematic movement for extending Christianity among Humphry. the Gentiles.

Acts xi. 22—
27; xiv. 26;
xv. 35.
Rom. xvi. 21.

(1) *Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.*

Acts xi. 26.

Lyra.
Gangwas.

Hackett.

Novarinus.

Joel ii. 28:
Acts ii. 17.

1 Cor. xiv. 39.
Corn. & Lap.

Acts xi. 27,
28.

As Antioch was the third city in the Roman Empire, and contained a large Jewish population with many synagogues,¹ so the Christian Church appears, from the number of its teachers, *certain* of whom are here named, to have been more fully organized in this city than in smaller places. Here was its chief point of contact with a large Gentile population, and in this city the believers in Christ were first *called* by the name of *Christians*. These ministers are distinguished as *prophets and teachers*. *Prophets*, that is, the preachers and evangelizers of the heathen; *teachers*, the expounders of Holy Scripture, the catechizers of the new converts. All *prophets*, indeed, were teachers, but all *teachers* were not prophets. The first is a specific, the latter a generic name. The *prophets* were—

(1) The preachers of the Church, those whose duty it was to declare the gospel message to man.

(2) They had also the gift of prophesying future events, as had been predicted in the Old Testament Scriptures, *I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy*. In which sense St. Paul seems to speak when he exhorts the Corinthians to *covet to prophesy and forbid not to speak with tongues*. Accordingly we read that a short time before there had come *prophets from Jerusalem to Antioch*, and that *one of them named Ajabus* had predicted that *there should be great dearth throughout all the world*.²

¹ See Note A at the end of this chapter.

² "The word *προφήτης*, a *prophet*, in the Old Testament, signifies not only him that foretelleth future events, but all those who make known the will of God to those that knew it not. A peculiar importance, it seems, it hath in the Church of Christ under the New Testament, differing from *Apostles* on the one side and *Evangelists* on the other, as may appear 1 Cor. xii. 28 and Eph. iv. 11. The *Apostles* were those peculiar persons who were by Christ designed to that office, his *missi* or messengers, with commission immedi-

ately from Him; such were the Twelve, and, extraordinarily called, St. Paul also. The *Evangelists* were those which were sent by the Apostles whither they could not go themselves, and the diocese that belonged to these was the whole world, or those special parts of it which the Apostles had allotted to one another. Besides these, the *Prophets* were those that in particular churches ruled and taught as bishops, *διδάσκαλοι* or *ποιμῆνες*, and over and above had that special *χρίσμα* of expounding Moses and the *Prophets*, and demonstrating out of them the truth of the Christian religion."—*Hammond* on Acts xv. 32.

Among these *prophets and teachers* were Barnabas, who up to this time seems to have been more distinguished in the Church than his companion St. Paul, who afterwards so greatly surpassed him in his labours, that the order of their names is reversed, the Barnabas and Saul of the first days of the Church becoming Paul and Barnabas from the date of this their first missionary journey. The other three, whether named as those who ordained Barnabas and Saul for this work or not, are *Simeon called Niger*, his cognomen being, perhaps, added to distinguish him from others of that name, and especially from his namesake Simon Peter, *Lucius of Cyrene*, one of those who upon the persecution that arose about Stephen had travelled as far as Antioch . . . preaching the word,¹ and *Manaen*, which had been brought up with Herod Antipas, the Tetrarch. Of these three we have no other notice, unless, indeed, which is very doubtful, the Lucius here named is the same person commended by St. Paul to the Church at Rome as one of his *kinsmen*. They were but God's instruments in the sending forth of the great Apostle, who was chosen for this work *not of men, neither by man, but by Jesus Christ*.

Lyra.

Acts xi. 19, 20.

Rom. xvi. 21.

Gal. i. 1.
Chrysostom.

Of *Manaen* it is said that he was brought up with Herod. This has usually been interpreted to mean that he was his foster-brother, and the Vulgate translates the Greek *σύντροφος* by *colactaneus*, as fed from the same breast. It is, however, not necessary that we should restrict the word to this meaning; all that is necessarily implied is that Manaen and Herod were brought up together, the former being selected to be the companion of the young prince in his studies and amusements.² In the same household Joanna, the wife of Chuza

¹ Some have supposed that this Lucius was the same as the Evangelist who accompanied St. Paul in his subsequent missionary journeys. This is, however, now generally rejected, chiefly on the ground that Lucas is the contracted form not of Lucius, but of Lucanus. The other opinion is not, however, without plausible grounds of support, and is favoured by the way in which the writer of the Acts so frequently introduces the name of Cyrene, as though it possessed some special interest with him. See a note on *Lucius* with reference to this question in *Lewin's Life of St. Paul*, vol. i. p. 113 (2nd edition). There are no sufficient reasons either to assert or to deny that this disciple is the same commended by St. Paul to the brethren at Rome (Rom. xvi. 21), since the name is a common one.

² *Manaen, who was brought up with Herod*. "There are two views as to the meaning of *σύντροφος*. One that it means *comrade*, one brought up or educated with another. It was common for persons of rank to associate other children with their own in their amusements and studies, to excite them to greater emulation. Josephus, Plutarch, Polybius, and others speak of this practice. The usual opinion, however, is that it means, as the Vulgate renders it, *colactaneus*, nourished at the same breast, a foster-brother. According to this view the mother of Manaen was Herod's nurse."—*Hackett*. The name is Hebrew מנאנא translated by the Septuagint *Mavanu* (2 Kings xv. 14, 16), and by Josephus *Mavanuoc* (Ant., xv. 10, 5). See Kuinoel in loco.—*Lewin*. "There is an account in Josephus of

the steward, was, as St. Luke elsewhere noted, a believer in Christ and an attendant on Him during His earthly ministry.

Thus early had the word of God been known and its power acknowledged in a royal court. God indeed has had from the first those in all ranks who served Him. Thus Moses, though brought up in the court of Pharaoh, preferred *affliction with the people of God* to the favour of the king of Egypt. Thus Obadiah in the court of Ahab *feared the Lord greatly* even whilst his master was persecuting God's prophets. In the palace of Nebuchadnezzar Daniel worshipped God, and in the *household* of Nero at Rome were found His *saints*, as here we find one *brought up with Herod* amongst the first *prophets and teachers* of the Church. And yet there is one other lesson to be derived from the fact that Manaen and Herod were brought up together. As now, so has it ever been, those with the same opportunities and the same teaching make a different use of these advantages. Manaen numbered amongst the saints of God, and chosen to be one of the first ministers of His Church; Herod known for his lust and cruelty, and remembered for the murder of the Baptist and his part in the sufferings of Christ. Thus is the truth of Christ's words manifested¹—*Two men shall be in the field, the one shall be taken and the other left.*

Num. viii. 14.
Matt. ix. 38.
Acts ix. 15;
xiv. 26;
xxii. 21.
Rom. i. 1; x.
15.
Gal. i. 15; ii.
9.
Eph. iii. 7, 8.
1 Tim. ii. 7.
2 Tim. i. 11.
Heb. v. 4.

(2) *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me² Barnabas and Saul for the work whereunto I have called them.*

As they ministered to the Lord, not only in all good works, in the observance of the commandments and precepts of God, especially in the duty of converting others from sin, but

one Manaen, an Essene, who foretold concerning Herod the Great that he should be a king, whilst he was yet a boy at school: and when it actually came to pass that he was king, being sent for by Herod and asked how long he should reign, whether ten years? he answered, Yes. Twenty years? Yes; thirty years. Upon which Herod gave him his right hand, and from that time held in great esteem such who were of the sect of the Essenes. Abr. Zachutus, a Jewish writer, says that this Manaen was vice-president of the Sanhedrim under Hillel, and that Shammai succeeded him. It is very probable that a son of this Manaen, or some nephew, was educated in the family of

Herod the Great."—*Biscoe*.

¹ "Quid referebat ad illustres prophetæ, atque doctoris Manahen commendationem, quod regis Herodis col-lactaneus diceretur? Innuere sacer scriptor voluit, evenire non rarò ut eodem lacte duo nutriti dispares habebant mores: sic eodem Christi lacte fideles in Eucharistiæ sacramento pas-cuntur; qui tamen diversi inter se moribus sunt; alii in Dei obsequio ferventes; alii desides, tepidique."—*Novarinus*.

² "Ἀφορίσαστε δὴ μοι. Separato now to me—"δὴ indicates an act to be executed without delay."—*Webster's Syntax of N. Test.*, ch. viii., who cites this passage as an instance. See *Valck.*

also in the solemn stated acts of Divine worship, especially in preaching the gospel,¹ a work not restricted to public prayers and preaching, but including all the duties of the Christian ministry. It is not said how they ministered, but in saying that those who ministered were *prophets and teachers* it implies that they ministered by the performance of such duties.

They ministered (λειτουργούντων); later in the history of the Church the word came to be commonly applied to the priestly office in the Holy Communion. At this time, however, it was not so limited: thus angels are spoken of as *ministering spirits* (λειτουργικὰ πνεύματα), and the same word is used of the office of the civil magistrates, who are *God's ministers* (λειτουργοὶ θεοῦ). Accordingly in the Vulgate the word is here rendered by *ministrantibus*.² Whilst engaged in this ministry, and fasting, it may be, to obtain from God a supply of ministers for His Church, the message came from the Holy Ghost, in some way, we know not how, yet so as to be known by the Church; by internal inspiration, by the voice of one of the teachers, or by an angel.

The Holy Ghost said, Separate Me. We have here the distinct personality and Godhead of the Holy Ghost asserted. He it was who had called them to be His ministers, to be chosen vessels separated to His use. *Separate Me*, set apart from all common use and worldly duties; separate as the *firstlings* of animals were commanded to be set apart for the Lord's use; as the first-fruits were directed to be set aside and offered in the temple; and as the Levites were set apart to be offered up, *an offering unto the Lord*.

As the rest of the Apostles, when sent forth by Christ to preach to the Jews, were sent forth by *two and two*, and as the seventy also were in like manner sent forth *two and two*, before the face of Christ, so now, when the mission to the Gentiles was about to commence, the Holy Ghost directs that two should be selected and sent forth for that work. This seems to have been the rule observed by the Apostles. Thus Peter and John had been already sent to Samaria. When Paul and Barnabas departed asunder for separate fields of labour, each of them associated to himself a fellow-labourer; and when St. Paul sent into Macedonia *two of them that ministered unto him, Timotheus and Erastus*, he seems to

Lyra.
Dion. Carth.
Chrysostom.
Eusebius
Vatablus.

Cajetan.

Humphry.

Heb. i. 14.

Rom. xiii. 6.

Tillemont.

Dion. Carth.

Chrysostom.

Calmet.

Exod. xiii. 12.

Numb. viii. 14.

Mark vi. 7.

Luke x. 1.

Acts viii. 14.

Acts xv. 39, 40.

¹ "τί ἐστι λειτουργούντων; Κηρυττόντων."—S. Chrysostom.

² "Verbum quo Lucas utitur, λειτουργούντων αὐτῶν, non solum sacrificare significat, sed et alia quoque munera obire; ut ad Rom. xv. 16. Paulus se vocat Evangelii λειτουργόν; et

2 Cor. ix. 12, eleemosynarum distributionem [ἡ διακονία τῆς λειτουργίας]; et ad Philip. ii. 30. Magistratum civilem λειτουργίαν appellat [Rom. xiii. 6]. Denique, ut docet Suidas, est quodlibet publicum munus aut ministerium."—Sanchez.

have conformed to the same rule and to have followed the same example.

Though the Holy Spirit had *called* these two, yet, according to the Christian economy, it needed man to separate and publicly, in the face of the Church, to mark these two out as appointed for this work.

(3) *And when they had fasted and prayed, and laid their hands on them, they sent them away.*

By fastings and prayer the ministers of the Church were accustomed to prepare themselves for the work of their calling. This practice was afterwards systematized in the appointment of the Ember days which precede the appointed ordinations of the Church.¹ These days were, however, of much later institution.²

They, that is, Simon, Lucius, and Manaen, by whom Barnabas and Saul were sent forth to this mission, doing this, however, not of themselves, but by the express direction of the Holy Ghost, so that the Apostolate was *not of men, neither by man, but by Jesus Christ, and God the Father*. They, who were the instruments, did but as they were bidden by the Spirit of God.

Some have supposed that this was merely a sending forth, that it was not an ordination, but a blessing only, which was given by the laying on of hands, and that Saul and Barnabas had been already ordained, or consecrated, by Peter, James, and John at Jerusalem, whither these two had been sent from Antioch, as related in a previous chapter. The more common opinion, however, which also is most consonant to the whole circumstances of the case, is that they were now set apart and consecrated to the Episcopate by the laying on of the hands of the three already named, and thus some who speak of this as an appointment to the apostolic office mean that they were then made bishops, the two words being for a time used convertibly. It may be observed that the words here used to describe the sending forth of Barnabas and Saul are almost identical with those used to describe the manner of ordaining *elders in every church*.³

¹ "S. Léon [Ep. ii. c. 1] fonde sur ce qui se passa en cette rencontre, la règle que l'Eglise a établie, de n'imposer les mains à personne qu'en y joignant le jeûne et la prière, pour nous apprendre avec quel respect il faut donner et recevoir l'ordination, de peur de profaner par quelque négligence un sacrement rempli de tant de bénédic-

tions."—*Tillemont, St. Paul*, Art. viii.

² "See *Bingham's Orig. Eccles.*, Book IV. ch. vi. § 6."

³ "The consecration of James unto Jerusalem, that mother see of the world, because it was not meet that it should at any time be left void of some Apostle, doth seem to have been the very cause of St. Paul's miraculous vo-

Bingham,
Christ.
Antiq. iv. 6,
§ 6.

Gal. i. 1.

Chrysostom.

Wesley.

Hugo de S.
Charo.

Chrysostom.
Leo. Lyra.
Fromond.
Corn. à Lap.
e. g. S. Je-
rome.
Saluaron.

cts xiv. 23.

This is the period at which, according to common opinion, the *visions and revelations of the Lord* were given to St. Paul. 2 Cor. xii. 1.
of which he speaks in the Second Epistle to the Corinthians.

(4) *So they, being sent forth by the Holy Ghost, departed unto Seleucia;*¹ *and from thence they sailed to Cyprus.* (5) *And when they were at Salamis,*² *they preached the word of God in the synagogues of the Jews: and they had also John to their minister.* Acts iv. 36;
vi. 8; xii.
25; xiii. 46;
xv. 37.

Being sent forth, through the instrumentality indeed of man, but not by human instruments; the work was God's direct work, and these first Apostles to the Gentiles were *sent forth by the Holy Ghost*. Chrysostom.

This mission commenced at Cyprus,³ and that, as it would seem, for these several reasons—

(1) It was in the immediate neighbourhood of Antioch, between which city and Cyprus there was constant communication. The first duty of the Christian is to aid in converting and strengthening those who are near to him.

cation, to make up the number of the twelve again, for the gathering of nations abroad, even as the martyrdom of the other James, the reason why Barnabas in his stead was called."—*Hooker*, Book vii. ch. 4, § 2.

"This was no conferring of Apostleship on their part; the Apostles themselves had received no power from Christ to do that. Both the vocation to the Apostolate and its bestowal could only come direct from God. . . . Barnabas and Saul were appointed to fill up the vacant places in the Apostolic college, one caused by the sword of Herod in the execution of James, son of Zebedee, the other by James, son of Alphæus, being withdrawn from the peculiar work of an Apostle, without of course losing the dignity, through his position as bishop of Jerusalem after all the other apostles had left the city to carry the preaching of the gospel into more distant lands. And thus by the entrance of Saul and Barnabas into the body of Apostles, the number of those bearing the Apostolic mission was restored to its normal condition of twelve. . . The Apostolic college has always consisted of twelve men at a

time, and therefore the Apocalypse knows only of twelve Apostles as foundation stones of the walls of the holy city."—*Dollinger's First Age of the Church*.

¹ See Note B at the end of this chapter.

² Salamis, the chief mercantile port and ancient capital of Cyprus, is situated on the east coast of that island at the mouth of the Pedæus, the only river in Cyprus. It possessed in former days a good harbour (Scylax. Peripl.), which, however, has from long neglect almost disappeared. It possessed in former days a large Jewish population, and as the text informs us, several synagogues. In the insurrection of the Jews of Cyprus in the reign of Hadrian, Salamis was nearly destroyed, and its demolition was completed by an earthquake. It was afterwards rebuilt and known in the Middle Ages by the name of Constantia, but is now known by the name of Eski (old) Famagousta. See *Conybeare and Howson's Life of St. Paul*, chap. v.; *Lewin's Life of St. Paul*, vol. i. p. 120; and *Winer's Realw.*

³ See Note C at the end of this chapter.

(2) Cyprus was the birth or dwelling-place of Barnabas, and was therefore well known to him.

(3) It contained a large Jewish population, which was said to number half the whole population of the island. Hence we read of the *synagogues*—in the plural—which were in the island.

Hackett.

Acts xi. 19, 20.

(4) The people were already prepared in some degree for Christianity; indeed men of Cyprus are enumerated amongst those who had already preached the gospel at Antioch.

Patritius.

Novarinus.

Rom. ix. 3.

Whilst they were (γερόμενοι). The word used seems to point to their stay here; and the fact that *they preached the word of God in the synagogues*, therefore on successive Sabbath days, shows that they made some stay at Salamis.¹ Their preaching was, as ever, unless hindered, first to the *Jews*, and then afterwards to the Gentiles. Paul's patriotic love for his *kinsmen according to the flesh* was evidenced throughout his whole life. He never wearied in his labours for them, though they turned from and persecuted him.

Lewin's St. Paul, i. p. 126.

Luke iv. 20.

Calmet.

They had also John to their minister, or assistant in such works as needed not their intervention. The word here translated minister is applied to the clerk of the synagogue: thus *He closed the book and gave it again to the minister* (τῷ ὑπηρέτῃ, as here Ἰωάννην ὑπηρέτην). John was joined to them as *their minister* or deacon to assist them in their ministrations, and also to relieve them from secular cares, so that they might give themselves wholly to the duties of their mission.

Acts viii. 9.

(6) *And when they had gone through the isle² unto Paphos,³ they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: (7) Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.*

They traversed the island from east to west: from Salamis, the largest city, to Paphos, the residence of the Roman *deputy* or proconsul.⁴ He, like many among the Ro-

¹ The Vulgate reading, *Cum venissent Salaminam* εἰς Σαλαμῖνη has missed the force of the word used. "Græca sunt γερόμενοι ἐν Σαλαμῖνι—quæ magis ad verbum reddas *cum essent Salaminæ*; morati videlicet Saulus et Barnabas in hac urbe sunt."—*Patritius*.

² διελθόντες διὰ τὴν νῆσον. *text. recept.* ὅλην τὴν νῆσον.—*Tisch.* (Edit. octava.)

³ Paphos, the seat of government under the Roman dominion, was a city

with a port now from long neglect become almost useless. This city was situated about nine miles from old Paphos, which was the chief seat of the worship of Venus, introduced into Cyprus by the Phœnicians, and here called Cypria. Paphos was distant from Salamis about an hundred miles, and was in former times connected with the latter city by a good road.—*Lewin*.

⁴ See Note D at the end of this chapter.

man officials and men of wealth, seems to have maintained an astrologer or professor of magical arts, the more readily, it may be, because Bar-jesus was not only a *sorcerer* (τινὰ μάγον), but also because he was a *Jew* — many of the heathen, having lost all belief in the worn-out superstitions of Greece and Rome, were turning at this moment to the purer and monotheistic worship of the Jews.

Salmeron.
Alford.

The Roman proconsul is characterized as a *prudent man* (συνετός), a man of natural sound sense and good judgment, who was blessed by God in the use of those natural gifts;¹ and having obtained a larger and deeper insight into Divine truth, now *desired to hear the word of God*.

Fromond.

(8) *But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.*

Ex. vii. 11.
2 Tim. iii. 8.

Elymas the sorcerer, rather the wise man (ὁ μάγος); it was a name claimed by himself, and therefore not implying anything discreditable. His name was *Bar-jesus*; ³ his description or title was that he was Elymas, a man of learning, a scholar, one of the Magi, professing to be skilled in astrology and in the arts of magic. Such arts were then common throughout the civilized world. Men, dissatisfied with the creeds of classical antiquity, hungered for truth, and sought it too often from the mouths of the quacks and professors of Gnosticism who then abounded. Some of these hearing of, perhaps seeing, the miracles of Christ, sought to emulate them by the arts of magic. An age of weak or decaying religious faith is of all others the most fertile in the arts of superstition; and Juvenal, Lucian, Apuleius, and others bear testimony to the wide-extended prevalence of magical arts at this moment.

Hackett.

Hammond.

*Seeking to turn the deputy from the faith.*⁴ So long as the Apostles confined their teaching to the poor we hear nothing of Elymas. It is only when the faith of the proconsul is shaken that Elymas exerts himself. We seem here to have an instance of the contempt which the teachers of philosophy

¹ "Viro prudente. Prudentia quædam naturali, quæ Judicii maturitate et rerum humanorum usu acquiri solet. Ista ejus prudentia naturali usus fuit Deus, ne tam facile fidem adhiberet præstigiis illius magi et ut facta ejus ac doctrinam suspectam haberet, et sic facilius veniret ad Christi fidem: idcirco enim videtur S. Lucas, prudentiæ ejus obiter mentionem fecisse."—*Fromond*.

² "ἐπιζητήσεν, desired earnestly."—*Hackett*.

³ See Note E at the end of this chapter.

⁴ διαστρέψαι.—"διαστρέφειν (λαλεῖν διαστραμμένα, conf. xx. 30) speciatim in N. T. is dicitur, qui à vero sapientiæ christianæ tramite ad falsam doctrinam animos traducit. Cf. Phil. ii. 15; et similiter Luc. xxiii. 2."—*Heinrichs*.

of all kinds felt for the poor, and the way in which in distinction to the teachers of Christianity they affected the rich and powerful only.

Chrysostom.

Acts iv. 8.

(9) *Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.*

Patritius.

Acts iv. 8.

Rosenmüller.

Lewin's St.
Paul, i. p.
129.

Euthymius.

Arias Mont.

Many reasons have been alleged and suppositions hazarded as to why Saul is here first named Paul. It may be noted that there is no word here about any change of name, rather the reverse, and that he who was Saul was at the same time Paul.¹ The common practice amongst the Jews was to have two names; thus Joses was also Barnabas, Simon was also called Peter, John the minister of these Apostles is also known as Mark. The practice of the Jews was to have two names, one Jewish, the other Greek. As Paul, moreover, was a Roman citizen there was the greater reason why in addition to his Jewish name of Saul he should bear the Roman one of Paulus, or Paul.

Saul, seeing the malice of Elymas, and moved, not by human passions, nor by mere anger, but by the Holy Spirit, reproves Elymas in the words which follow. He is said to be *filled with the Holy Ghost, filled*, that is, for that occasion.² To the Apostles, and others on whom the gifts of the Holy Spirit were poured in full measure for their Divine mission, special gifts, special inspiration, is given on special occasions such as this on which Saul rebuked the malignant professor of magical arts.

¹ Many conjectures have been made as to the reason why the Apostle who has been hitherto known as Saul is now for the future called Paul, and nothing can be offered beyond conjectures. In a well-known passage S. Jerome speaks of a change of name, and attributes this to have been done out of compliment to Sergius Paulus. Nothing, however, is said in the Acts about any change of name. Origen is said to have thought that the Apostle bore both names from the time of his circumcision. S. Ambrose and Pope Damasus suppose the name of Paul to have been given at baptism, and S. Chrysostom and Theophylact that he took the name at his ordination at Antioch, or like St Peter on his appointment to the Apostolate. As, however, it was the practice of the Jews to bear two names, one a Hebrew, the other a Gentile name, this was

probably the case with the Apostle, and if so Paulus, being the cognomen, and, except with very intimate friends, this being the name in general use (*Grotius*), he would naturally be called Paulus. *Heinrichs* would read the words Σαῦλος δὲ ὁ καὶ Παῦλος as, Saul who also is Paul, and supposes that in using them St. Luke calls attention to the fact that Saul as well as Sergius bore the name of Paul, "ὁ καὶ Παῦλος, der auch, so wie der Proconsul, ebenfall's Paulus hieß."

² "Quum non dicatur πλήρης πνεύματος, quæ vox statum notat habituales, sed πληροῦς, quod actionem connotat, referendum est quod hic dicitur ad præsentaneam quamdam Spiritus Sancti impulsione, quâ excitabatur Paulus ad intrepide faciendum et faciendum, quod dixisse et fecisse hic narratur."—*Beelen*.

(10) *And said, O full of all subtilty and all mischief,¹ thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

Matt. xiii. 38.
John viii. 44.
1 John iii. 8.

Subilty. There was nothing which was more frequently resorted to at the beginning to hinder the progress of the gospel of Christ than magical arts, none more eager to arrest the cause of truth than the professors of such arts. It was as though they saw in Christianity that which would free men from the yoke of superstition, and at the same time destroy their own gains, and hence the vehemence with which they sought to pervert the right ways of the Lord.

Calmet.

Acts xix. 25—
27.

Thou child of the devil. Not Bar-jesus, the son of Jesus, not, as other copies read, Bar-jeu or Jovis, not a son of God, but a son of the devil, as thou provest thyself by thy evil works. *Child*, not by kinship indeed, but by disposition, by moral resemblance. Thus St. John says, *He that committeth sin is of the devil; and Ye are of your father the devil, and the lusts of your father ye will do*, are the words of Christ Himself.

Lorinus.
Beelen.
1 John iii. 8.
John viii. 44.

Thou enemy of all righteousness, and showing this enmity by seeking to turn aside and hinder the progress of the gospel in its way through Cyprus. He was the enemy of all righteousness—

Slier.

(1) Because he opposed the gospel of Christ in which perfect righteousness is taught.

(2) The enemy of all righteousness, both human and Divine. That which makes us acceptable to God makes us also acceptable in the sight of men.

(3) All righteousness, all justice and equity, that which comprehended all virtue.²

Corn. & Lap.

(11) *And now, behold,³ the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.*

Ex. ix. 3.
1 Sam. v. 6.

We have here the first recorded miracle wrought by the

¹ ἑόλου, *deceit*, refers to his occupation; ῥαδιουργίας, *wickedness*, to his character—*Hackett*; and of these the Apostle says he is habitually full, πλήρης. See last note.

ἀλλ' ὅλη ἀρετή ἐστίν."—*Aristotle* in *Eth.*, lib. v. cap. 2.

³ ἰδοὺ. "Ecce. Sæpe vidimus hac particula, novum improvisum gravem casum designari."—*Lorinus*.

² "ἡ δικαιοσύνη οὐ μέρος ἀρετῆς

instrumentality of St. Paul, and we may note that it was done not in a corner, nor among men predisposed to believe, but in one of the chief cities of Cyprus, in the presence of the Roman proconsul and in the sight of men adverse to the faith.

Behold—it is a great thing which is to happen—the *hand of the Lord*, His power, *is upon thee*, calling thee to repentance, ready to heal thee, and calling thee from thy sinful enmity against all righteousness. *Is upon thee* in mercy and for thy good. The punishment and healing, the miracle in its fullness, is not claimed by St. Paul, he declares it to be the work of the Lord.

Thou shalt be blind. The two words used, ἀχλὺς and σκότος, have by some been regarded as referring at once to the outer and the internal darkness of Elymas, the darkness of mind as well as the darkness of the eye. Be that as it may, the words accurately express the mist gathering in the eye and the darkness which followed.¹ This darkness, however, was but for a season, a sign of God's power working by means of St. Paul, a call to Elymas to repent and acknowledge the presence of Him who was greater than the light which, as one of the Magi, he revered, and of which he prided himself as being a possessor. St. Paul, in thus proclaiming the power of Him whose hand was about to fall on Elymas, must have been mindful of, even if he did not refer to, his own conversion, in which the blindness for a season of the outward sight preceded that mental illumination in which he now rejoiced.²

With thee is the well of life, and in thy light shall we see light.

(12) *Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.*

He believed the truth respecting Christ, and became a Christian. He knew from the conclusion of human wisdom, for he was a prudent man, that God would not attest the truth of the words of one whom He had not sent, and that if the powers of evil could work miracles they would not have worked this to their own confusion.

¹ "ἀχλὺς καὶ σκότος. The former word expresses the state of the eye, blindness, dimness of vision; the latter the consequence of that state, exclusion of light. ἀχλὺς in Galen is opacity of the eye occasioned by a wound. St. Luke speaks with the exactness of the physician."—Humphry.

"The circumstantiality of the accounts of St. Paul's first missionary journey to Cyprus and Asia Minor in company with Barnabas affords strong

presumption that St. Luke accompanied him; the places they passed through, and the particular species of blindness which affected Elymas, the sorcerer, mentioned in medical language, and his groping for assistance, mark at once the physician and the eye-witness."—*Smith's Voyage and Shipwreck of St. Paul*, p. 7 (3rd edit.).

² "Shut the windows that the house may be light."—*Arab. proverb.*

He believed, being astonished at the doctrine. He was astonished and convinced by the sign, but converted by the doctrine of the Lord. Cook.

(13) Now when Paul and his company loosed from Paphos, they came to Perga¹ in Pamphylia :² and John departing from them returned to Jerusalem. Acts xvi. 13;
xviii. 2;
xviii. 4.
Luke iv. 16.
Heb. xiii. 22.

(14) But when they departed from Perga, they came to Antioch in Pisidia,³ and went into the synagogue on the sabbath day, and sat down. (15) And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

They loosed or sailed up (ἀναχθύντες) from Cyprus, sailed out into the sea, which, as seemingly higher than the land, is spoken of also in other languages as high (altum), thus we say 'the high seas.' Beelen.

Here it is the synagogue (εἰς τὴν συναγωγὴν), as though the smaller Pisidian Antioch had but one, whereas the other Antioch had many. Like their Master, the Apostles taught the truth committed to them openly in cities and towns, and there went to the most frequented assemblies, the synagogues, on the day of assembly.⁴ There Paul and Barnabas—it is no longer Barnabas and Saul—sat down as listeners, or, as some have supposed, on a particular seat, as though ready when called upon to declare their message. Only, however, when asked does St. Paul rise up and speak; in this conforming to the custom of the synagogue, and showing his respect for the authorities of the Jewish Church. Ferus.
Deut. xvi. 8.
Hackett.
Hugo de S.
Charo.

¹ Perga, the capital of Pamphylia, was situated on the right bank of the Cestrus, seven miles from its mouth, "between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus and backed by the mountains of Taurus." It was famous for a temple of Diana on an eminence overlooking the city. "Pergæ fanum antiquissimum et sanctissimum Dianæ scimus esse."—Cicero, Verr. i. 20. It is now a ruin. *Fellows' Asia Minor and Lycia.*

² Pamphylia, a province on the sea-coast, lies between Lycia on the west, Pisidia on the north, and Cilicia Aspera on the east. Its inhabitants were

of a mixed race, and the rugged inaccessible character of the country, and the anarchy which had long reigned there, encouraged the habits of brigandage, which the stern rule of Rome had not been able to extirpate. According to Strabo, the inhabitants resembled those of Cilicia in character (xii. § 7); and this, and the commercial relation between Perga and Cyprus, may have influenced the determination of St. Paul to preach the Gospel there.

³ See Note F at the end of this chapter.

⁴ "τὰ σάββατα autem hic est pro τὸ σάββατον, ut sæpe in Evangeliiis."—*Rosenmüller.*

Acts x. 35;
xii. 17; xiii.
23, 42, 43.

(16) *Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.*

Hackett.

Beckoning with his hand, and by this customary gesture asked their attention to what he was about to declare to them.

St. Paul, it must be remembered, is here speaking to two classes of hearers, both of them worshippers in the synagogue:—

(1) To his *brethren* after the flesh; those who were *children of the stock* or family of Abraham.

(2) To the proselytes; those who because they feared God had come out of heathenism and were worshippers with the Jews.

Fromond.

To both these St. Paul declares that *the word of this salvation was sent*. It was sent to them because they were amongst *the lost sheep of the house of Israel* to whom the Messiah specially came.¹ They were therefore included within the field of His mission, as children of Abraham according to the flesh, or as heirs of the promises made to him through faith and upon their reception into the family of faithful Abraham. It was sent to them at this time because the Jews, *the inhabitants of Jerusalem*, having rejected and crucified Christ, had driven the Apostles from among them, so that they being *scattered abroad went everywhere preaching the Word*, and in the course of their travels to make known the Gospel of *salvation* Paul and Barnabas had come to this place.²

Hugo de S.
Charo.
Acts viii. 4.

Invited by *the rulers of the synagogue* in this city to speak the *word of exhortation* to the people, St. Paul's speech may be thus summed up:—

(1) God, who gave to our fathers so many and great blessings, promised to them this above all other, that a Messiah should be *sent* to them who should redeem them from all evil.

(2) This Messiah was to be born of the seed of David the son of Jesse.

¹ "Vobis verbum salutis hujus missum est.—Hoc est Dei Filius Christus per Incarnationem veniens, maximè propter oves domus Israel (Matt. xv. 24). Aut verbum prædicationis, quod, dum viveret Christus, vetuit aliis, quàm istis communicari (Matt. x. 6); post Resurrectionem verò, his ante omnes."—Lorinus.

² "Articulus οὗ ante vocem φοβοῦμενοι rem definit, secernens

Israelitis eos qui φοβοῦμενοι τὸν θεὸν τimentes Deum appellantur. Quæ distinctio Israelitarum et timentium Deum ante Christi ætatem usitata jam erat, ex quo gens captivitate soluta e Babylonia in proprias regiones reversa fuerat. Lege I's. cxv. 9, 11, 12, 13; cxviii. 2, 4; cxxxv. 19, 20. Itaque in hoc loco οὗ φοβοῦμενοι τὸν θεὸν τimentes Deum, ii sunt qui proselyti appellabantur."—Patritius.

(3) These promises God has now fulfilled in the coming of Christ, whose death and resurrection fulfil the old prophecies and attest the power of God.

(4) It is therefore the duty of all to believe in Him and to obey Him, who is the promised Redeemer. Lyra.

(17) *The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it.* Ex. i. 1; vi. 6; xiii. 14—16.
Deut. vii. 6, 7.
Pa. cv. 23, 24.
Acts vii. 17.

The God of this people. Though the God of all, for He has made of one blood all nations of men for to dwell on all the face of the earth, yet by His special care and by the marks of His providence given in the preservation of this people, and by the call of Abraham, the progenitor of the nation, He has manifested Himself to them as their God, as instanced by the events which he here proceeds to enumerate. Acts xvii. 26.
Salmeron.

He chose our fathers. Here is at once a declaration of God's love to them at the same time that he reminds them that their place among the nations was of election, not of merit on their part, but from the love and mercy of God. So, again, when as *strangers* they were oppressed in the land of Egypt they were not delivered by human means, but by Divine power, by the *high arm* of the Almighty. Ferus.
Salmeron.

In the whole of this speech we are reminded of the characteristics of St. Paul's appeals, whether in his speeches or in his epistles. He ever reminds his hearers and readers that God has not forsaken *His people*: He is still their God. From this truth he draws the practical conclusion, because God has thus been gracious in all times, and still is merciful, *Beware lest that come upon you which is spoken of in the prophets.* Rom. xi. 1, 2.
Ferus.
Verse 40.

(18) *And about the time of forty years suffered he their manners in the wilderness.* (19) *And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.* (20) *And after that he gave unto them judges about the space of four hundred and fifty years,¹ until Samuel the prophet.* Ex. xvi. 35.
Num. xiv. 33, 34.
Ps. xcv. 9, 10.
Acts vii. 36.
Judg. ii. 16.
1 Sam. iii. 20.
Deut. vii. 1.
Josh. xiv. 1, 2.
Ps. lxxviii. 55.

¹ Tischendorf, in his English Testament, gives this passage thus:—"He distributed their land to them for an inheritance, about four hundred and fifty years. And after that he gave unto them judges until Samuel the

prophet." This is the reading of the Sinaitic, the Vatican, and the Alexandrine Uncial manuscripts. The *Vulgate* agrees with this "sorte distribuit eis terram eorum, quasi post quadringentos et quinquaginta annos: et post hæc

Deut. vii. 1. These seven tribes of Canaan are the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. At the time when Abraham settled in Canaan other tribes are named, *i. e.* the Kenites, the Kenizzites, the Kadmonites, and the Rephaims, in addition to the seven tribes above enumerated, with the exception of the Hivites. In the book of Nehemiah there is the same omission of the Hivites, though the names of the other six tribes are given.

Gen. xv 19, 21. Neh. ix. 8.

A various reading, which is marked in the margin of our Bibles, possesses an interest beyond even that which regards the accuracy of the received text. The English version has in the text *suffered he their manners*, agreeing in this with the Vulgate, *mores eorum sustinuit*, from the Greek ἐτροποφόρησεν αὐτοὺς. In the margin, however, we have the alternative reading ἐτροποφόρησεν, or *fed them as a nurse beareth or feedeth her child*. The critical authorities for either reading are stated at the foot of the page. They are pretty evenly balanced.¹ There is one consideration, however, which

dedit iudices usque ad Samuël prophetam." So Bede, Lyra, and others. Hackett observes, "some of the best critics read, ὥς ἔτρετο τετρακοσίοις καὶ πενήκοντα καὶ μετὰ ταῦτα. The four hundred and fifty years belong thus to the preceding verse, and may be the years from the birth of Isaac, when God showed that he had chosen Abraham to be the father of the future nation, until the distribution of the land of Canaan. Adding together sixty years from the birth of Isaac to that of Jacob, a hundred and thirty as the age of Jacob on his going into Egypt, two hundred and fifteen years as the sojourn there, and forty-seven thence to the settlement of the tribes, the sum is four hundred and fifty-two. This reading is found in the oldest manuscripts (A. B. C.), and some others, and is approved by Griesbach, Lachmann, Luthardt, Green, Wordsworth, and others. The text may have been changed to relieve the difficulty (Meyer); but it is singular that the three oldest witnesses concur in that variation. Rosenmüller says, "non de tempore ab occupata Palestina ad Samuelem usque præterlapso, sed vel ab Abrahami ætate, vel a Jacobi in Ægyptum decessu ad Judicium tempore sunt interpretanda."

¹ "For ἐτροποφόρησεν, *suffered He*

their manners, of Tregelles, of Westcott and Hort, are cited as B, the very ancient second hand of C, D (in the Greek) HLP. 61, with almost all other cursives and the catenas: for the alternative ἐτροποφορησεν, *feed them like a nurse*, of Lachmann and Tischendorf (the other editors placing it in their margins), A.C.E., 13, 68, 78 (margin), 93, 100, 105, 142. Scrivener's 1*, d against its own Greek and the Vulgate jointly. Versions are in such a case of special weight, but unfortunately they too are somewhat divided. For π we find the Vulgate and a Greek note set in the Philoxenian margin, for φ the Peshito and Philoxenian Syriac, with Egyptian the Armenian, and the Æthiopic with Erpenius Arabic: the Arabic of the Polyglott gives both renderings. Thus the majority of the versions inclines one way, the oldest and most numerous MSS. the other. The form with φ was doubtless read in the Apostolic Constitutions, and twice in Cyril of Alexandria, and that word is supported as well by 2 Macc. vii. 27, as by the other text cited in our margin (Deut. i. 31), to which the Apostle's reference is so manifest, that we cannot but regard it as decisive, which expression he used. . . The Apostle is anxious to please his

makes us almost certain that the reading given in the margin is the right one. In this speech of St. Paul occur three unusual words. In verse seventeen ὑψωσεν, ἐτροφοφόρησεν in the present verse, and κατεκληρονόμησεν in the nineteenth. Now the first of these occurs in Isaiah i. 2, the second and third in Deuteronomy i. 31, 38. The first is nowhere else used by St. Paul: the latter are only found in the Septuagint version of the Old Testament. Now the two portions of the law and the prophets where these words occur are appointed to be read in the synagogue on the same Sabbath. It would seem, then, that St. Paul uses them with reference to the passages which had just been read, making them in some sort the text of his discourse or sermon.¹

Perhaps also in the notice of the *judges* whom God gave His people the Apostle glanced at the words of Isaiah which had just been read: *I will restore thy judges as at the first, and thy counsellors as at the beginning.*

Bengel.
Isaiah i. 28.

(21) *And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.* (22) *And when He had removed him, He raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse,*

1 Sam. viii.
5; x. 1.

1 Sam. xiii.
14; xv. 23,
26, 28; xvi.
1, 11.
2 Sam. ii. 4;
v. 3.
Ps. lxxvix. 20.
Hos. xiii. 11.

Jewish hearers by enumerating the mercies their nation had received from the Divine favour. God had chosen them, exalted them in Egypt, brought them out with a high hand, fed them in the wilderness, and given them the Land of Promise. It would hardly have suited his purpose to have interposed by way of parenthesis, in the midst of his detail of benefits received, the unwelcome suggestion of their obstinate ingratitude, and of God's long forbearance."—*Scrivener's Introduction to Criticism of the New Testament.*

¹ Amongst the Jews it is generally accepted that the practice of reading the law was instituted by Ezra, B.C. 458. The Pentateuch is divided into 54 portions, and one is read on each Sabbath of the year, on a couple of Sabbaths two of the shorter lections being read together. On festivals, lessons appropriate to the day are read from the Pentateuch. This lectionary was likewise instituted by Ezra (*Talmud, Megillah*, c. iv.). On each Sab-

bath and holiday a portion of the Prophets is read, the contents of which correspond to those of the lessons from the Law. It is generally supposed that this practice was introduced during the period of the Maccabees, B.C. 164. The lections of the law are called Parashioth, those from the Prophets Haphtharoth. The two lessons (Deut. i.—iii., v. 22, and Isa. i. 1—27) are read on the Sabbath, called from the first word in the lection from Isaiah read that day חֲזוֹן, *Hazin*, which preceded the anniversary of the repeated destruction of Jerusalem. This was held on the ninth of Ab, and was known by post biblical Jews as "The Black Fast," or as "The fast of the seventh of Ab," but by the later prophets as "The fast of the fifth month" (Zech. viii. 19). It occurs almost always in the month of August. We may then fairly conclude that it was in this month that St. Paul, arriving from Perga, preached in the synagogue at Antioch in Pisidia.

a man after mine own heart, which shall fulfil all my will.

Though the Old Testament does not state that Saul ruled over Israel *for the space of forty years*, yet this is the period assigned by Josephus to his reign.¹

Josephus,
Ant. vi. 14,
§ 9.

A man after mine own heart. This is not incompatible with the fact of David's great sin in his adultery with Bathsheba, and in causing the death of Uriah, her husband. We are not told that Saul never did good, though he was removed on account of the special sinfulness of his life, as David was approved on account of the blamelessness of his life in general. He was a man after God's *own heart*, not on account of his sinlessness, but because when he had sinned he confessed his wickedness and was sorry for his sin with sincere repentance.

Gangneus.

2 Sam. vii. 12.
Ps. cxxiii. 11.
Is. xl. 1.
Matt. i. 21;
iii. 1, 11.
Mark i. 7.
Luke i. 32;
iii. 2.
John i. 20, 27.
Rom. xi. 26.

(23) *Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus:* (24) *When John had first preached before His coming the baptism of repentance to all the people of Israel.* (25) *And as John fulfilled his course, he said, Whom think ye that I am? I am not He. But, behold, there cometh one after me, whose shoes of His feet I am not worthy to loose.*

Lorinus.

Taylor, *Life*
of Christ,
pt. 1, sect.
9, § 1.

The baptism of John is spoken of as a baptism of repentance, because this was a requisite to its right reception, because it symbolized the need of repentance, and because it aided in that work of repentance to which all sinners were called.

And as John fulfilled his course, the work or ministry to

¹ *The space of forty years.* The length of Saul's reign is not stated in the Old Testament, and some have questioned whether Saul reigned for so long a time as forty years. This, however, is the duration assigned to it by Josephus, who says, "Now Saul when he had reigned eighteen years, while Samuel was alive, and after his death two and twenty, ended his life" (*Antiq.*, Book vi. ch. 14, § 9). That this date is accurate was long since pointed out by *Biscoe* in answer to the cavils of the Rabbi Isaac ben Abraham, who endeavoured to limit the time of Saul's reign to ten years. He remarks, "His

youngest son Ishbosheth was forty years of age at the time of his father's death (2 Sam. ii. 8, 10). And yet his father is said to be but a young man when he was first inaugurated by Samuel (1 Sam. ix. 2). Had Saul reigned no more than ten years his youngest son must have been thirty years old when he began to reign. Could a person who had several sons, the youngest of which was thirty years of age, with any propriety be said to be a young man? It is much more probable he should begin his reign about the time his youngest son was born."—*History of the Acts*, ch. xviii.

which he had been appointed to announce the coming of Christ. He denied that he himself was the Messiah, and pointed out Him whose *shoes* in his humility he declared himself *unworthy* even to *loose*.¹ *Course* (δρόμος) is here used in the same way as it is by St. Paul elsewhere. *I have fought a good fight, I have finished my course, τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα.*

Fromond.

Salmeron.

2 Tim. iv. 7.

(26) *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

Matt. x. 6.
Luke xxiv.47.
Acts iii. 26;
xiii. 46.[The Epistle
for Tuesday
in Easter
Week, verses
28—41.]

St. Paul having then spoken of God's special mercies to the house of Israel, in that He had elected them to be His own people, had brought them from Egypt, and had sustained them in the wilderness and until the coming of Christ, now including Jews and Hellenists, Hebrews and Proselytes, in his appeal, tells them that to both was Christ, the Eternal Word, God incarnate, sent as a *gift*. He declares the doctrine :—

(1) Of the passion and death of Christ crucified, a sacrifice to put away the sins of all mankind.

(2) Of that resurrection by which He procured the justification of Jew and Gentile.

Ferus.

(3) The mode in which that justification is applied to individuals, through their faith in the Son of God.

Streso.

And the gift *sent* them was the *Word of this salvation* :²—

(1) The incarnate Word of God, who *in the beginning was with God and was God*, who was both the Maker of all things and the Author of salvation to mankind, and who came specially to His own nation, the Jews.

John i. 1.

Dion. Carth.

(2) The Word written ; the Gospel of that salvation which the Eternal Word procured and gave to us, and by which, through faith, we come to Him who is the Author of salvation.³ This message was in the lifetime of our Blessed Lord preached to the people of Israel alone, and after His resur-

Lienard.

¹ "To loose and to bind on sandals was the business of the lowest servant. Disciples, however, performed this office for their teachers ; but the Rabbins advised them not to do it before strangers, lest they should be mistaken for servants. The business of a servant recently purchased was to loose and to carry his master's sandals ; whence the expressions in Mark i. 7 and Matt. iii. 11 to 'loose one's shoes' and to 'bear them' are proverbial, and have the

same meaning."—*Jahn's Archæologia Biblica*, § 123.

² "Notandum hoc eulogium Evangelii, quod dicitur *sermo salutis* : quare plusquam ferrea sit eorum durities oportet, quos sua dulcedine non allicit."—*Calvin*.

³ *Syriac*, "the word of life."
"Verbum salutis, id est Messias, Joh. i. 1 : et cum hoc verbum vite, id est Evangelium, infra v. 46.—*Michaelis*.

rejection from the dead, to them first; and not until then to others also, out of every nation.

Lorinus.

Those only to whom Christ was especially sent, and amongst whom He ministered in the flesh, rejected Him. Let us remember this, and fear lest we copy the example of those to whom *the Word of salvation* came, and reject His message now as the Jews of old rejected Christ.

Quemel.

Luke xxiii.
34; xxiv.
20, 44.
Acts iii. 13,
14, 17;
xiii. 14, 15;
xv. 21;
xxvi. 22;
xxviii. 23.
1 Cor. ii. 8.
Matt. xxvii.
23.
Mark xv. 13,
14.
Luke xxiii.
21, 23.
John xix. 6,
15.

(27) *For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.* (28) *And though they found no cause of death in him, yet desired they Pilate that he should be slain.*

Cook.

For they that dwell at Jerusalem :¹ the people who pursued our Lord with revilings into the hall of Pilate, and clamoured for His crucifixion, were alone guilty of the death of Christ, and not all the Jews throughout Judæa, not all those scattered abroad through the world, to whom equally with the people that dwelt at Jerusalem was the Word of salvation sent, but who, because they were scattered into all lands, were unable to come to the feast at which the true Paschal Lamb was sacrificed. But of those who dwelt at Jerusalem it was not only the ignorant mob which had imprecated His blood upon their heads, but the leaders of the people, the *rulers* also.

Fromond.

Grotius.

The voices of the prophets—the portions of Holy Scripture appointed to be read in the service of the synagogue :² in all these, whether taken from the Law or from the Prophets properly so called, the sufferings and death of Christ and the object of His sufferings, our salvation, our healing, were predicted, which prophecies the Scribes and Priests, the authorized expounders of the law, in their blindness not

¹ “*γὰρ*. He had suffered and been put to death, and so had fulfilled what was predicted of the Messiah. So De Wette, Winer, and others.”—*Hackett*. It is very doubtful whether there is any contrast implied, as some have supposed, between the Jews of the dispersion (*ἡμί*) and the Jews in Jerusalem: as though he had said the Gospel is sent to you because the Jews in Jerusalem have rejected it. See Acts ii. 38; iii. 17, 26.

² “Tradunt Hebræi legem sive scripturam Pentateuchi pro numero ferè hebdomadarum anni distributam fuisse

in sectiones quinquagintatres, quas vocant *רבי פסוק*, quarum constarent singulæ centum et triginta sex versibus: verum postquàm eos libros Antiochus combussisset, earum partium loco totidem de propheticiis libris decerpisse, quæ priori lectioni congruerent sensu: nunc autem etiam vigere consuetudinem, ut sabbatis post diæ sectionem legalem, cantent propheticam quam appellant *מסכתא*, id est, missam sive missionem, quoniam ea finita dimittunt plebem.”
—*Lorinus*.

perceiving and understanding, yet fulfilled in the persecution and crucifixion of our Saviour.¹ Corn. & Lap.

(29) *And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre.* Matt. xxvii. 50.
Mark xv. 46.
Luke xviii. 31; xxiii. 53; xxiv. 44.
John xix. 28, 30, 36-38.

When they, the rulers of the people, had in their blindness and fury fulfilled all that was written of Him,² they—Joseph of Arimathea and Nicodemus, both of them dwellers at Jerusalem, and both rulers of the people—took Him down from the tree, and in accordance with the prophecy in Isaiah laid Him in a sepulchre, which is a noteworthy circumstance, since by the Roman law those who were crucified were left to be devoured by the birds of the air. The rulers, who were the enemies of Christ, aided in fulfilling all types and predictions respecting His death, and only then, when Christ had borne witness to the truth, did He put His seal to the words of the prophets, and declare, *it is finished*—all is fulfilled. By adducing the teaching and predictions of the prophets, the Apostle declares that all these things—the sufferings, the death, the burial, and resurrection of Christ—were not only foreknown, but were by Divine appointment; the love of God overruling the sinfulness of man; so that in the offering up of Himself which He made for the sins of mankind Christ was a willing sacrifice. Fromond.
Isa. llii. 9.
Lorinus.
Chrysostom.

(30) *But God raised Him from the dead: (31) And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.* Matt. xxviii. 6, 16.
Acts i. 3, 8, 11;
ii. 24, 32;
iii. 13, 15,
26; v. 30,
32.
1 Cor. xv. 5-7.

Thus does the Apostle contrast the action of man with that of God. Man crucified Him, man took Him down from the tree, but God (ὁ δὲ Θεὸς) raised Him from the dead. Alford.

The resurrection of Christ, as this same Apostle declares to the Corinthians, was the very corner-stone of the Christian faith. Without it all preaching is vain: without it all mankind are still in bondage to their sins. For this reason he insists so strongly and so frequently on the sufficiency of the proof by which this fact is established. He here declares:— 1 Cor. xv. 14, 17.

¹ "Quia quæ tradidit Moyses adumbrabant penè omnia Christum, et quasi prædicabant; qui fuit præcipuus Prophetarum scopus; et ipse alioqui Propheta fuit, ideo hic inter Prophetas numeratur."—*Sanctius*.

² "Omnia quæ de eo scripta erant. De eo passuro. Nam multa alia de eo scripta erant quæ per manus Judæorum impiorum non erant consummanda."—*Estius*.

(1) That God raised the man Christ Jesus from the grave. The Divine nature raised the humanity of the Saviour.

(2) That this resurrection was a real, not an imaginary nor figurative one; it was really *from the dead*.

(3) That this resurrection of Christ was on the third day, as had been prophesied by word and type.

(4) That this resurrection was open and manifest, and that Christ in His resurrection body was *seen many days*.

(5) That the evidence of this fact was the testimony of all those who were *His witnesses unto the people* of the Jews—the brethren of those to whom He is now speaking—and who knew both the fact that He was really crucified, and that He really rose again *from the dead*.¹

Ferus.

Bengel.

Dion. Carth.

Gen. iii. 15;
xii. 3;
xxii. 18.
Ps. ii. 7.
Acts xxvi. 6.
Rom. iv. 13.
Gal. iii. 16.
Heb. i. 5;
v. 5.

(32) *And we declare unto you glad tidings, how that the promise which was made unto the fathers,*

(33) *God hath fulfilled (ἐκπεπλήρωκε²) the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm,³ Thou art My Son, this day have I begotten Thee.*

The *glad tidings*, though primarily of the resurrection of Christ from the dead, is not that only of which the Apostle here speaks; he declares that *all the promises made of old unto the fathers*, the patriarchs, including those of the Jewish nation—the incarnation, the suffering life, the death, as well as the resurrection of the Messiah—were fulfilled and accomplished in this manifestation of Divine power, this seal set by the Father to the mission of the well-beloved Son.

Lorinus.

It is written, was the argument by which St. Paul here and elsewhere carries conviction to the minds of the Jews to whom his words were addressed.⁴ To this they bowed; without this testimony they were wont to receive nothing. The sense of Holy Scripture, it is true, was oftentimes obscured by the glosses by which the Scribes and lawyers professed to explain the sense of these writings; but the very fact that the authorized interpreters of the Jewish people resorted to these glosses for a support to their own views is a testimony to the value put upon the law and the prophets by the whole

Ferus.

¹ νῦν is now generally received into the text, οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ (Tisch.)—who still are His witnesses, who are yet alive to testify to the fact of His having risen again. "The resurrection rested not on tradition, but on the testimony of living men."—Hackett.

² "Has completely fulfilled, stronger

than ἐκπλήρωσαν in verse 27."—Hackett.

³ ἐν τῷ ψαλμῷ τῷ δευτέρῳ, text. recept. ἐν τῷ πρώτῳ ψαλμῷ.—Tisch.

⁴ Kimchi admits that the old Rabbins interpreted this psalm as of Christ, but that in consequence of "heresies," i. e. of Christianity, it is now better to interpret it of David himself.

Jewish nation. *Thou alone art My Son*, the Only-begotten from eternity; *this day*, at this time, *have I*, by the resurrection from the dead, *begotten Thee*: for the act of resurrection is a begetting, a birth as it were anew from the womb of the earth.¹

Bengel.

sa.

Wesley.

St. Paul adduces this text from the Psalms² in proof of other facts in the economy of grace:—

(1) He cites it in testimony to the eternal generation of the Second Person in the ever-blessed Trinity, as when he says, *Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?*

Ruffinus.

Suarez.

Vasquez.

Heb. i. 5.

(2) He cites it with reference to the priesthood, through the incarnation of Christ, of which he says, *Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee.*

Heb. v. 5.

(3) He here cites this verse as a prophecy of the resurrection of Christ from the dead, which is fittingly called a begetting, a generation. In this way our Blessed Lord Himself speaks of the period of the resurrection of mankind as *the regeneration*; for the resurrection of the body and the entrance of the soul into the changeless life in heaven is a new birth, a *regeneration* into the kingdom of God in glory.

Corn. & Lap.

Matt. xix. 28.

Gangwus.

If we look upon these interpretations of the Apostle, his use of this text, as varied and uncertain, we must remember, in the first place, that the force and meaning of Holy Scripture is neither exhausted by its evident applicability to one fact nor to any finite condition. It has a universal and germinant force. *No prophecy of the Scripture is of any private in-*

Salmeron.

¹ "Pulchrè Pater dicit ad Filium, *Ego hodie genui Te*; hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum Te esse Filium."—*S. Ambrose*.

² "Quidam codices simpliciter legunt *sicut in psalmo scriptum est*, non addendo numerum psalmi: nam quando Christus, aut Apostoli, vel Evangelistæ citant Scripturas Veteris Testamenti, nunquam solent numerum libri vel capituli exprimere; unde hic locus unicus et singularis est."—*Fromond*.

Others, however, e. g. the Camb. MS. and many of the Fathers, read *ἐν τῷ πρῶτῳ ψαλμῷ*—which appears to be the correct reading. Four MSS., Kennicott, and Three, De Rossi, however, had first and second Psalms; and Alber-

tus Magnus cites the first and second Psalms as one. Origen in Hex. says that the Hebrew Psalms are not numbered. The Talmud says that David begins and ends his first Psalm with *יְהוָה*. Thus reckoning the first and second as one. Others were accustomed to regard the first Psalm as merely introductory to the whole book of the Psalms, and hence do not enumerate it. "*R. Samuel filius Nachmani refert, quod R. Jochanan docuerit, Davidem quemvis Psalmum sibi imprimis charum incepisse a voce יְהוָה, et in eandem quoque vocem finivisse. Incepisse Psalmum i. a voce יְהוָה, et finivisse in eandem, q. d. Beati sunt omnes, qui confidunt in ipso. Hæc verba autem leguntur Psalm. ii. 12. Itaque duo isti Psalmi unum constituunt.*"—*Schoettgen*.

2 Pet. i. 20.

interpretation; its application is not limited to one meaning, neither, indeed, can it be so limited, since it applies to all states and conditions of the diverse family of man. But again, with reference to the particular text cited by St. Paul, it must be borne in mind that the resurrection of Christ from the dead was the exercise and manifestation of that power which He had as the eternal God; that the relations of time do not apply to Him who is eternal; and that the regeneration by his own self-existent power was a necessary consequence of His eternal generation.¹ He was not merely raised from the dead, but *it was not possible that He should be holden* by the power of death. The resurrection, then, of Christ was the declaration, the showing forth of the result of the doctrine of His eternal generation, the clear manifestation that He was indeed the Son of God, *the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.*

Acts ii. 24.

Lorinus.

Rev. i. 5.

Cook.

1 Pet. i. 3.

Is. lv. 3.

But not only is the resurrection of Christ consequent on His being what He is, the very and eternal God, the regeneration of every believer is mysteriously connected with the resurrection of our Lord and His entrance into glory, so that another Apostle offers thanksgivings for the practical fruits of this mystery, and says, *Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

(34) *And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.*²

Our Blessed Lord was raised . . . *from the dead*, not as Elijah or Elisha raised the dead to life, not as Lazarus and

¹ "Quia idem est suppositum, quod Pater æterna generatione ex sua substantia genuit, et quod postea ex virgine secundum humanam naturam secundo genitum est, et in Resurrectione tertio regnitum: ideo verbum *genui* ad triplicem istam generationem extendi potest. Et licet generationes per Incarnationem et Resurrectionem factæ, non sint secundum se æternæ; sunt tamen suppositi æterni generationes quod hodie et semper à patre æterno generatur."—*Fromond*.

² "Τὰ ἔσχα Δαβὶδ, Hebr. חַסִּדֵּי דָוִד, sunt beneficia Davidi sancte promissa:

τὸ ἔσχα, Hebr. חַסִּד, proprie *benignitas*, h. l. per metonymiam est ipsum *beneficium*. Τὰ πιστὰ, הַיְשָׁרִים, certa, firma, solida. Δοῦναι, implere, præstare. Intelliguntur beneficia Davidi promissa de rege ex eo nascituro et regno ejus æterno, 2 Sam. vii. 12 sqq., Ps. lxxxix. 1 sqq."—*Rosenmüller*.

"Nota Heb. חַסִּד *chasisd*, quod Septuag. vertunt ἔσχα, id est *sanctum*, significare pium, misericordem, et, per metalepsim, sanctum, quia signum et causa sanctitatis est pietas, seu misericordia et eleemosyna."—*Corn. d Lapide*.

others were raised by Christ during His mission on earth—for these were raised again to die—but He rose again, the firstfruits from the tomb, *no more to return to corruption*—no more to die, that is ; His soul was not again to be separated from the body, and this latter to be laid anew in the grave or place of *corruption*. Fromoud.
Cora. & Lap.

*I will give you the sure mercies of David.*¹ Rather the holy (ὅσια) *mercies*, for this is the Septuagint rendering of the Hebrew—*sure or faithful mercies* ; the covenant, faithful and sure, which had been promised of old to David, Christ and all things in Christ.² These sacred mysteries are, however, fittingly rendered *sure mercies*, since he is faithful who at the first promised them, and has now performed them.³ Gangwus.
Salmeron.

(35) *Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption.* Ps. xvi. 10 ;
lxxviii. 72.
Acta ii. 31.
(36) *For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :* (37) *But He, whom God raised again, saw no corruption.* 1 Kings ii. 10.
Acta ii. 29.

Wherefore or therefore also (διὸ καὶ) because He was not mortal *He saw no corruption*. Hackett.

The word *corruption* is used in this and in the preceding verse with a slight difference of meaning. In the previous verse it is equivalent to death, and the declaration is that Christ, after He had been raised from the dead, was not again, like the others referred to, to die. In the present verse, *corruption* (διαφθορά) means, as in English, the dissolution of the particles of the body in death. And Christ's body is here spoken of as Holy—for the literal and probably the more correct translation of τὸ ὅσιον would be *Holy thing* rather than *Holy One*—because that body was holy, spotless in itself, and was also the instrument or means by which we are made holy.⁴ Cora. & Lap.
Novarinus.
Augustine.

¹ "Τὰ ὅσια, scil. παραγγέλματα, εαυτοῦ πιστά."—*Michaelis*.

² "Dabo sancta David fidelia, i. e. dabo sanctum David hoc est sanctum corpus Domini ex Genere David fidele, i. e. incorruptibile, quod non debeat reverti in corruptionem, ut ait Paulus, Innuitque Paulus pluralem numerum pro singulari poni more receptissimo apud Hebræos, sancta fidelia pro sanctum fidele et David pro Christo, quòd ex ejus semine natus est ex sacra virgine de Spiritu Sancto."—*Leo Castro in Isaiam*.

³ By τὰ ὅσια Δαβὶδ is meant the inviolable promises and blessings which God had promised and made to David that he should have a successor whose reign should be perpetual.—*Hackett*.

⁴ "Videre corruptionem—id est, putrefactionem et incinerationem: unde R. Isaac vertit, non dominabitur post mortem scolex aut vermis. Aliter hic sumitur corruptio quàm v. præced. ; ibi enim mortem significat, hic putrefactionem: mors enim est initium corruptionis, et via ad putrefactionem."—*Corn. & Lapide*.

Christ's body knew no corruption when it was laid in the tomb, since He was to be the seed of immortal life to all those who should be grafted into Him.

Quenel.

In this incorruption of the body of Christ His superiority to David, whose Son after the flesh He was, is made evident. David, after that in *his own generation* and to *his own generation* he had been strengthened by God to fulfil His will, *fell on sleep, and was laid unto his fathers, and saw corruption*; whilst Christ, who really died as David did, was not merely raised from the dead, but whilst dead was kept from corruption. The words of the prophet, then, St. Paul argues from this fact, could not refer to David, but to one greater than the greatest of the Jewish monarchs, and that one was Christ.

Lorinus.
Corn. & Lap.

David served *his own generation*—the people over whom he ruled. The king is the minister or servant of God, appointed for this end, to serve *his generation*. He is chosen and appointed for those over whom he bears rule, not they for him. David, like other men, served *his own generation*; whereas *He whom God raised again*, the Messiah, *saw no corruption*, since He was appointed to serve all generations, and was Eternal.

Gloss.

Jer. xxi. 24.
Dan. ix. 24.
Luke xxi.
47.
John ii. 12.
Is. lili. 11.
Rom. iii. 28;
viii. 2.
Heb. vii. 19.

(38) *Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: (39) And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

Through the death of Christ, and by His mediatorial work, we all obtain *the forgiveness of sins*, which is preached, not to one or another merely, but to all; *unto you*, without exception, for *there is none other name under heaven given among men, whereby we must be saved.*¹

Ferus.

Chrysostom.
Acts iv. 12.

Men are justified—set free by the death of Christ, not only from their sins, but also from all the ceremonial observances of *the law of Moses*. All who believe in Him with that faith which worketh by love are really justified—are made, that is, just; for all who by a living faith are united to or incorporated into Christ, are made sharers in the blessings procured by His passion and death.² He on whom the Father *hath laid the iniquity of us all*, and *with whose stripes we are*

Corn. & Lap.

Fromond.

Is. lili. 5, 6.

¹ "Per hunc ergo non per opera, ergo non per legem vobis nullum excipit, nemini Salutis humanæ mysterium obscurum vult esse, ab omnibus non tantum pro peccato Adæ mortuus est

Christus nec tantum pro originale sed pro omnibus."—Ferus.

² "La foi justifie quand elle opère, mais elle n'opère que par la charité."—Quenel.

healed, hath in His love to us forgiven our sins for the merits of that precious blood-shedding. As, however, the members of a body have not life unless united to the head, so only those who are really united to Christ, and who maintain their union with Him by their obedience to His commands, and by their imitation of His example, partake of that grace which was given to man through His incarnation.

Dion. Carth.

(40) *Beware therefore, lest that come upon you, which is spoken of in the prophets;*¹ (41) *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*²

Is. xxix. 14.
Hab. i. 5.

The prophet Habakkuk, from whom these words are quoted, is referring to the approaching captivity of the Jews, and their sufferings at the hands of the Chaldeans.³ The Apostle, however, cites these words as an exhortation to the people that they should not, because of their obstinacy and hardness of heart and continued rejection of Christ, draw down upon them the punishment for their sins by the hand of the Romans, and thus suffer as their fathers had suffered for the hardness of their hearts. These words, then, are used in accommodation to present circumstances because all judgments for past sins are warnings against the continuance in present sin, and hence the warnings of the past are as truly warnings to the present.⁴ In this, again, we have another instance of the way in which Holy Scripture passes on

Dion. Carth.

Salmeron.

¹ "In the book or division of the Bible which comprises the prophets. "Apud Hebræos *Propheta* titulus est secundæ partis e tribus in quas Biblia hi dividere solent."—*Patritius*.

² ἴδετε, οἱ καταφρονῆται καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε, ἰάν τις ἐκδιηγῆται ὑμῖν (Hab. i. 5).—LXX.

ἴδετε, οἱ καταφρονῆται καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις, ἔργον ὃ οὐ μὴ πιστεύσητε ἰάν τις ἐκδιηγῆται ὑμῖν (Acts xiii. 41). The usual reading here is ἐγὼ ἐργάζομαι. *Tisch.*, however, reverses these words.

³ "Per τὸ εἰρημένον ἐν τοῖς προφήταις aliqui putant intelligi tantum, id quod dicitur apud prophetam Hab-

akkuk i. 5, et propterea phraseologiam variant ac si scriptum esset, τὸ εἰρημένον ἐν ἐνὶ τῶν προφητῶν. Alii putant ita dici pro τὸ εἰρημένον ἐν βιβλῷ τῶν προφητῶν, quoniam Prophetæ in peculiari libro continebantur, ut distinguerentur à libro Legis Moisis et Hagiographorum. Verum nostra sententia per ἐν τοῖς προφήταις intelliguntur Jesdías et Habakkuk. Veteribus namque Hebræorum theologia in more positum erat, interdum duo et plura loca de eodem subjecto tractantia ita allegare ac si unus esset locus."—*Surenhusius*.

⁴ "Paulus fideliter accommodat in usum suum prophetæ verba, quia sicuti semel minatus fuerat Deus per prophetam suum Habacuc, ita etiam semper fuit sui similis."—*Calvin*.

to circumstances other than those which seem more immediately contemplated at the first.

I work a work in your days, in the casting off of the Jews, God's covenant people, and in the calling in of the Gentiles to be fellow-heirs and partakers of all the promises.¹ This was a work so counter to all the prejudices of the Jewish people that they refused to believe in it, and turned away from the teaching of the Apostles on this subject whenever they declared it unto them. Thus, when St. Paul in his address to the people of Jerusalem spoke of the sufferings of Christ and of the death of Stephen, the people heard him in silence; but when he declared that Christ had said to him, *Depart: for I will send thee far hence unto the Gentiles*, then we are told that *they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.*

Corn. & Lap.

Acts xxii.
21, 22.

[End of Epistle for the Tuesday in Easter week.]

(42) *And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.*

Into the text of this verse several words have been inserted by way, as it would seem, of explanation. These originally, as it is conjectured, were noted in the margin, and at length incorporated into the text. In its genuine state, so far as may be gathered from a collation of the early manuscripts and versions, this verse stood thus:—*On their going out of the synagogue*—that is, as Paul and Barnabas were going out—*they*—the Jews who had remained up to this point—*besought that these words might be preached them the next sabbath*,² so that in the mean time those who had heard and had been moved by *these words* which the Apostles had just spoken might consider them and examine the subject more fully.

Owen.

Though, on the whole, the balance of authorities is in favour

¹ "Ad litteram opus hoc fuit indicta quam Deus per Chaldaeos exercuit in gentes impias, impiosque Judaeos. Mystice, hoc opus est excecatio, reprobatio, et perditio Judaeorum fidei et Apostolis rebellium, ac vocatio et electio gentium. Minus recte Theophyl. et Hugo accipiunt Christi incarnationem, Lyran. passionem et resurrectionem, Cajetan. baptismum."—Corn. & Lapide.

² The reading which for a long time has been received and is now universally accepted is, 'Εξιόντων δὲ αὐτῶν παρε-

κάλουν εἰς τὸ μετὰ τὸ σάββατον λαλεῖν αὐτοῖς τὰ ῥήματα ταῦτα.—Tisch. The additions would seem to have been a marginal gloss in explanation of the text, which in time was incorporated with it. There is, however, when these words are removed, a slight ambiguity. It is not clear whether the going out of the synagogue is said of the Apostles only or of the congregation. It is, however, usually translated "as they," i. e. *the congregation*, "were going out, they besought them."

of translating the words τὸ μετὰ τὸ σάββατον, *the next sabbath*, yet many prefer to understand the request to have been that the Apostles were invited to preach *these words* on an intermediate day, that is, either on the second or the fifth day of the week, and before the next sabbath, on which days many of the Jews were accustomed to assemble in the synagogue for worship.¹

Rosenmüller.
Leigh.

Hackett.
Kuinoel.
Beelen.

(43) *Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.*

Acts xi. 23;
xiv. 22.
Tit. ii. 11.
Heb. xii. 15.
1 Pet. v. 12.

As it is the end that crowns the work, so the Apostles exhorted those who had listened to and received their words *to continue in the grace of God*, not to rest in the formal works of the Mosaic law, but to abide in that faith which God in His mercy (τῇ χάριτι τοῦ Θεοῦ) had revealed to them, that gospel which they had now heard from the preaching of the Apostles of Christ.

Dion. Carth.
Menochius.

Grace seems to be here taken for the whole gospel revelation, called elsewhere *the gospel of the grace of God* and *the true grace of God*, and the call is an exhortation to cling to the knowledge of the truth and of that faith which Christ in His mercy, of His *grace*, had made known to man, and not to extinguish that work of grace which the Spirit had already begun in their hearts. And as the Apostles called *the Jews and the religious proselytes* to perseverance, so their own labours were continuous, hence the word used (ἐπειθεῖν), tells us not only that they *persuaded*, but that "they were *persuading*" their hearers continually to continue in that *grace* which had been revealed to them.

Grotius.
Acts xx. 24.
1 Pet. v. 12.

Lorinus.

Fromond.

Wordsworth.

(44) *And the next sabbath day came almost the whole city together to hear the word of God.* (45) *But when the Jews saw the multitudes, they were*

Acts xviii. 6.
1 Pet. iv. 4.
Jude 10.

¹ τὸ μετὰ τὸ σάββατον has been rendered, "a day between this and the next sabbath," and there are not wanting authorities for this translation. *Light-foot* (*Hor. Heb. et Talmud on St. Matt. iv. 23*) says, "The Gentiles besought that these words might be preached to them *the next sabbath*, or *the sabbath* between, that is, on the days of that intervening week wherein they met together in the synagogue." But in the same volume, when commenting on this passage, he says, "The word μετὰ τὸ

among other things denotes *henceforth* or *hereafter*. Now this discourse was held in the forenoon when they met in the synagogue. In the afternoon they met in the *Beth Midras*," or school, and he suggests that the whole passage will bear this sense—"They besought that *afterward*, upon that sabbath, viz., in the afternoon, they would hear again such a sermon." But μετὰ τὸ standing, as it does here, between the preposition and the noun can scarcely be so understood.

filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Having taught throughout the week, exhorting and instructing in private, the Apostles came again *on the next sabbath* according to the invitation of the authorities of the synagogue, who alone could invite them to continue their teaching. The fact, however, that *the multitudes from the whole city*, not only Jews and devout proselytes, but heathen also, thronged *to hear the word of God*, moved the Jews to envy. It would not seem that the doctrines offended them, or at least that they were not so greatly offended at what was taught so much as at the fact of the Gentiles pressing to hear what the Jews wished to regard as a revelation to themselves—the Gospel of their own Messiah. The opposition of the Jews was shown in their *contradicting*, their opposing the truths spoken, and by their *blaspheming* Christ and the Apostles of Christ as though they were deceivers, the preachers of a false Messiah, in that He was the Messiah equally of the Jews and the Gentiles.

Ex. xxxii. 10.
Deut. xxxii.
31.1
Is. lv. 5.
Matt. x. 6;
xvi. 43.
Acts iii. 26;
xiii. 26;
xviii. 6;
xxviii. 23.
Rom. i. 16;
x. 19.

(46) *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

Then—as though the vehement contradictions and blasphemies of the Jews had stirred the souls of the Apostles and nerved them to more courageous deeds—*Paul and Barnabas waxed the more bold.*¹

It was not until the self-rejection of the Jews that the Apostles turned to the Gentiles, yet we cannot properly understand by these words any permanent turning away from the Jews, since we find St. Paul afterwards preaching to them in the synagogues, whenever he came into a city where they dwelt. He does not say, we abandon you, we leave you to yourselves, but, since you hinder our preaching to you, *we turn* to those who will receive the message we are commissioned to deliver.

Acts xvii. 2.
Whitby.

Euthymius.
Barrow, 1
Serm.
Univ. Re-
dempt.

Seeing ye put it from you. Since, that is, you disdain to embrace the offer of everlasting life made to you. Christ

¹ "In recitata concione solus agebat Paulus: haud dubium, quin privatim et Barnabas prædicaverit. Nunc palam, liberè et constanter uterque inducitur

loqui; ad eum modum, quo superiùs, cum de constantia sermo est cum Petro Joannes loquutus narratur (iv. 19)." — *Lorinus.*

came to give to all men power to become the sons of God. John i. 12. Those who did not so become, lost this privilege not by any narrowing of the offer, but by their own act, their rejection of what He had offered, since by such rejection they adjudged themselves unworthy of the blessing and mercy of God. Lorinus.
Fromond.

(47) *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*¹ Is. xlii. 6;
xlix. 6.
Luke ii. 32.

The Apostles were commissioned by Christ to declare to the world the mercy which by His Incarnation He brought to man. So that the words by which the Prophet Isaiah characterized Christ's mission applied relatively to those whom He associated in His work as labourers together with Him. And because Christ was set to be a light of the Gentiles, the Apostles were in that fact and by their commission from Him bidden to preach Him to the Gentiles.

In alleging these words of Isaiah, St. Paul speaks of the Holy Spirit as *the Lord*, and shows that the calling in of the Gentiles to the Church and fold of God was not the result of Jewish rejection merely, still less of the contradiction and blasphemy with which those of Antioch heard the Word, but was designed from the first, and a part of the Divine economy. Humphry.

(48) *And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.* Acts ii. 47.
(49) *And the word of the Lord was published throughout all that region.*

A slight inaccuracy in the Vulgate translation has been the parent of controversy, and has led to an interpretation of this passage which is not warranted in the text. *δοσοι ησαν τεταγμενοι* is not so strong as "quotquot erant præ-ordinati," and this latter rendering has influenced the course of theological controversy.² Wordsworth.

¹ *τίθεικά σε εἰς φῶς ἰθύνων, τοῦ δίνει σε εἰς σωτηρίαν ὡς λαχόντος τῆς γῆς* (Is. xlix. 6).—LXX. Here quoted word for word.

² "Non dicit *δοσοι ησαν προτεταγμεινοι*, sed, *δοσοι ησαν τεταγμεινοι* quotquot sequuti erant *τάξει* Dei in negotio salutis nostræ."—*Er. Schmidt*. "*τεταγμεινοι* εἰς ζωὴν αἰώνιον, sunt qui ordini salutis consequendæ se submit-

tunt, h. e. verbum Dei audiunt et Spiritus Sancti operationi non resistunt."—*Loesner*. "*τεταγμεινους* hoc loco dici eos, qui ordinem à Deo præscriptum servant, et viam ferentem ad vitam æternam sequuntur."—*Raphel*. "The meaning of this word must be determined by the context. The Jews had judged themselves unworthy of eternal life: the Gentiles, as many as were disposed to

Patritius.

The words cannot mean as many as were predestinated to be saved, because then it would follow that none of the people of Antioch subsequently received the message of salvation. Again, if the Jews who rejected, and who did so, as St. Paul says, not because they were predestinated to reject it, but because οὐκ ἄξιους κρίνετε ἑαυτοὺς, because they adjudged themselves unworthy, had done so from lack of being predestinated, he would hardly have used the language of reprobation of their actions. St. Luke contrasts the two, those who of their own will adjudged themselves *unworthy of eternal life*, and so rejected the gospel truth, and those who because they were ordained (τεταγμένοι) accepted it. It would seem that the being ordered, or *ordained to eternal life* of the latter was, therefore, by an exercise of their will, as much as the rejection of the former was due to the exercise of theirs.¹

Arias Mont.

Alford.

It is God who sows the seed of Divine truth; it is God who gives strength to the heart of man to receive the seed; it is God that ordereth or ordaineth the course of all men; and all who persevere in the course which He has *ordained* attain to eternal life. We are not told in the text by whom the heart of man is *ordained*, by whom it is disposed and turned in any direction. Ultimately, indeed, it is disposed by God, who disposeth all things, but the will of man oftentimes hinders His gracious purposes, and man voluntarily rejects His offer, and shows himself by his own act to be unworthy of God's grace.²

eternal life believed. By whom so disposed is not here declared: nor need the word be in this place further particularized. We know that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to life asserted, is to force the word and the context to a meaning which they do not contain."—*Alford*.

¹ "The object of St. Luke is to contrast these persons with those whom St. Paul addresses (ver. 46). They who had condemned themselves as unworthy of eternal life, rejected the gospel; but they who had *set themselves* to gain that great end, made profession of their faith (and were baptized). This middle sense of the passive verb is borne out, as Whitby observes, by xx. 13, οὕτω γὰρ ἦν διατεταγμένος, he was so purposed. So also 2 Macc. vi. 21, οἱ δὲ πρὸς τῷ

παρανόμῳ σπλαγχνισμῷ τεταγμένοι, 'set or bent on mercy': compare Acts xiv. 11, ὁμοιωθέντες, 'having likened themselves'; ii. 40, σώθητε, 'save yourselves'; ii. 47, τοὺς σωζομένους; viii. 29, κολλήθητε, 'join thyself.' So that τεταγμένοι εἰς may well mean the same as τάξαντες ἑαυτοὺς εἰς, like 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτούς."—*Humphry*.

² "The words τεταγμένοι ἦσαν are happily chosen, because they have a passive and also a middle sense; and represent the twofold operation of Divine grace on the heart, and also the concurrence of the human will; both of which are requisite to faith and salvation."—*Wordsworth*.

See a sermon of *Archbishop Sharp* (vol. iii. of old edition), vol. iv. p. 581, in his *Theological Works*, edit. Oxford, 1829.—*Parkhurst's Lexicon*, s. v.

The words refer, then, to those who were fully disposed, by their willing acceptance of God's mercy, who had hearts qualified for the gospel to take root in, and did not, like the Jews, frustrate the purposes of God. Those whom God had moved, and to whom He had given strength—which He would have given to all who had received His call—were by this submission to His guidance, and by yielding themselves to His will, placed in the way of *eternal life*, and had that vivifying faith imparted by which they might attain to *eternal life*, that is, to the knowledge and possession of Christ, who is *eternal life*. *For this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.*¹

Hammond.
Lyra.

Sanchez.

Beelen.

Hardouin.

John xvii. 3.

They *believed*, and made profession of their belief by joining the number of the faithful,—*οἱ πιστοὶ*,—for this duty Christ requires from all His followers, not only that they should receive Him as the ruler of their hearts and affec-

Wordsworth.

(50) *But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.* (51) *But they shook off the dust of their feet against them, and came unto Iconium.* (52) *And the disciples were filled with joy, and with the Holy Ghost.*

2 Tim. iii. 11.
Matt. x. 14.
Mark vi. 11.
Luke ix. 5.
Acts xviii. 6.
Matt. v. 12.
John xvi. 23.
Acts ii. 46.

As at Damascus and elsewhere, a large number of *honourable women*, women, that is, of the upper walks of life, had either openly embraced the religion of the Jews, or regarded it with favour. These were moved by the Jews to influence the men who were related to them, or were their neighbours, that by this means Paul and Barnabas might be *expelled* from the city of Antioch and its *coasts*. As with the Master, so with His servants, acts of power and mercy and the preaching of salvation *stirred up* the persecuting zeal even of those who were *devout*.

Menochius.

They shook off the dust of their feet, as their Master had enjoined His Apostles, as a *testimony* that they received nothing from those who dwelt in Antioch, not so much even as the dust of their city, and that their labour for their conversion had been in vain, or that they had no longer any communion with them, because of their rejection of the message preached to them.²

Luke ix. 5.

Gangæus.

Sanchez.

¹ See note A at the end of chapter fourteen.

² "It was a military sign of old, whereby they knew that the enemy was

The disciples were filled with joy. The Apostles, who had taught them the way of salvation, were expelled, but their Lord remained with the newly converted, and *filled them with the Holy Ghost.* The storms had passed over them, and, like that *great calm* on the Lake of Gennesareth, after the storm of persecution there was now a calm, and a time of great joy; and were *filled with the Holy Ghost*, with the gift of the Spirit, which strengthened their faith and gave them the fulness of hope and Christian love.

Matt. viii. 26.

Wordsworth.

Menochius.

Acts xii. 24.

Acts v. 41.
John xiv. 1.
Luke xxiv.
53.Menochius.
Humphry.

It is significant of the way in which God manifests His love and presence to the soul, that St. Luke, after mentioning events which might seem disheartening and full of sorrow, yet notes the joy and devotion of the heart of the believers which immediately followed. Thus after Herod's persecution we read that *the word of God grew and multiplied.* After the Apostles had been *beaten* by order of the Sanhedrim, we read that they went away *rejoicing that they were counted worthy to suffer shame for Christ's name*, and when the departure of Christ from the midst of His disciples might naturally have *troubled* them, yet even then the same writer notes that they *returned to Jerusalem with great joy.*¹ Sorrow and persecution, and even the withdrawal of the outward tokens of Christ's presence, may be made by Him an occasion of joy to the faithful and humble soul.²

approaching for their destruction, when they saw the horses approaching near unto them, and raising the dust with their feet against them, then they knew their destruction was at hand. So the Jews might know by the Apostles shaking off the dust of their feet, that there was no peace for them any more, but their destruction was at hand."—*Leigh*.

¹ "Quòd viderint gloriam Domini:

quòd acceperint benedictionem ad labores, quos sperant à Domino prosperandos: quòd cum parandi sibi loci promissionem acceperint, sperant etiam se aliquando eò ascensuros. In his gaudent servi Dei, in vanis et noxiis mundus."—*Arancinus*.

² "God's grace and the Church's joy may increase under persecution and expulsion by men."—*Baxter*.

Note A.—THE SYNAGOGUE.

WE have no account of the origin of Synagogues, the ordinary places of public worship amongst the Jews, though it may be inferred that they were established in some form or another at least from the time of the settlement of the Israelites in the land of Canaan. So long, indeed, as the nation was in military array, in its progress through the wilderness, the tabernacle pitched in the midst of the camp was accessible to all the people (Numb. ii.). From the time, however, when two tribes and a half settled down on lands on the east of Jordan (Numb. xxxii. 1—5, 33) and the tabernacle was pitched in Gibeon (2 Sam. vi. 17; 1 Chron. xvi. 1, 39; 2 Chron. i. 3) this was no longer the case, and it would be necessary, if the new moons and the Sabbath were to be observed, to set apart local houses of God for religious worship, and such a house was known in Hebrew by the name *Beth Hackneseth*, בֵּית הַכֶּנֶסֶת, in Greek by that of Synagogue, *συναγωγή*, a word not unknown to classical Greek. See *Thucyd.*, ii. 18; *Plato's Repub.*, 526 D.

In the Septuagint *συναγωγή* is used to express the meaning of various Hebrew words, implying a *gathering*. See *Tromm. Concordant*, s. v. It is frequently used for קָהָל, when the prominent idea is that of an *appointed meeting* (*Gesenius Lex.*, s. v.), and for עֲדָה, a meeting *called together*. *Proseuche*, *προσευχή* (*Carpzovius in Adnot.*, lib. ii. cap. 2), is sometimes used in place of synagogue, though strictly it seems applicable to a place set apart indeed chiefly for religious worship, but not exclusively used for such worship. By a natural process the word which, strictly taken, means a company of men, as in Acts xix. 25, or of animals, as *συναγωγή μελισσών*, coming at length to mean the building in which such company usually met. *Lightfoot* indeed is of opinion that synagogues existed even in the time of

the wanderings of the children of Israel in the wilderness, and says, "If they had not synagogues or meetings of particular assemblies, when they were in the wilderness, what could they do on the Sabbath day, when the tabernacle court could not hold the thousandth part of them, and when family duties only would not reach the rule that was set before them" (*Harmony of the Four Evangelists*, p. 113); whilst the Targum of Onkelos (Gen. xxv. 27) paraphrases "a dweller in tents" by "a minister of the house of instruction," i. e. a synagogue, and the Targum of Jonathan finds the synagogue in Judges v. 9, and in the calling of Assemblies (Isaiah i. 13). Be this as it may, the high antiquity of the synagogue is evidenced in the incidental references made to them in the Scriptures, as—*They have burnt up all the synagogues of God in the land*, Ps. lxxiv. 8 (*Lightfoot in Harmony*, Luke iv. 15), and in the Acts of the Apostles (xv. 21) we read, *Moses in the old time hath in every city them that preach him, being read in the synagogue every sabbath day*.

Synagogues were built in villages, towns, and cities, wherever the Jews were collected, whether in their own land or at a distance from it, and a saying preserved by Maimonides shows us how necessary their erection was considered. "Wherever ten Jews are there must be a synagogue" (in *Tephillah*, per. ii.). This has, however, been interpreted to mean that where there are ten men capable of filling the ten offices which belonged to each synagogue there are more to be built. In the great cities they were numerous. Even in Jerusalem, where the Temple was accessible to all, it is said there were no fewer than four hundred and eighty synagogues, some for native Jews, others for Hellenistic Jews, and others for the use of Gentile proselytes (*Sigonius de rep. Heb. Viteringa de Syn. Vet. prol. cap. iv.*). We

read in the New Testament of synagogues in Galilee (Matt. iv. 23), in Damascus (Acts ix. 2), in Salamis (Acts xiii. 5), one at least in the Pisidian Antioch (Acts xiii. 14), at Bersæ (Acts xvii. 10), at Athens (Acts xvii. 17), at Ephesus and at Corinth (Acts xviii. 7; xix. 8). Philo tells us that there were "many synagogues in every section of Alexandria" (*de legat. in Caium*, § 20. See also *Cont. Flacc.*, §§ 6, 7). We gather from Juvonal (*Sat.* iii. 296, and see *Philo in Caium*, § xxiii.) that there were several at Rome:—

"In qua te quæro proseucha;" and we are told in the Talmud that there were four hundred at Bithur, thirteen at Tiberias, and eighteen at Zippor (*Biscoe on the Acts*, chap. 5, p. 109, with the references), and incidental notices remain of others in other places.

Synagogues were built sometimes at the cost of the district, either by rate or by free gift (*Vitringer de Syn*, p. 229); sometimes by a wealthy Jew, and in some cases even by a proselyte, or one merely friendly to the Jews (Luke vii. 5). They usually stood in the higher and more conspicuous parts of the town to which they belonged, though this was by no means invariably the case. When not so placed, however, a tall pole rose from the roof and proclaimed the place of prayer (*Herzog. Real. Encycl.*). It is evident, however, that in many instances, or when standing in the midst of a hostile population, the synagogue would be purposely built so as not to excite attention.

In accordance with ancient custom, though in the absence of any positive law, synagogues were usually built so that the worshipper when entering the building, and when turning toward the ark or recess in which the scrolls of the Pentateuch are kept, should have his face toward Jerusalem, a practice which was obligatory upon him even when praying in private (Dan. vi. 10). Thus we find from the ruins of the synagogue in Galilee that they were built north and south (*Palestine Exploration Fund Statement*, 1869, p. 37). Those in countries east of Jerusalem were built with the apse or recess on the west side

(*Tristram's Land of Moab*, p. 32), and those in Europe stand west and east, or rather south-east, whilst those in Jerusalem itself looked toward the western wall of the Temple. This regard to the orientation of these buildings was, however, it would seem, largely disregarded in the later synagogues of Palestine (*Palest. Exp. Fund Report*, i. p. 37).

The synagogue was formerly divided into two parts, by a light partition, to separate the men from the women (*Philo de Vit. Contemp.*); now it is almost invariably built with galleries, in which are seats for the women, with a lattice partition usually of wire (Zech. xii. 12. *Buxtorf de Synagoga*, c. ix.). The floor of the synagogue is divided into a nave, and a sanctuary *היכל* or chancel, called sometimes, from its position or contents, the *Temple*; in this is the ark or chest for the scrolls of the Law, this part of Scripture being invariably read from a manuscript roll, although the lections from the prophets, as well as other parts of the service, may be read from printed books. Before the ark a lamp was kept burning, and on the great festivals a seven-branched candlestick was lighted. In the centre of the synagogue, in the space between the closet or sanctuary and the nave, is the *Bema* or place for the reading of the Law and the Prophets, and on either side of it are the seats of the congregation so arranged as to be directed towards the ark, in other words, towards the temple at Jerusalem. The seats nearest the ark were esteemed most honourable, and were much sought after. They are the *πρωτοκαθεδριας* of S. Matt. xxiii. 6. Both on the outside and inside of the synagogue appropriate texts were carved or painted, such as over the gateway—"This is the gate of the Lord; the righteous shall enter into it" (Ps. cxviii. 20); and on the walls these and similar texts, "Remember thy Creator, and enter into the house of the Lord thy God in humility;" "Prayer without attention is like a body without a soul;" and "Silence is commendable in time of prayer" (*Godwyn's Moses and Aaron*, lib. ii. c. 1).

The necessary furniture of every synagogue was—(1) the *Ark* or chest to contain the scrolls of the Law; (2) *Lamps* for lighting during evening service; (3) *Bases* for collecting the alms of the congregation; (4) a chest for the *Trumpets* or horns to make proclamation of feasts and other holydays (Numb. x. 2—10). To the use of these the prophet Joel refers—*Blow the trumpet in Zion, sanctify a fast, call a solemn assembly* (Joel ii. 15); and the Psalmist, *Blow up the trumpet in the new moon, even in the time appointed, and upon the solemn feast day* (Ps. lxxxi. 3). (5) A scraper was directed to be placed at the door, that the feet might be cleansed before entering (*Vitrina*). In addition to these each synagogue had (6) a frame or tablet for announcements of excommunications and other information.

The synagogues were open morning, noon, and evening daily for prayer (*Iken. Antiq. Heb.*, cap. xxi.). The days of assemblies, the solemn and obligatory days, were, in addition to the Sabbath and festival days, the second (Monday) and fifth day (Thursday) of each week. These two days are said to have been appointed by Ezra, or at least the order of service observed on those days were settled by him (*Buxtorf, de Synagoga; Lightfoot's Horæ Heb.*, Matt. iv. 23). And the reason assigned for the choice of these two days is that they are commemorative of the going up of Moses into the mount to receive the renewed tables of the Law on the fifth day; and of his return to the people on the second day of the week. In addition to the worship and to the instruction given on those two days, the judges of the people, who were *ministers* of the synagogues, sat and heard causes and delivered their judgments there. Here also the punishment of scourging was inflicted (Matt. x. 17; xxiii. 34. Acts xxii. 19; xxvi. 11).

The services of the synagogue consisted of prayers and of the reading of the Law. When the reading of the Law was forbidden by Antiochus Epiphanes a selection from the prophets was arranged, so that, as far as might be, the same truth might be enforced

as would have been declared had the Law been read. When this restriction was at an end the lection from the Prophets was continued with the restored lections from the Pentateuch. The reading of the Law was ushered in with much solemnity. When the time arrived for its reading, the roll was taken out of the Ark and borne aloft in procession to the place where it was to be read, every member of the synagogue stretching forward in order to touch the covering of the roll with his fingers. At the removal of the roll from the Ark, and again at its being replaced, the ministers who bore it and the people chanted appropriate versicles. The minister then called out seven of those present to read the Law in their order. First a priest, then a Levite, if these were present, and after these five other Israelites. "Hence in some editions of the Hebrew Bible you see marked in the margin of the Pentateuch—1. כהן, the Priest. 2. לוי, the Levite. 3. שלישי, the third. 4. רביעי, the fourth. 5. חמישי, the fifth. 6. ששי, the sixth. 7. שביעי, the seventh—denoting by these words the order of the readers, and pointing out thereby the portion read by each one" (*Lightfoot's Hor. Heb. et Talmud* on St. Matt. iv. 23).

The officers of the synagogue were ten:—

(1) The *rulers*, three in number, ἀρχισυνάγωγοι, בר כל כנסה, who took the direction of all things belonging to the synagogue and sat in judgment on money-matters, thefts, injuries, restitution, ravishment, seduction, and the admission of proselytes. As these were appointed by the laying on of hands, so also to them belonged the laying on of hands, χειροθεσία. Of these we read of Jairus, one of the chief rulers of the synagogue (Mark v. 22), and Sosthenes, the chief ruler (Acts xviii.), as though he were chief of the three.

(2) The *public minister*, who prayed publicly, and had care about the reading of the Law, שליח עברי, the angel of the church. He did not read the Law himself, but appointed those who did, and stood by them whilst reading, to observe that they read properly. He

appointed also the *napter* or reader of the prophets.

(3) Three *deacons* or almoners, *שִׁירְיָא, Parnasin*, of these two collected and the third distributed. They had the general care of the sick poor.

(4) The *Targumist* or *interpreter* to the synagogue, *תרגומן*, who rendered verse by verse into the vernacular tongue, the Hebrew text, sometimes enlarging what was read in the way of a paraphrase.

(5) There is some doubt as to the names of the remaining officers, but they are usually supposed to be the *Master of the School*, or Professor of Divinity, and his *Interpreter*.

It would seem that all might speak in the synagogue (*Bischof*), though the regulations of who should speak and at what time would necessarily have to be determined by the rulers of the synagogue, as was the case when Paul and Barnabas were at Antioch (Acts xiii. 15). Those who read in the synagogue placed a *Tallith* or covering on their heads (*Jahn*, § 396), to which St. Paul has been supposed to refer in 1 Cor. xi.

4. The address came after the reading of the Law and the Prophets (Luke iv. 16; Acts xiii. 15). Synagogues were set aside and devoted to the service of God by a special prayer of dedication. Eating, drinking, and the casting of accounts were forbidden within their walls, and in case any synagogue ceased to be used for the purpose of public worship, it was not lawful to turn such deserted building into a bath, laundry, or tannery.

On the synagogue the reader may consult *Selden de Synedrin*; *Vitringer de Synag. Vet.*; *Roland, Antiquitates Hebraicae*, p. 1; *Iken. Antiquitates Hebraicae*; *Sigonius de Rep. Hebraica*; *Buxtorf de Synagoga* and the *Tiberias* of the same author; *Godwyn's Moses and Aaron* and *Carpsovius in Adnotatione in Godwyn*; *Jahn's Archæologia Biblica* (Eng. transl. Oxford, 1836); *Lightfoot in Horæ Heb. et Talmud.*, and the *Harmony of the Evangelists* by the same writer; *Hersog. Real. Encycl.* and *Winer's Realwörterbuch*, s. v. Synagogue.

Note B.—SELEUCIA.

Seleucia, both a fortress and a seaport, was so named from its founder Seleucus Nicator, who was buried at this place. During the rule of the Romans it was a free city, exempt from imposts, and governed by its own municipal laws. This privilege was conferred on Seleucia by Pompey the Great, in acknowledgment of its brave and successful resistance to Tigranes (Pliny, N. H.). It is situated on the Mediterranean Sea about five miles north-west from the mouth of the Orontes, and from its position on the side of mount Pierius, as well as on the sea-coast, it is distinguished from other Syrian towns of the same name by the addition *ad Mare* or *Pieria* (*ἡ ἐν Περικῇ*). It is distant from Antioch, of which it is the port, about sixteen miles by land. The utmost pains were bestowed upon its harbour, and so

massive and substantial were the harbour-works, that though now choked with sand and mud from neglect, very trifling repairs would be necessary to render it again available for commerce. It is now a scene of devastation, "attendant en silence le jour peu éloigné où Séleucie redeviendra ce qu'elle fut jadis, une des grandes têtes de route du globe" (*Renan*). The city itself has a circumference of about four miles, outside of which lie the inner basin and the outer port, as well as the Great Culvert by which the port could be secured, and in case of siege the city might be provided with water. The outer port was formed by the moles projecting westward, and from one of these the Apostles must have embarked when setting out on their mission to Cyprus, and the tradition of this event

ed down by the names borne by
piers, which to this day are
he one St. Paul's pier, the other
of St. Barnabas. Seleucia is

now a miserable heap of ruins known
by the name of Kepse. *Polybius*, v. 59;
Lewin; *Conybeare and Howson*; *Renan*,
Saint Paul.

Note C.—CYPRUS.

is, an island lying off the coast
ia, is in breadth almost sixty
om north to south, and in length
dred and fifty miles from east
. It was, according to Josephus,
y called Cethima, from Kittim
x. 4). It is with little doubt
l to by this name in Ezekiel
i, and because this island, from
ition, was better known to the
han any other island, its name
in some way a generic name
lands." The people who first set-
it is supposed to have given the
o the island, and one of the cities
called Cethim or Citium (*Antiq.*,
,). It was early colonized by the
iana, and by these settlers the
ing worship of Venus was intro-

It was subject successively to
Assyria, and Persia, and eventu-
came part of the Roman Empire,
the division of the Empire fell to
re of the Emperors of the East.
decay of the Byzantine power it
nquered by the Saracens, and
time was held by native rulers
ent upon Egypt. During the
of the Crusades it was con-
by Richard Cœur de Lion, and
subjugated by Selim II. in
o the Turks, in whose hands it
mains. The population of the
was of very mixed origin. In ad-
to the Phœnicians, Greeks, and
who colonized it, Amasis sent
umbers of settlers from Ethiopia,
t and exported large quantities
timber for which in old times
was famous. The fertility of the
was extolled in ancient times,
is still capable of maintaining a
rable population. Under the
h yoke, however, the population
rus has steadily diminished. In
ne of Clarke, the inhabitants

were estimated not to exceed sixty or
seventy thousand, of whom about fifteen
thousand were Greeks. The two chief
cities were Salamis at the eastern ex-
tremity of the island and Paphos at the
western, but in addition to these the
ancients enumerated fifteen other cities;
it contains at present only two towns,
though the ruins of several others
attest their former flourishing con-
dition. In addition to the silk and
cotton which it formerly exported, it
was famous for its copper mines, of
which Herod the Great held the mono-
poly from Augustus, sharing with the
Roman Empire in the profits. Le Brun,
writing at the end of the 17th century,
speaks of these copper mines as still
being worked near Limessoy on the
south coast of the island (*Voyage au
Levant*, 1700). Cyprus was colonized
by the Jews in early times, soon
after the days of Alexander. They
seem to have been numerous here
(1 Macc. xv. 23), and Philo, writ-
ing about the time of St. Paul's visit,
speaks of it as full of such settlers
(in *Catium*, § 36). After their insur-
rection in the reign of Trajan, in which
Salamis was nearly destroyed by them,
they were expelled from the island.
Clarke, in his travels, speaking of Cyprus,
says, "There is nothing in its present
state pleasing to the eye. Instead of a
beautiful and fertile land covered with
groves of fruit and fine woods, once
rendering it the paradise of the Levant,
there is scarcely upon earth a more
wretched spot than it now exhibits.
Few words may forcibly describe it—
agriculture neglected, inhabitants op-
pressed, population destroyed, pestifer-
ous air, contagion, poverty, indolence,
desolation;" in a word, it resembles
most other parts of the Turkish empire;
and this, though Cyprus abounds in

every production of nature, and all kinds of fruit flourish on its fertile soil. Cyprus is first mentioned in the New Testament in Acts iv. 36 as the native place of Barnabas. In Acts xi. 19, 20, it is mentioned in connection with the propagation of Christianity. At Acts

xiii. 4 — 13; xv. 39; xxi. 3, it is introduced in connection with the missionary labours of St. Paul, and at Acts xxvii. 4 in relation to his voyage as a prisoner to Rome.—*Lewin; Conybeare and Howson; Le Brun; Fularton.*

NOTE D.—THE PROCONSUL.

THE use of this expression, ἀνθύπαρος, has led to a charge of inaccuracy against St. Luke, and for a time it ranked among the "Scripture difficulties" of critics. Beza proposed to translate the word by *proprator*, because "Cyprus non erat consularis sed prætoris provincia," and various solutions were offered by commentators in explanation of the apparent forgetfulness of the writer. All that Erasmus Schmidt could say is, that as to the inaccuracy of the name "non magni referat" Luther avoids the "difficulty" by translating ἀνθύπαρος by *Landvoigt*. The difficulty is a fair specimen of many such which have in past times disturbed, and which still sometimes disturb, the readers of Holy Scripture. It was a difficulty arising solely out of the objector's imperfect acquaintance with the history of those times. Strabo informs us that Augustus, in the division of the patronage of the Empire between himself and the senate, retained Cyprus under his own immediate control. Now, provinces under the government of the senate were presided over by proconsuls, whilst those subject immediately to the Emperor were ruled by *propratores* or *legati*, ἀντιστράτηγοι, πρεσβευταί. It seemed, then, to some that St. Luke, forgetting this distinction, was mistaken in calling Sergius Paulus a proconsul (ἀνθύπαρος), and this was

made the foundation for a charge of inaccuracy. A passage, however, in another historian which had been overlooked has vindicated the correctness of the expression used by St. Luke. Dio Cassius (lib. ii. 12) informs us that Augustus made an exchange with the senate, and took the senatorial provinces of Dalmatia, leaving instead of it Gallia Narbonensis and Cyprus, both of which were from that time governed by proconsuls (ἀνθύπαροι). This title is found on Cyprian coins (*Eckhel*, iii. 84, *Morell's Thesaurus Numism.*, and *Ackerman's Numismatic Illustrations*), as well as in an inscription (*Boeckh*, No. 2632) of the reign of Claudius. Renan thinks that Sergius Paulus, the naturalist cited by Pliny, might have been the proconsul before whom Paul and Barnabas appeared, but there is no foundation for this supposition except the identity of names, which, however, were common ones (*Saint Paul*, p. 15). What, then, seemed for a time to be an inaccuracy on the part of St. Luke is now seen to be an evidence of the intimate knowledge which he possessed, and an instance of the minute accuracy of the narrative. Sergius Paulus is rightly styled ἀνθύπαρος, Cyrenius (Luke ii. 2), Pontius Pilate (iii. 1), Felix (Acts xxiii. 24, 26), and Festus (xxvi. 30), each as rightly spoken of as ὁ ἡγεμὼν. *Lewin; Conybeare and Howson; Alford.*

Note E.—ELYMAS.

'Ελύμας ὁ μάγος οὕτως γὰρ μετερμηνεύεται τὸ ὄνομα αὐτοῦ. That is, 'Ελύμας is the interpretation not of μάγος, but of τὸ ὄνομα αὐτοῦ, of his name, and that is *Bar-Jesus* (*De Dieu*). To deduce, then, Elymas from the Arabic 'alīm, "a learned man," is not to the point. Elymas is in the same way the interpretation or equivalent of the man's name, not of his profession. Indeed St. Luke would hardly have explained the well-known and scriptural word *magus* (Dan. i. 20; ii. 2, 27; v. 7. Matt. ii. 1, 7, 16) by a word nowhere else used, and necessarily strange to his readers (*Lightfoot, Hor. Heb. in loco*). Again, though 'alīm, علم, a learned

man, and alīm, ألیم, bearing pain, sound alike when written in unpunctuated English, yet the former commences with the Arabic letter ع and the latter with ا. For these two reasons it is more probable that Elim, or with the Greek termination 'Ελύμας, is from alīm, "pain bearing," not from 'alīm, a wise man, which, though an Arabic word, has no existence in either Hebrew or Aramaic (*Roman, Saint Paul*).

The reading of the Peshito is—"And they traversed all the island as far as the town of Papūs. There they found a certain man, a sorcerer, a Jew, who was a false prophet, whose name was *Bar-Shūma*. This [man] was attached to a prudent man, who was the Antupatūs (ἀνθυπάτος) who was named Serghiūs Bālūs; and the Antupatūs called for Barnabas and Saul, and wished to hear from them the word of God. But there rose up to oppose them this *Bar-Shūma*, whose name by interpretation is Elūmūs."

How is it that *Bar-Jesus* is here called *Bar-Shūma*? It has been suggested "that this magician was born and lived in some place or country where the

Arabic was the mother tongue, inhabited by Jews also that used their own language; and from thence he came to be known by this twofold name," namely, *Bar-Jesus* and *Bar-Shūma* (*Lightfoot, Hor. Heb.*). Others have suggested that *Bar-Jesus*, the Child or Son of Jesus, is to be understood in the sense of a Disciple of Jesus, in accordance with a common oriental idiom; or that though this was really his name—*Jesus* or *Joshua* being a not unusual name amongst the Jews—yet out of reverence to this sacred name the Syriac translator employed the other name—*Bar-Shūma*, the Son of a wound, sore, bruise, cicatrix, or stripe. The word is used in the Peshito in the plural in Isaiah i. 6, "wounds and bruises" (*shūme*): and liii. 5, "by His stripes (*shūme*) we are healed."

Whether, then, *Bar-Shūma* was, out of reverence or from any other feeling, substituted for *Bar-Jesus*, or the two names were borne by the sorcerer, it would seem that the name Elymas was in some sort the translation of one, or it may be of both these names. The name *Bar-Shūma* may possibly have been given to him because of some natural infirmity, or of some violence done to him. It was not unusual with the easily exasperated heathen dwellers in oriental cities to show their detestation and contempt of the Jews by scourging them (Acts xvi. 23, 33; xviii. 17; xxii. 24, 25. 2 Cor. xi. 24. Philo cont. Flaccum, § 10), and this may have happened to Elymas. That the man was a Jew is clear from the prefix *Bar*. It seems, however, far more probable that the name "the Son of a stripe" or "the Son of a wound" has reference to our Lord, who "was wounded for our transgressions," and by whose "stripes we are healed" (Is. liii. 5); and that as Simon gave himself out to be "the great power of God," (Acts viii. 10), so Elymas claimed to have

some relation to the "Man of sorrows" (Is. liii. 3). If so, the relation of *Shûma* to *alim* (in Greek 'Ελύμας) is direct, and the "Son of a wound," or the "Bearer of pain" (*alim*), are personal equivalents of the Peshito *Bar-Shûma*. Castell, in his *Lexicon Syriacum*, has the following on the subject:—"Shumê, wounds, stripes; see Is. i. 6; liii. 3. Hence *Bar-Shumê*, translated into Bar-Jesus in Acts xiii. 6, 8, the Son of pain or of a wound, which our Lord Jesus truly was; and also

into Elymas, from the Arabic *علم* *alima*, to suffer pain, and not from *علم* *'alima*, to know. . . . But, again: *Shûma* in this instance is more probably derived from *Shûm*, a name, and writers, fancying that it would be impious to designate the sorcerer by the name of Bar-Jesus, preferred to substitute for it *Bar-Shûma*, the Son of a Name, just as the Jews substitute *Hashâm* for the [holy] name of *Jehovah*."

Note F.—ANTIOCH IN PISIDIA.

SELEUCUS Nicator, the second founder of the Pisidian Antioch, is said to have built nine cities to which he gave his own name Seleucia, sixteen which he called after the name of his father Antiochus. Among these are the Syrian and the Pisidian Antioch. Six others were called Laodicea after his mother, and at least one was named Apamea after his wife. This recurrence of the same name is a cause of some confusion when considering either the geography or the history of this part of Asia. Antioch in Pisidia is situated on a table-land of a ridge of hills on the confines of Pisidia and Phrygia, to which latter province it is sometimes, but inaccurately, reckoned to belong. It lies north of Perga and east of Apollonia, and the roads which radiated from it in every direction made it a post of considerable importance, commercial as well as military. The city was originally founded by the Magnetes, and subsequently refounded by Seleucus. It was, however, of little importance until Augustus made it a Colonia, and a free city with the Jus

Italicum (Pliny, v. 24), from which circumstance it is sometimes called the Cæsarean Antioch, *Antiochia Cæsarea*. Until that time it was distinguished for the worship of the moon, as a male deity, and large numbers of priests were supported by the rich endowments belonging to the temple at this place. The population was a very mixed one, with a larger amount of the Latin element than was usual in the cities of Asia Minor. The Jews were probably not numerous, as we only read of *the Synagogue*, not, as at Salamis and other places, in the plural. It is referred to in the New Test. in Acts xiii. 14; xiv. 19, 21; 2 Tim. iii. 11. Many of the inscriptions and coins belonging to the Pisidian Antioch are for this reason in Latin. This city is now entirely deserted, and its site, having been long unknown, has only been rediscovered in modern times. A village in the low lands at the foot of the plateau on which Antioch stood, and which represents this ancient city, is known by the name of Yalobatch.—Sir Chas. Fellowses' *Travels*; Arundell's *Asia Minor*; Lewin.

CHAPTER XIV.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

CLAUDIUS.
CUSPIUS FADUS.
JOSEPH BEN CAMI.

(1) *And it came to pass in Iconium,¹ that they went both together (κατὰ τὸ αὐτὸ)² into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.* (2) *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.*

They so spake, with such power (οὐτως ἔσπε), that a great multitude . . . believed, and these consisted of Jews and proselytes of the gate—the Greeks—who worshipped with the Jews in the synagogue. The effect of this success was to provoke the unbelieving Jews to irritate and to stir up the minds of the populace, and to exasperate the Gentile crowd to take a hostile attitude towards the brethren: that is, not towards the Apostles only, but also towards those who by the means of their preaching believed.

Hackett.

Menochius.

A great multitude . . . believed. A plentiful harvest was given them after the time of affliction and of sufferings at Antioch, as summer fruits after the cold of winter, so that their expulsion from this city was not only an occasion of joy to them, but was also the means by which the people of Iconium received the gospel message, and believed the truths revealed by Christ. So ill able are we to judge of what

Novarinus.

Acts xiii. 52.

¹ See note A at the end of this chapter.

² "Si hunc locum excipias in Novo Testamento nunquam legitur, κατὰ τὸ αὐτὸ, significat autem tum simul tum de more."—*Patritius*. "Interpretes nonnulli verba κατὰ τὸ αὐτὸ vertunt, pro more, et verba hæc posita esse, pro: κατὰ τὸ αὐτὸ ἔθος, scil. κατὰ τὸ εἰωθός, xvii. 2, existimant, nulla alia ratione ducti, quam quod omnino id moris fuerit

Apostolis, ut in itineribus suis synagogas sedulo frequentarent. Sic vero æque certe concludere posses ἐν τὸ αὐτὸ iii. 1, vertendum esse: pro more. A veritate thetica ad veritatem exegeticam N. V. C. Verba κατὰ τὸ αὐτὸ hunc significatum ferre posse, nondum evictum est. Notant illa idem quod ἐν τὸ αὐτὸ, una, simul. Uti iii. 1, una in templum ibant Apostoli, sic, h. l. Paulus et Barnabas in Synagoga."—*Kypke*.

really conduces to the success of the gospel or interposes a real hindrance to its progress.¹

Salmeron.

The brethren. Though these words may not necessarily mean more than Paul and Barnabas, yet they can hardly be limited to them. The opposition and rage of mankind is at all times directed against those who are converted to a more unworldly life, or to religious opinions in conflict with existing prejudices, as much at least as against their teachers.

Matt. xii. 30.
John x. 16.

The brethren. It is the special work of Christ to make men members of one fold. Christ is ever gathering together, Satan ever scattering. This word *brethren*, which was to mark out the Christians, was one especially hateful to the *unbelieving Jews*, inasmuch as it proclaimed the equality of Jews and Gentiles in the eyes of Him who was the Messiah of the human race.

Lechler.

Mark xvi. 30.
Acts xiii. 3;
xix. 11.
Heb. ii. 4.

(3) *Long time therefore abode they speaking boldly in the Lord,² which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.* (4) *But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.*

Hackett.

As the opposition of the *unbelieving Jews* increased, so much the more *boldly* did the Apostles speak *in the Lord* (ἐν τῷ κυρίῳ), relying upon Him, who by His strengthening spirit imparted to them confidence and earnestness in their work, and gave His testimony to the truth of what they taught. In vain, indeed, is all preaching of men unless God Himself gives His testimony to what they declare. This He did to the Apostles, as He ever does, in a twofold manner:—

(1) By the peace and joy which He diffuses into the heart of the believer.

Ferne.

(2) By the outward manifestations of a life of holiness which He enables His true followers to maintain, the *signs and wonders* which men will ever be as ready to acknowledge as the multitude of Iconium did the tokens of super-

¹ "Non est quod veniente tribulatione aut nobis irascamur, aut indignemur, cum omnia summi illius moderatoris sapientia in nostram convertantur utilitatem: ut rectè propterea in tribulationibus gloriandum esse, doceat Apostolus, et frater Domini: *Omne Gaudium existimate, fratres mei, cum in tentationes varias incideritis* [Jacob. i. 2]."—Salmeron.

² "Multo igitur tempore demorati sunt. Bèda testatur in codicibus Græcis ante hæc verba ista alia esse, desiderari autem in quibusdam Latinis, *Deus autem pacem fecit*. Carthusianus etiam legit et ego in Latinis reperi manuscriptis."—Lorinus.

"D demid εἴρημ add ο δε κυριος εδωκεν ταχυ εἴρημην, item E, ο δε κυριος εἴρημην εποιησεν."—Tischendorf.

human power *granted* and *done* by the hands of the Apostles.¹

God gave His *testimony* not to the Apostles, but to the *word of His grace* which was declared by them. The Gospel of Christ is significantly called *the word of God's grace*. The *word* which comes from *grace*, the free gift of God to man; the word from whence is *grace*, full of mercies from God, since in it is the promise and the earnest of eternal life.²

Tirinus.

(1) It announces God's highest *grace* and gift to man, the gift of His only begotten Son.

John III. 16.

(2) It gives men *grace* in the remission of their sins, making the impure pure, subduing the unruly passions and tempers of man, and making him submissive to the law of God, his own highest Good.

Sylveira.

Corn. & Lap.

(3) It is *the word of grace* because it instructs men in the way by which salvation freely offered may be attained.

Lienard.

Baronius supposes that the Apostles abode at Iconium for a twelvemonth. There is, however, no indication of the length of time which they remained there, all we know is that it was a *long time*.³

Promond.

(5) *And when there was an assault (ὁρμή⁴) made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, (6) They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia,⁵ and unto the region that lieth round about: (7) And there they preached the gospel.*

Matt. x. 23.
2 Tim. III. 11.

The Jews prepared to stone the Apostles. They did not accomplish their purpose; *once* only, as St. Paul himself says, *was he stoned*, and of this we have an account a few verses after.

2 Cor. xi. 25.
Paley.

They *fled* from Iconium not from fear, but in order that

¹ At this city St. Paul is said to have converted S. Thecla. Though she is referred to by Tertullian, S. Chrysostom, S. Gregory Naz., Sulpic. Severus, S. Augustine, and others, no authentic account of her life has come down to us. The Apocryphal book, entitled the "Acts of St. Paul and S. Thecla," was written very early in the second century by a Presbyter, deposed on account of this forgery. See *Proleg. in Acta Apostolorum Apocrypha*, by Tischendorf. Tillemont, *Mémoires pour servir à l'histoire Ecclesiastique*, tome second (Venise, 1732). Butler in *Lives of the Saints*, in Sept. 23rd, and Jones on the *Canon of the New Testament*, vol. ii. p. 299—

347 (Oxford, 1827).

² "Verbo gratiæ suæ utrovis modo explices licet, sive verbo quod ex gratia est, sive verbo ex quo gratia; nam Christi doctrinam tum effectum tum causam gratiæ divinæ rectè dixeris."—*Patritius*.

³ "Long preaching is needful to root that word which one or two sermons oft leaveth loose."—*Baxter*.

⁴ ὁρμή—movement, whether mental or physical, attempt, it perhaps means here only a meditated assault. Hesych. renders ὁρμή by βουλή, ἐπιθυμία, and this seems to agree best with συνιδόντες in the next verse.

⁵ See note B at the end of this chapter.

they might convey the message of salvation to other cities and regions.¹ In this they were obeying the direction of Christ, who had commanded them to do so for this very end. *When they persecute you in this city flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.*

It was at this time that Timothy, the son of a pagan, whose wife was a Jewess, was with his grandmother and mother enrolled among the brethren, the disciples of Christ. In the same place, and probably at the same time, *Gaius of Derbe*, afterwards the companion with Timothy of the Apostles, was added to the Church.

(8) *And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:* (9) *The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,* (10) *said with a loud voice, Stand upright on thy feet. And he leaped and walked.*²

The man *impotent in his feet* had not been reduced to this state by any accident which might have been cured,—*he never had walked*; in this consisted the greatness of the miracle. He *heard*, or rather was hearing or listening (ἤκουε) to St. Paul—the tense used implies the continuity of his attention. To him and for the multitude St. Paul spake *with a loud voice*, that all might hear and confess the power of God in the working of the miracle. At the Apostle's bidding the cripple *who never had walked* sprang up and continued to walk; it was no transient power which was given him.³

St. Paul perceived that the *cripple* had *faith to be healed*. Faith, though a spiritual gift, and though it is lodged within the heart, yet ever shows itself by outward actions, and may be seen by those who look for it.⁴ In this instance,

¹ "Ipsa forma dicendi: ἦσαν εὐαγγελιζόμενοι, evangelizantes erant, longiorem moram cogitare suadet, quam si dictum esset, εὐηγγελίζαντο, evangelizaverunt."—*Patritius*. The effect of early persecution was but to propagate the gospel the more effectually in place of rooting up and destroying the vine, and the persecutor, to use the words of Villemain, was but "transplantant les opinions qu'il croyait détruire."

² "ἐν τῷ (E om) ὀνόματι τοῦ κυρίου (13. 14. 80^{ms} e^{ms} om τ. κυρ., E sah arm add ἡμῶν) Ἰησοῦ χριστοῦ (15. 18.

68. al cat Thphyl om χρ.) cum C D E al fere²³ cat sah syr^{ms} et^{ms} arm Thphyl⁸ Bed^{ms} ex Gr. (tibi dico in nomine domini Jes. Chr. sine nostri).—*Tischendorf*.

³ "ἤλατο. So A, B, C (for ἔλ.) ἤλλετο, he sprang up, and περιπατεῖ, he was walking. Mark the difference between the Aorist and Imperfect."—*Wordsworth*.

⁴ "Quomodo possit fides cerni, quæ in animo delitescit, non est difficile intelligere. Nam vel ex gestu et oculis per quos animus se sæpè profert, cognovit, ea, quæ ipse prædicabat, illum

as in so many other miracles wrought by our Blessed Lord whilst incarnate on earth, the soul was first healed—it had *faith*—and then the body was gifted with new strength. They who go to God for their soul's good, and *seek first the kingdom of God and His righteousness*, oftentimes receive over and above this gift bodily and temporal mercies. Chrysostom.
Matt. vi. 33.
Quænel.

Faith contains in itself two things, first the knowledge of God, and secondly reliance on God as made known to man. The first may be the possession of the profligate, nay, even of devils; without the possession of the second knowledge is of no use, or rather it adds to the sinner's condemnation. Only that faith is acceptable which the lame man had: trust in the mercies of God, love for Him of whom he knew by the preaching of the Apostle. James ii. 19.
Ferus.

The greater aptness and readiness of the Gentiles to accept the faith of Christ seems imaged in the difference between the lame man at Lystra and the one healed at the word of Peter and John at Jerusalem. The latter, we are told, looked and expected only alms from them; looked, as the Jews did, to temporal good, for they rejected the Messiah because they expected an earthly, not a spiritual, kingdom to be set up. The Gentile, however, is represented as looking not for alms, not for mere temporal blessing, his mental eye was fixed upon the word preached by St. Paul, the spiritual mercies of God. *He had faith to be healed.*¹ Acts iii. 1—11.

(11) *And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.* (12) *And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.* (13) *Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.* Dan. ii. 46.
Acts viii. 10;
xxviii. 6.

The speech of Lycaonia differed in some respects, though it is not clear in what, from that spoken in the surrounding provinces. Some have supposed that it was a Greek patois, others that it was Cappadocian, and others that it was a dialect of the Assyrian.²

probare, quia audiebat Paulum prædicantem: vel quemadmodum Dominus videbat fidem adducentium ad Se paralyticum, ita Apostolus revelatione, aut signo cognoscere potuit claudi hujus fidem."—*Salmeron*.

¹ "Claudus, quem Petrus sanavit pecuniam ab Apostolis quærebat, ex-

pectabat: iste non pecuniam quærit sed salutem. Nimirum prior ille, tanquam Judæus terrenis rebus addictus pecuniam quærit; iste, licet Gentilis, non verbis, sed tacitis desideriis saluum fieri quærebat."—*Novarinus*.

² "It is very probable that the Lycaonian language was very different

Widespread traditions and popular belief here, as in many other parts of the world, held that *the gods* had at different times descended to earth, and assuming a human form had been seen by men. Some have supposed that this belief originated in the visits of the angels to Abraham and Lot. One well-known legend recounts how Jupiter and Mercurius had once wandered through Phrygia in quest of shelter and entertainment, which was everywhere refused them until they came to the cottage of Philemon. When, then, the people of this part of old Phrygia saw the miracles, and heard the words of Paul and Barnabas, they thought that the gods of their old legend had again *come down* to them.¹

Humphry.

Ovid.

Alford.

Novarinus.

Chrysostom.

2 Cor. x. 10.

Whitby.

The priest of Jupiter, who had a temple before the gate of the city—that is, was the tutelary god of the city,²—in accordance with the popular view of the worship due to the god, brought oxen and garlands to the gates of the house where Paul and Barnabas dwelt,³ and would have sacrificed to them, as to Jupiter and Mercury. In calling *Barnabas, Jupiter*, it is supposed that they were guided by the greater age, and probably the more dignified appearance of the Apostle over his companion, *whose bodily presence was weak*, whilst the greater eloquence of St. Paul procured him the name of Mercury, the god of eloquence.

Satan would have brought in the worship of man by the very persons who were sent to convert men from this idolatry. Thus does he make use of the means for the overthrow of his rule over mankind, for a fresh assault on the truth.⁴

Gen. i. 1.
1 Sam. xii. 21.

(14) *Which when the apostles, Barnabas and Paul,*

from the Greek, as we may gather from Ephorus and Strabo (*Eph. ap. Strabo*, lib. xiv.) that cites him, who made almost all the inland nations of Asia Minor to be barbarians; and from Stephanus Byzantius, who acquaints us that *ἀρκευθος*, a Juniper-tree, was called *δέλβεια* in the Greek of the Lycaonians, *ἐν τῇ τῶν Λυκαόνων φωνῇ*."—*Bentley's Boyle Lectures, Sermon 6.*

¹ See note C at the end of this chapter.

² ἱερὸς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν — "Iovem πρόπυλον sine dubio intelligit, qui ante urbem coleretur, quod πολιεὺς aut πολιοῦχος sive urbis præsens, esset."—*Heinsius.*

³ Whether these garlands, coronæ, were to adorn the sacrifice or the gates of the house where the strangers were lodged is not evident. *Kuinoel* says:

"*ταύρους καὶ στίμματα* per figuram *ἐν* διὰ δύοιν positum est pro *ταύρους ἱερεμίνους*, ut ap. Virg. Georg. 2, 192, pateris libamus et auro, pro, pateris aureis, Servio interprete." But this is doubtful, though the name borne by the sacrificial oxen, *στεφηφόροι* or *στεφανοφόροι*, renders this probable. See note in Kuinoel. Note also Lucian de sacrificiis, p. 368. *Wetstein*, borrowing from *Tertullian* (de Corona, Mil. 10), says—"Ipsæ denique fores, ipsæ hostiæ, ipsæ aræ, ipsi ministri et sacerdotes eorum coronantur." *Olohausen* suggests that the *στίμματα* were garlands for decorating the *πυλῶνας*, the entrance of the house.

⁴ "The devil would exalt the ministers of Christ overmuch, when it is to contradict their doctrine."—*Baxter.*

heard of, they rent their clothes, and ran in among the people,¹ crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

1 Kings xvi. 13.
Ps. xxxiii. 6;
cxlvi. 6.
Jer. xiv. 22.
Amos ii. 4.
Matt. xxvi. 65.
Acts x. 26.
1 Cor. viii. 4.
1 Thess. i. 9.
James v. 17.
Rev. xiv. 7;
xix. 10.

They rent their clothes in testimony of their horror at the attempt to offer sacrifice to them, and in sign of the blasphemy which would attribute to men the power which was of God, and springing forth in their indignation from the house they rushed in among the people. The words that follow are the first Christian address or apology spoken to the Gentiles, and the model of many an after apology. The apostles bade them turn from these vanities (τῶν ματαίων), these gods,² who are not only false, but vanity itself, who have no real existence, and turn unto the living God, who only has life in Himself, who is essential life, the Giver and Source of all Life on this earth.³

Hackett.

Wordsworth.

Menochius.

Dion. Carth.

Some have supposed that St. Paul did not understand the speech of Lycaonia, and that it was only when the oxen with the garlands were brought before the house where he was that he saw and understood their error. This is, however, improbable, and has no warrant from the course of the narrative. Indeed we know so little of the circumstances attending the gift of tongues in the early Church that we cannot reason safely on this matter.⁴

Wordsworth.

(16) Who in times past suffered all nations to walk in their own ways. (17) Nevertheless He left not

Lev. xxvi. 4.
Deut. xi. 14;
xxviii. 12.
Job v. 10.

¹ "The better reading is ἐξεπήδησαν, ran out of the house."—Humphry. "Rushed forth."—Alford. Tischendorf adopts this reading, and says, "ἐξεπήδησαν, cum * A B C * D E, 13, 61 al fere¹⁵ cat Chr Thyhy¹ * com."

² "Pronomine his ea indicabant Apostoli quæ tunc populus agere aggrediebatur."—Patritius.

"ματαίων does not require θεῶν. It is used like מַלְאֲכֵי עֲלֵימָה, which the Hebrews applied to the gods of the heathen as having no real existence: comp. 1 Cor. viii. 4. Kuinoel renders ματαίων, sein preaching, idolatry, which destroys the evident opposition between the term and τὸν θεὸν τὸν ζῶντα."—Hackett.

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³ Compare these words in the speech of St. Paul, with a similar passage in his First Epistle to the Thessalonians.

Acts. εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων πιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα.

1 Thess. i. 9. αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἐσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπιστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν ἰδῶλων δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ.

⁴ "Nihil hac in re contrarium dono linguarum, quo Apostolos a Deo donatos esse constat; necesse enim non est credamus istud donum continuum ac perpetuum fuisse, sed quod Deus Apostolis daret quoties vellet."—Patritius.

Ps. lxxv. 10;
lxxviii. 9;
lxxxvi. 12;
cxlvi. 4;
Jer. xiv. 22.
Matt. v. 45.
Acts xvii. 27.
Rom. i. 20.
1 Pet. iv. 8.

Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.¹ (18) And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Tirinus.

Rom. i. 20.

Whitby.

Alford.

Heinrich.

God had suffered the Gentiles to walk in *their own ways*, without prescribed laws and ceremonial such as He had given to the Jews, not, however, that He left them without the knowledge of Himself. This knowledge indeed all men had, and this might have been kept alive and understood by all mankind by means of *the creation of the world*, the harmony of nature, and the bountifulness of Divine providence. God did not, however, give to the *nations*, to the Gentile people, a farther revelation than that which was once made to all, and sent to them no prophet as He did to the Jews.

To all men, however, *He did good*, especially in this, St. Paul says, that *He gave you rain*. These words to the people of Lycaonia spake forcibly of the bounty of God, since this province was destitute of rivers and dependent upon *rain from heaven*.² *Filling your hearts*—a rhetorical figure for yourselves—with *food and gladness*,—your bodies, that is, with food, and your hearts with gladness.

The concluding words of the seventeenth verse, *He gave us rain from heaven, and fruit-bearing seasons, filling our hearts with food and gladness*, are so rhythmical, so different in character from those which have gone before, that they seem to have been taken from some poet; and when to this is added that the

¹ Compare with this the language of Cicero. "Sunt philosophi et hi quidem magni atque nobiles, qui Deorum mente atque ratione omnem mundum administrari et regi censeant: neque verò id solum sed etiam ab iisdem vitæ hominum consuli et provideri: nam et fruges et reliqua quæ terra pariat et tempestates ac temporum varietates, cælique mutationes, quibus omnia, quæ terra gignat, maturata pubescant, à Diis immortalibus tribui generi humano putant; multaque, quæ dicuntur in his libris configunt; quæ talia sunt, ut ea ipsa Dî immortales ad usum hominum fabricati pænè videantur."—*De Nat. Deorum*, lib. i. c. 2.

² "The reason for St. Paul's naming *rain from heaven* as a peculiar testimony of God's power and goodness

seems taken from that notion the Jews had of it expressed by this ancient saying in *Sanhed.* and in *Cholek Taani*, c. viii. § 2 in *Ein Israel*, that there be three keys not given to any legate or proxy, but kept in God's own hand. *Of life, of rain, of the resurrection of the dead*; making rain as immediate and incommunicable a gift of God as either giving or restoring life. Hence it is frequently styled by them, *The power of rain*, because, say they, 'it descends not but by power,' and it is one of the things in which the power of God shows itself. The difference of it from other the like acts of power, they say, is this, that, as our Saviour says, it belongs to the just and unjust (Matt. v. 45), whereas, say they, 'the resurrection belongs to the just only.'"—*Hammond*.

fourteen words of the original contain two, *ἁμάρτυρος* and *καρποφόρος*, not to be found elsewhere in the New Testament, and *οὐρανόθεν*, a poetic expression, only occurring in an after speech of St. Paul,¹ it seems more than probable that the whole sentence is a quotation, and this is rendered all but certain when it is found that it is metrical, and conforms to the rules of lyric poetry.² As such sacrifices as were contemplated by the priest of Jupiter were accompanied with hymns, it may be that we have here a verse from the hymn which was sung on this occasion, and that St. Paul, as was his wont, seizing the words which had just been used, and pointing out the truth in them, applies them to a higher purpose, and makes them the text of his speech to the people.

Olausen.

Humphry.

(19) *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.*³

Acts xiii. 45.
2 Cor. xi. 25.
2 Tim. iii. 11.

This would appear not to have been a judicial punishment; but a tumultuous assault made on the Apostle, probably whilst he was preaching. He was singled out, it may be, because by his eloquence he had done most to irritate the Jews and also the Gentile idolaters. This was the occasion to which he refers in his Second Epistle to the Corinthians—*Once was I stoned.*

Sanchez.

Novarinus.
2 Cor. xi. 25.

Though stoning was the appointed Jewish punishment for blasphemy, and was the mode by which St. Stephen was put to death, yet it was known also to the Greeks, and as this, unlike the Jewish punishment, was inflicted in the city, it seems more probable that though the stoning was

Hackett.
Biscoe.

¹ *Οὐρανόθεν*, adv. (*οὐρανός*), from heaven (Acts xiv. 17; xxvi. 13). Hom. Il. i. 195, 208. Jos. de Macc., § 4. Iamblic. Pythag. 32, 216. Æschin. 73, 5. [Il. viii. 19, 21; xvii. 548; xxi. 199. Od. xi. 18. Hes. Sc. 384. Orph. Lith. 595. Lidd. and Scott.] A poetic form used in prose only by later writers. Lob. ad Phr. p. 93, 94.—*Robinson's Lexicon.*

² *Mr. Humphry*, in his commentary on the Acts of the Apostles, has pointed out the metrical character of these words, and with a slight alteration thus arranges them—

*Οὐρανό | θεν ἢ | μὲν ὅ | τοῦς
- διδοῦς | καρποφόρους τε καιροῦς*

*ἔμπε | πλῶν τρο | φῆς και
εὐφροσύνης | τὰς καρ | δίας.*

To this *Alford*, probably overlooking the likelihood that the verse itself was written by a native of the country, strangely objects, that the local "propriety" of these words, and their applicability to the physical condition of Lycaonia, makes it unlikely that they are a quotation, as though a lyric poet would not regard this very propriety. The whole passage is so poetical, that there can be but little doubt of the truth of Mr. Humphry's conjecture.

³ *νομίσαντες αὐτὸν τεθνάναι.* text. *recept. v. a. τεθνηκέναι.*—*Tisch.*

now instigated by the unbelieving Jews it was yet executed by the Gentile multitude.¹

(20) *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.*

We are not told that Paul was killed by the stones. There is no claim that a miracle was wrought in restoring the Apostle to life, yet if not a miracle of resuscitation, it was a miracle of strengthening, since notwithstanding his wounds and the severe injury which he had received he was able *the next day* to set out upon his journey.

Derbe was at the time of St. Paul's visit under a different jurisdiction to Lystra, which perhaps prevented his enemies pursuing the Apostle to this city.² With reference to this city Paley notices a minute yet singular coincidence between the notice of Derbe in this chapter and the Apostle's reference to it in his Second Epistle to St. Timothy. In the Acts Lystra and Derbe are commonly mentioned together; in the Epistle Antioch, Iconium, and Lystra are mentioned without Derbe. In the Acts St. Luke records the labours of St. Paul; in the Epistle the Apostle notices the *persecutions and afflictions which came unto him*; but in the narrative of his labours there is no hint given of any sufferings or *persecutions* endured at Derbe, but only at *Antioch, Iconium, and Lystra*, hence the omission of the name of the former city in the Epistle.

Lyra.

Stier.

Alford.

2 Tim. iii. 11.

Horn Paul-
ne, chap.
xii. § 5.Matt. x. 38;
xvi. 24;
xxviii. 19.
Luke xxii. 28,
29.
Acts xi. 23;
xiii. 45.
Rom. viii. 17.
2 Tim. ii. 11,
12; iii. 12.

(21) *And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, (22) Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

¹ "Lapidatur Paulus: cur non et Barnabas? An quia Paulus dux verbi erat et tunc predicabat? An voluit Deus, Paulum idem in se ipso experiri quod intentaverat in Stephanum? Lapidatur à multis, qui unum multorum manibus lapidaverat." — *Novarinus*. "Il avait fait la guerre à Jésus-Christ; et Jésus-Christ dit S. Augustin lui faisait la guerre à son tour, ou plutôt il faisait à Jésus-Christ une

espèce de réparation, acceptant de lui persécution pour persécution, captivité pour captivité, supplice pour supplice." — *Bourdaloue*.

² Derbe, although it had been previously annexed to the Roman dominions, seems to have belonged at this time to Antiochus, king of Commagene, whereas Lystra was within the Roman province of Galatia. — *Lewin*.

The shortest route to Antioch, whither the Apostles were now journeying, was through the Cilician gates, which they had almost reached. They turned back, however, at this point in order that they might set in order what was needed in the oversight of the churches which they had founded, and might *confirm the souls of the disciples* in those cities where they had taught. Hackett.

Though, doubtless, baptism was followed by the laying on of the Apostles' hands, yet by *confirming the souls of the disciples* is here meant a purely spiritual work, that of strengthening and establishing the faith of the believers by exhortation and teaching. Cook.
Chrysostom.

We must through much tribulation enter into the kingdom of God, into the eternal kingdom, and that:—

(1) Because God has appointed labours and *tribulation* to man's life of probation, and the *kingdom* or crown to those who endure unto the end.

(2) Because we are in this life surrounded by many and watchful enemies of God and man, and suffer *tribulation* from them.

(3) Because by such *tribulation* our souls are strengthened and grounded in the faith, and therefore they are necessary for our growth in grace. Sylvester.

(23) *And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.* Tit. i. 5.

The word *ordained* (χειροτονήσαντες) etymologically considered means to elect by stretching out the hands; but this meaning is not consistent with either the construction of the sentence or the circumstances of the case. The two Apostles could not elect elders, they could but appoint, and this was, as we know, by the laying on of hands. Hackett.
Wordsworth.
1 Tim. iv. 14.

Of the *elders* there were several in *every Church*; in this the Church of Christ followed the example of the synagogue. These elders are sometimes spoken of as bishops, the first word being more particularly Jewish, the latter being derived from the Greek: the names are, however, applied at times to the same persons or officers. Though this is the first mention of the ordination of *elders*, yet we read elsewhere of their existence, and know that this was not the occasion when such officers were first appointed. Note A., chap. xiii.
Hackett.
Acts xi. 30;
xv. 2, 4, 6, 22.
Wordsworth.

¹ See note D at the end of this chapter.

² "Ὅρα ὅτι καὶ οἱ περὶ Παῦλον καὶ Βαρνάβαν ἐπισκόπων εἶχον ἀξίαν, ἐξ ὧν χειροτονοῦν οὐ μόνον διακόνους ἀλλὰ καὶ πρεσβυτέρους· καὶ ὁπίσω δὲ ἐσημειώσαμεν, ὅτι μετὰ ἰηστειῶν καὶ εὐχῶν ἐποιοῦν οἱ μαθηταὶ τὰς χειροτονίας· σημείωσα δὲ καὶ τοῦτο, ὅτι εἰς

Acts xiii. 1,
8; xv. 40.

(24) *And after they had passed throughout Pisidia, they came to Pamphylia.* (25) *And when they had preached the word in Perga,¹ they went down into Attalia:*² (26) *And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.*

Antioch, from whence they had been recommended, — a periphrasis which distinguishes the Syrian Antioch from the city of the same name in Pisidia, which had lain within the circuit of this the first missionary journey of St. Paul. From the Syrian Antioch they had been recommended to the grace of God—to the direction, the protection, and the strengthening grace of the Spirit of God.

Corn. & Lap.

Acts xv. 4,
12; xxi. 19.
1 Cor. xvi. 9.
2 Cor. ii. 12.
Col. iv. 3.
Rev. iii. 8.

(27) *And when they were come, and had gathered the church together, they rehearsed³ all that God had done with them, and how he had opened the door of faith unto the Gentiles.* (28) *And there⁴ they abode long time with the disciples.*

Sharpe.

With, that is, unto them,⁵ and how He had opened the door. How God of His love and mercy had opened the door: not how men had desired to enter in, and so had by seeking found out the door. The salvation was of the free mercy of God, not of man, and the door was that of faith, by the preaching of the gospel, by means of which faith is implanted in the heart, and without which we cannot enter through the door, through Christ, who is the door, into the kingdom of heaven.

Fromond.

John x. 9.
Corn. & Lap.

Baronius.

They abode long time at Antioch. At the utmost two years, probably hardly so long a time as this. On the length of their stay, however, we have no evidence, and conjectures are useless.

Μίλητον ἐχειροτονήθησαν οἱ περὶ Βαρνάβαν καὶ Παῦλον· καὶ ἐξ αὐτῆς ἐξελθόντες, εὐηγγελίσαντο τὰς μέχρι τῆς Πισιδίας πόλεις, καὶ ὕσας ἄλλας ὃ λόγος ἐσήμανε τίως· ἄλλο δὲ ἀντίγραφον εὐρον ἔχον ἀντὶ Μίλητου Ἀντιόχειαν, ὃ καὶ πιθανώτερόν μοι μᾶλλον ἐφάνη."—*Ammonius in Catena* (ed. Cramer).

¹ λαλήσαντες ἐν Πέργῃ text. recept. εἰς τὴν Πέργην.—*Tisch.*

² See note E at the end of this chapter.

³ ἀπηγγείλαν ὅσα ἐ. ὁ Θ. text. recept.

ἀπηγγέλον ὅσα.—*Tisch.*

⁴ ἐκεῖ of text. recept. rejected by *Tisch.*

⁵ "μετ' αὐτῶν—with them, i.e. in their behalf (xv. 4; Luke i. 72); not by them, which would be δι' αὐτῶν as in xv. 12. The phrase comes from τὸ πῆρ; comp. Josh. ii. 12; Ps. cxix. 65, etc."—*Hackett.*—"Quanta beneficia Deus ipsis exhibuisset, qui e periculis eos liberasset, suo auxilio adfuisse et felicem laboris successum præbuisse."—*Kuinoel.*

Note A.—ICONIUM.

Iconium, named from its situation rather than from its importance, the Damascus of Lycaonia, stands on the central table land of Asia Minor, a little to the north of the chain of Taurus. Like Damascus, it is situated in an oasis on an arid and elevated plain, backed by mountains on three sides, and surrounded by a belt of gardens and orchards, intersected by rills of water which flow from the high lands. It lies at the distance of about sixty miles south-east from the Pisidian Antioch, on the high-road which connected it with Antioch in Syria and Ephesus, and on the other side with the Pisidian Antioch and Tarsus. It is situated about 120 miles from the Mediterranean. At the present day it is known as Cogni, or Konieh, a slightly varied form of its ancient name Iconium, so called, it is said, from an image (*εἰκόνη*) of Medusa, placed here by Jason. Though, like Derbe and Lystra, it is a city standing within the province of Lycaonia, yet at the time when St. Paul and St. Barnabas visited it, it was the capital of a separate and independent principality (Plin. Nat. Hist., lib. v.). It was reckoned by some

writers to belong to Phrygia, by others to Pisidia, though more usually to Lycaonia. Thus Xenophon, speaking of it, says, *ἐς Ἰκόνιον τῆς Φρυγίας πόλιν ἰσχύτην ἐντεῦθεν διελαύνει διὰ τῆς Λυκαονίας*, and Ammianus Marcellinus (xiv. 2, 1) calls it *Pisidiæ oppidum*, whilst Cicero speaks of it as — *In Lycaonia apud Iconium* (Epist. ad divers., xv. 4). It was probably after this date that it became a Roman colonia. Though, from its favourable position, Cogni is still the centre of a considerable trade, and a few years ago was estimated to contain 30,000 inhabitants, the present city has few remains of classical antiquity, except inscriptions and fragments of sculpture built into modern houses, but derives its importance from more recent times. It was the cradle of the Turkish power, and the capital of the Seljukian Sultans, by whom the wall surrounding the city, the towers, and chief buildings in Cogni were erected. (For references in the New Test., see Acts xiii. 61; xiv. 1, 19, 21; xvi. 1, 2; 2 Tim. iii. 11.)—*Winer, Realw. Lewin's Life and Epistles of St. Paul. Fullerton, Bib. Cyclop.*

Note B.—LYCAONIA—LYSTRA AND DERBE.

Lycaonia, a tract of country in Asia Minor, west of Cappadocia, north-west of Cilicia, and having Galatia on the north and east, was at times under one rule; at one time, whilst the northern portion of the province belonged to Galatia and the southern portion was within the territories of Antiochus, king of Commagene, the centre of the country constituted the tetrarchy of Iconium, with that city as its capital. It is for the most part mountainous, with large tracts of desert land. As Iconium is sometimes reckoned to belong to Phrygia, so Lystra and Derbe, though geographically situated in Lycaonia, were politically reckoned in Isaurica, and at the time of the visit of St. Paul and Barnabas, were subject to Antiochus the fourth of Commagene. "It is a bare and dreary region, unwatered by streams, though in part

liable to occasional inundations." In its general features it resembles the steppes of Central Asia. *Lystra*, one of the chief cities of Lycaonia, has been identified by Mr Hamilton, though not with certainty, with a ruined town lying about forty miles south of Iconium on the north side of the lofty Kara Dag, or Black Mountain. Col. Leake, however, places *Lystra* almost thirty miles from this site. The ruins which Hamilton regards as the remains of *Lystra* now bear the name of Ben-bir-Kilisseh, or "The thousand and one churches," from the numerous ruins of ancient churches still existing. Under the Byzantine Emperors it was a place of importance, and the seat of a bishop. *Derbe*, which Leake thinks to be the place now known as Ben-bir-Kilisseh (in Arab. *Kinisseh*), was the capital of Isaurica.

Note C.—INCARNATE GOD.

Whether by anticipation of the Incarnate Saviour, the promise of whose coming was known from the revelation made of old, and preserved among the Gentile nations, or from the tradition of visits of angels made in the earlier ages of the world, or from the instinct which attributed unexpected and great mercies to a Divine origin, a wide-spread belief existed that the gods came at times upon the earth in human form. To this, it may be, is owing the numerous Avatars of Hindu mythology, since when such visits were asserted of one deity, the votaries of other deities would imagine or feign the same for the god whom they "ignorantly worshipped." This belief enters largely into the poetic mythology of Egypt, of Greece, and Rome. Thus Homer (*Od.* xvii. 485—487)—

καί τε θεοὶ ξείνοισιν ἰοκότες ἄλλοδα-
ποῖσι
Παντοίοι τε λίθοντες ἐπιστρωφῶσι
πόληας,
'Ανθρώπων ἔβριν τε καὶ εὐνομήν
ἱφορῶντες.

"—in similitude of strangers oft
The gods who can with ease all shapes
assume,
Repair to populous cities, where they
mark
Th' outrageous and the righteous deeds
of men."—*Cowper*.

Jupiter, because of the frequency of these visits, was called *καταιβάτης*. Eurip. *Bacch.* 1350. Arist. *Pac.* 42. For this reason, because it descends, thunder is called *καταιβάτης*. Æsch. *Prom.* 359. He was often said to be accompanied by Mercury. Thus Ovid (*Met.* viii. 626)—

"Jupiter huc specie mortali cumque
parente
Venit Atlantiades positus caducifer alis."

In a passage which recalls the reasoning of the people of Lystra, Aristides speaking of Demosthenes, says—*ὅν γινώσκουσιν ἂν Ἐρμοῦ τινος λογίου τύπον εἰς ἀνθρώπους κατελθεῖν*.

The life of Apollonius of Tyana is, with reference to this belief, called by a sophist (*Eunapius*, ch. ii.) *ἐπιδημία εἰς ἀνθρώπους θεοῦ*, a peregrination of a god among men (*Dentley's Confut. of Atheism*, Sermon 6).

See Ovid in *Met.*, i. 212; viii. 611. *Fast.*, v. 495. *Plautus Amphitr.*, i. 11. *Catullus*, 64, 384. "Dio Chrysostom says (*Orat.* xxxiii. p. 408) that cities were supposed to be frequented in this way by their deified founders, *φασὶ τοῖς οἰκιστὰς ἡρώας ἢ θεοὺς πολλάκις ἐπιστρίψεσθαι τὰς αὐτῶν πόλεις τοῖς ἄλλοις ὄντας ἀφανεῖς. ἐν τῇ θυσίᾳ καὶ τισὶν ἰόρταις δημοσίῃσι*. These appearances were called *ἐπιφάνειαι*. Hence the Seleucids and other kings of Asia took the title of *ἐπιφανής* (*præsens Divus*), and hence the word Epiphany in our Church. See Spauh. *de usu Numism.* Diss. vii., p. 408. Thus from the same source the Roman poet was supplied with a theme, the Greek rhetorician with a trope, and the Syrian flatterer with a title for his sovereign. That which was a superstition in Lycaonia, and for which the whole creation groaned, became a reality at Bethlehem. 'He came unto His own, and His own received Him not;' but He manifested Himself unto the Gentiles, and by them He was acknowledged (*Matt.* ii. 11)."—*Humphry*.

Note D.—ΧΕΙΡΟΤΟΝΕΙΝ.

According to its etymology *χειροτονεῖν* signifies to elect or vote by extending the hand, but also in a more general sense, which had become the usual meaning of the word, to choose or appoint without reference to its primary signification. This, indeed, could not

have been its meaning in this instance, as but two individuals performed the act in question (*Hackett*). Indeed this was hardly its usual meaning. Thus Philo-Judæus says of Joseph, *βασιλεὺς ὑπαρχος ἐχειροτονεῖτο*, and he was constituted Governor of Egypt not by

any votes or suffrages, but by the will of Pharaoh. So of Moses, ἡγεμὼν χειροτονεῖτο, and he certainly by God, without suffrages of man, was constituted ruler of Israel. So without any concurrence of others God chose Aaron's sons to be priests, ἱερεῖς χειροτόνουν. This was the classical meaning of the word, and so, not to mention other instances, Lucian says that Alexander made Hephæstion a god after his death, θεὸν χειροτονῆσαι τὸν τελευτηκότα, which was his single act. Hesychius renders χειροτονεῖν by καθιστάν, to constitute, as well as by ψηφίζειν, to elect. And so it is here χειροτονεῖν πρεσβυτέρους, to appoint elders, and in Tit. i. 5, καταστήσαι πρεσβυτέρους, to constitute elders (*Hammond*). The meaning, then, of the word in this place is simply 'to appoint,' whether by imposition of hands or not. For though χειροτονια means commonly in ancient authors *ordination*, this is not always the case (*Bingham's Eccles. Antiq.*, Book iv. c. 6, § 11). In this place, however, there seems no doubt that this is the meaning of χειροτονεῖν, and that for these reasons:—

(1) We know that ordination was performed by Paul (see 2 Tim. i. 6), and Timothy was directed by the Apostles to do the same (1 Tim. v. 22).

(2) χειροτονήσαντες was generally understood in this sense by ancient authors (comp. S. Jerome in Is. lviii.

Theodoret, Hist. Eccl., i. 9). S. Jerome says, "Plerique nostrorum χειροτονίαν id est ordinationem clericorum, quæ non solum ad imprecationem vocis, sed ad impositionem impletur manûs,—sic intelligunt, ut assumant testimonium Pauli, *Manus citò nemini imposueris* (1 Tim. v. 22)." And Chrysostom says (in Acts vi. 7), This is χειροτονια, viz. the hand is laid on the head; and thus God works. His hand touches the head, τοῦ χειροτονουμένου, if χειροτονια is rightly administered.

(3) The ancient versions of this passage authorize this sense. Thus the Vulgate has *cum constituisent presbyteros*. And Valck., p. 474, "Seniores in Ecclesiâ constituere, est χειροτονεῖν πρεσβυτέρους" (*Wordsworth* from *Corn. d. Lapide*).

The *Coptic* is rendered by Wilkins, *Posuerunt manus super Presbyteros illos*. The *Arabic* agrees with and is obviously taken from the Vulgate. The *Æthiopic* reading is "they ordained elders" over the Church. The *Æthiopic* verb here used is employed absolutely of ordination in 1 Tim. v. 22 and Heb. vii. 28. When used in the sense of *proponere* or *statuere* it appears always to have some explanatory or qualifying adverb or preposition following. It may be noted that the Arabic verb is in the dual, thus obviously limiting the action to the two Apostles.

Note E.—ATTALIA.

Attalia, a sea-port city on the coast of Pamphylia, anciently known by the name of Corycus, owes its name and greatness to Attalus the Second (Philadelphus), king of Pergamus, who built the city in a convenient position for commanding the trade of Syria and Egypt, near the mouth of the river Catarrhactes. It is situated about sixteen miles to the west of Perga, on the north-eastern corner of a fine bay, and possesses a good harbour, around which the city rose like a vast amphitheatre. It has preserved almost unchanged its old name, and is now called Sataliâ or Adalia. It was the seat of a bishop,

and existed as such down to the twelfth century (*Wiltach*). The ancient cathedral of Attalia is now a mosque. Leake has conclusively identified Attalia with *Adalia*, on the south coast of Asia Minor and north of the *Duden Su*, the ancient Catarrhactes. Numerous fragments of sculpture, inscriptions, and architectural remains still attest its power and greatness. Its advantageous position has preserved it from utter decay, and though now in the hands of the Turks, it is still a place of considerable trade. See *Winer, Realw. Lewin, Conybeare and Howson*.

CHAPTER XV.¹

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

CLAUDIUS.
VENTIDIUS CUMANUS.
ANANIAS SON OF NEBEDÆUS.²

Gen. xvii. 10.
Lev. xii. 3.
John vii. 22.
Gal. ii. 12; v.
2.
Phil. iii. 2.
Col. ii. 8-11,
16.

(1) *And certain men which came down from Judæa taught³ the brethren, and said, Except ye be circumcised⁴ after the manner of Moses, ye cannot be saved.*

Ferus.

HITHERTO the Church has been represented to us under its state of suffering from persecution: now we shall have to consider it under its condition of suffering from heresy and false teachers, a far greater evil than that of persecution.⁵

Chrysostom.

In the progress of the Church the Apostles seem at all times to have been guided not by their own spontaneous will, but by the force of circumstances; and to have been led by the Spirit of God. By the direction of God Peter had gone to Cæsarea, and had baptized Cornelius and his household; and by the same guidance Paul and Barnabas had preached to Jews and Gentiles alike, throughout Cilicia, Cyprus, Pisia, and Pamphylia, and had received disciples from either people, but without any formal rule other than their own practice. For awhile, though this provoked murmuring, there was, as it would seem, no active opposition. When,

¹ "A great part of this chapter is quoted by Irenæus, iii. 14."—*Wordsworth*.

² It is seemingly impossible to settle the chronology of the events narrated in the book of the Acts of the Apostles, since though they are stated in due sequence, they have only in one or two instances any date assigned them. This uncertainty extends to the date of the Council at Jerusalem. Tillemont, Cornelius à Lapide, Bishop Wordsworth, and Renan assign the year of our Lord 51 as that when the Council of Jerusalem was held. Neander and Hackett give A.D. 50 as its date. Mr Lewin places it in A.D. 48, and Mr Greswell

in A.D. 47. Bishop Hefele (*History of Councils*) is content with assigning it to some period between A.D. 40 and A.D. 52. I have assumed A.D. 51 as its probable date.

³ *ἐδιδάσκον*—were teaching. A continuous act is implied.—*Hackett*.

⁴ *περιτμηθῆτε*. *Tisch. περιτμήσαθε. Text. recept.* The authorities for either reading are more evenly balanced than usual.

⁵ "Hactenus variis persecutionum generibus suos exercitavit, nunc variis probat hæresibus: persecutione deterior est hæresis, hac enim affiguntur labefactanturque hominum mentes: illa corpora tantum divexantur."—*Ferus*.

however, the success of Paul and Barnabas was evidenced in the great increase of the Gentile converts at Antioch in Syria, *certain men* from among the Jewish Christians—from us, as St. James says—*came down from Judæa* to oppose the reception of Gentile converts as such, and to teach the necessity of the converts being *circumcised after the manner of Moses*, before their reception into the Church. They taught that whatever faith might be manifested and whatever degree of grace might be given to Gentile converts, these were of no avail without the faithful performance of the works of the law, the rites and ceremonies prescribed by Moses. These men were of the sect of the Pharisees originally, though they were now Christians. They had, however, brought with them their old modes of thought, and troubled the Christian Church now as of old they had troubled the Jewish Church. For men were divided in this matter formerly in the Jewish as latterly in the Christian Church; among the Jews one party teaching the need that all the proselytes should conform to all the observances of the law of Moses, and the others that it sufficed if they obeyed the moral precepts of the law. This difference led to the distinction between the proselytes of righteousness and the proselytes of the gate—the former being Gentile converts who were circumcised and obedient to the minutest requirements of the law, the latter owned the true God, conformed to the moral requirements of the law, and attended the worship of the synagogue, but without being bound by all the minutiae of the ceremonial law.

Verse 24.

Lorinus.

Whitby.

Except ye be circumcised, that is, *Except ye conform to the whole law*. Here circumcision stands for the law, of which it was the initial ceremony, for *I testify*, says St. Paul, *to every man that is circumcised, that he is a debtor to do the whole law*. Those who had troubled the Church taught that

Lorinus.

Gal. v. 3.

¹ Proselytes among the Jews were of two kinds. (1) The Proselyte of the Covenant, or of righteousness, who submitted to circumcision, and therefore to the observance of all the law of Moses. He was also baptized on his reception into Judaism. He was admitted to all the privileges of the Jews, but was not allowed to become a member of the Sanhedrim. (2) The Proselyte of the Gate—the *stranger within thy gates* (Deut. xiv. 21)—afterwards called a proselyte of the first degree (*Escald*). He was not circumcised, neither did he conform to the Mosaic ceremonies, but observed the seven precepts which go by the name

of Noah's commandments (*Godwyn*). Among the Jews who did not embrace Christianity the same controversy existed as in the Church. "Thus when Izates, the son of Helen, Queen of Adiabene, embraced the Jews' religion, Ananias declared he might do it without circumcision, but Eleazer maintained that it was *ἀσέβεια*, great impiety to remain uncircumcised. And when two eminent persons of Tracoonitis fled to Josephus, the Zealots among the Jews were urgent for their circumcision, if they would abide with them; but Josephus persuaded the multitude against it [Joseph. Antiq., lib. ix. c. 2. Vit. Joseph]." *Whitby*.

CHAPTER XV.¹

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however, the success of Paul and Barnabas was evidenced in the great increase of the Gentile converts at Antioch in Syria, *certain men* from among the Jewish Christians—from *as*, as St. James says—*came down from Judaea* to oppose the reception of Gentile converts as such, and to teach the necessity of the converts being *circumcised after the manner of Moses*, before their reception into the Church. They taught that whatever faith might be manifested and whatever degree of grace might be given to Gentile converts, these were of no avail without the faithful performance of the works of the law, the rites and ceremonies prescribed by Moses. These men were of the sect of the Pharisees originally, though they were now Christians. They had, however, brought with them their old modes of thought, and troubled the Christian Church now as of old they had troubled the Jewish Church. For men were divided in this matter formerly in the Jewish as latterly in the Christian Church; among the Jews one party teaching the need that all the proselytes should conform to all the observances of the law of Moses, and the others that it sufficed if they obeyed the moral precepts of the law. This difference led to the distinction between the proselytes of righteousness and the proselytes of the gate—the former being Gentile converts who were circumcised and obedient to the minutest requirements of the law, the latter owned the true God, conformed to the moral requirements of the law, and attended the worship of the synagogue, but without being bound by all the minutiae of the ceremonial law.

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the purification or circumcision of the heart sufficed not without the *circumcision after the manner of Moses*. The question indeed was one of great difficulty, and one about which men might fairly be divided. It might well be argued that since Christianity was a completion of the law, and the law provided that certain rites should be observed, therefore that Christianity sanctified such obedience, and preserving the whole letter of the law, did but superadd its own specific requirements. This, though contrary to the spirit and the teaching of Christianity, was not settled without conference, discussion, and the guidance of the Spirit.

The most active partisan on the side of the pharisaical party is said to have been Cerinthus,¹ who is said to have excited the faithful at Jerusalem against St. Peter for going in to and eating with and then receiving Cornelius into the Church, and was now exciting the faithful at Antioch against St. Paul, more especially for having received Titus, and for having accepted him as an assistant in his work without circumcision.

Epiphanius
Hær. xxviii.
et xxx.
Gal. ii. 3.

Acts xiv. 27.
Rom. xv. 24.
Gal. ii. 1.
1 Cor. xvi. 6.
11.

(2) *When therefore Paul and Barnabas had no small dissension and disputation with² them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. (3) And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.*

In the fact that the Gentile Church at Antioch sent delegates to Jerusalem to consult the Apostles we have a proof that the question was one of no small difficulty, but was open

¹ Epiphanius (Hær. xxviii. and xxx), Philastrius (de Hær. xxxvi.), S. August. (de Hær. v.), S. Jerome (Epist. 89), and Theodoret (hær. ii. 3), say that Cerinthus was the prime mover of these troubles (*Tirinus*). He was educated in Egypt (*Iren.* i. 26), where he dwelt a long time, and was learned in the science and philosophy of Alexandria (*Tillemont*, ii. 55). "He afterwards," according to an old tradition, of which we have no valid reason to doubt, "lived at Ephesus at the same time as St. John" (*Neander*, Hist. of Christian Church, sect. iv.). It is doubtful whether he was at this time personally

present at Antioch, or merely stirred up these troubles by means of his disciples. Independently of his opinions as to the necessity that the Gentiles should observe the Mosaic law and customs, Cerinthus is known as one of the earliest and most active preachers of Gnosticism. See *Buddei Eccles. Apost.*, cap. iii. § 1. *Mosheim de Reb. Christ. ante Constant.*, Sec. prim., § lxx. (p. 196), et *Institutiones Hist. Ecclesiæ*, sec. 1, pass. 2, c. 5, § 16. *Hartmann de Reb. Gest. Christ.*, cap. xxii. p. 606.

² Συζητήσεως. Text. recep. Ζητήσεως.—Tisch.

to discussion, and demanded an authoritative decision. It was one which occasioned *dissension* at Antioch. The word *στάσις* implies a sharp contention and division, something more than a discussion. There was a dissension in the views of the contending parties, there was a discussion, *συζητήσις*, on the points which that difference involved. It was altogether an easier matter to make a Gentile a Christian than to overcome the false teaching of the Pharisees who had come down from Judæa.¹

Baumgarten.

Corn. & Lap.

Hackett.

Bengel.

As before by revelation the prophets and teachers at Antioch had separated Paul and Barnabas, so here by revelation they were directed to send them to Jerusalem. It is not said, as some have supposed, that the revelation was made to Paul and Barnabas, indeed the fact that *they*, the elders, the prophets, and teachers, *determined* to send Paul and Barnabas would make it almost certain that this is the meaning of what St. Paul says, *I went up by revelation*, by revelation, that is, made to the Church at Antioch.

See Introl.
Chap. ii. § 1 2.

Whitby.

Gal. ii. 2.
Lightfoot.

And with Paul and Barnabas went up *certain other of them*, of the disputants, as it would seem. Titus we know went up with them, and doubtless some also of the members of the Jewish party accompanied the Apostles. We are not told that these were all of Antioch, as the same teaching troubled other portions of that field in which these Apostles had laboured, so that probably the *certain others* embraced representatives from Iconium and Perga, the Pisidian Antioch, and other cities.

Gal. ii. 1.

Gaugues.

They caused great joy unto all the brethren. In these words we get a glimpse of the effect of the labours of the Apostles in those regions, and see what fruit was borne by the seed scattered by them, when Philip, having gone down to Samaria, *preached Christ unto them*, and *they which were scattered abroad before the persecution that arose about Stephen, travelled as far as Phenice . . . preaching the word.*

Acts viii. 5.
Acts xi. 19.
Hackett.

Questions such as this which now disturbed the peace of the infant Church, when they arose in the Jewish Church were wont to be settled by an appeal to the Sanhedrim. After this model the Council at Jerusalem was assembled, and according to its rules questions of doctrine and discipline were decided.²

Deut. xvii. 8
—13.
Hui 6.

¹ "*Ortus est tumultus plurimus et disceptatio*—there was great agitation and disputation."—*Syr. Pesch.* "*Græce στάσις καὶ συζητήσις*, id est facta contentione et disceptatione *στάσις* enim significat non tantum seditionem, sed et secessionem, disentionem, discordiam, certamen, contentionem: et sic noster Interpres sumit hic seditionem pro secessione et acri contentione, q. d.

Paulus et Barnabas secesserunt et dissenserunt à Cherinto et Judaizantibus, atque contra eos acriter contenderunt, Gentiles non debere circumcidi et servare legalia."—*Corn. à Lapide.*

² "Si qua inter Judæos quæstio oriretur, unde justus erat schismatis metus, adhibatur Synedrium instructum viris doctissimis, idque ex lege quæ est Deut. xvii. et sequentibus.

(4) *And when they were come to Jerusalem, they were received¹ of the Church, and of the apostles and elders, and they declared all things that God had done with them.* (5) *But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

Ver. 19; xlv.
27; xxi. 19.

Verse 1.

The Apostles. Though only the names of James and Peter and John are mentioned, yet the expression *the Apostles* implies that all, or the greater part, were at Jerusalem at this time. The word *elders*, again, does not necessarily imply more than seniors in age, though as this expression had a technical sense in the synagogue, meaning the chief ministers, and was used in the Christian Church to designate the presbyters, it most probably means so in this place, and hence it is translated by early Christian writers by the word presbyters.

Gal. ii. 9.

Chrysostom.

Lorinus.

Paul and Barnabas had not come in order to learn anything of the rest of the Apostles, nor did they need to be assured themselves of the will of Christ in this matter. They came up in order to convince the Judaizing troublers of the Church, *of the sect of the Pharisees,*² that the Apostles and whole Church at Jerusalem were in accord with them on the point about which a disputation and dissension had arisen. The faith of the Apostles in the Church and in its essential communion with Christ, its Head, and in the guidance of the Holy Spirit, is shown in their unhesitating confidence that the subject to be considered, the necessity of an observance of the Mosaic law by the Gentile converts, was one which might be safely and freely submitted to and be discussed before the whole body of the Church.

Gangwus.

Baumgarten.

(6) *And the apostles and elders came together for to consider of this matter.*³

Verse 12. Though we read afterwards of *the multitude* as being pre-

Sic Christiani, ubi tale quid inter ipseos ortum esset, ibant consultatum Hierosolyma, ubi Petrus erat et Johannes et Jacobus, forte et alii quidam Apostolorum et seniores egregii."—*Grotius*.

¹ ἀπεδύχθησαν.—*Text. recept. παρεδύχθησαν.*—*Tisch. ἀπεδύχθησαν, cordially received.*—*Hackett*.

² Sect. ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων.—"Heresis est de se in-

differens, significans idem quod secta: postea tamen usurpatum in malam partem."—*Fromond*.

³ De verbo hoc (τοῦ λόγου τούτου). "Dispicere de hac re sive negotio, phrasi Hebræorum, qui, קָרָא, id est verbum, usurpant pro re qualibet, nomen signi tribuentes rei significatæ. Sic Psalm. xc. [91. 6]. *A negotio perambulante in tenebris*, Hebraicè, a verbo perambulante in tenebris."—*Fromond*.

sent at these deliberations, and though *the whole Church* concurred, or at least joined, with pleasure in the sending some of the brethren to accompany Paul and Barnabas, yet these Apostles were sent from Antioch only to *the apostles and elders*, and these latter alone *came together* for the purpose to consider of this matter. Verne 22.

Though the Apostles are sometimes spoken of as *elders*, and even as *ministers* or deacons of the Church, yet they are distinguished from all others, whether elders or ministers, as being greater in dignity and authority. All the Apostles were elders, as all bishops are priests, but all *elders* were not Apostles. Gunguis.

They *came together to consider of this matter*. Thus early were doubts permitted to spring up, and dissension to arise—

(1) In order that when these matters were afterwards made subject of dispute a decision should have been already given to which the whole Church should be bound to submit.

(2) That the future rulers of the Church might learn to distrust their own judgment, and in all like differences to resort to their brethren for counsel.¹ Queensl.

(7) *And when there had been much disputing,*² *Peter rose up, and said unto them, Men and*³ *brethren, ye know*⁴ *how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.*⁵ Acts x. 20 ;
xi. 12.

A good while ago (ἀφ' ἡμερῶν ἀρχαίων). It is uncertain to what period Peter here refers, since the words are applicable to any distant time. It is usually understood of the time, then several years past—years fertile in many and great events—when Cornelius had been admitted by baptism into the fold of Christ. Others understand by *a good while ago*, the beginning of the Christian Church, when the Spirit endued the Apostles with power for their Divine mission; or even to the days when Christ was incarnate on the earth, and sent forth the seventy, and gave commandment to His Alford.
Gunguis.
Luke x. 1.

¹ "God's inspiration made not consultation needless to themselves, or to convince gainsayers."—Baxter.

² συζητήσεως.—Text. recept. ζητήσεως.—Tisch.

³ ἄνδρες ἀδελφοί—No *kai* in text.

⁴ "Ἐπίστασθε, not merely οἰδᾶτε; therefore, *ye know well*, it is familiar to you."—Stier.

⁵ ὑμεῖς ἐπίστασθε. "In Peter's

speeches in chap. x. this phrase occurs at the beginning of a sentence, ver. 28, and ὑμεῖς οἰδᾶτε, ver. 37; and we have traces of the same way of expressing the personal pronoun in his speeches, ch. ii. 15; iii. 14, 25. Such notices are important, as showing that these reports are not only according to the sense of what was said, but the words spoken *verbatim*."—Alford.

Matt. xxviii.
19.
Lightfoot.
Acts xxi. 16.
Whitby.

disciples to go and gather in all nations. In this way one who had been for some time a disciple was spoken of as an *old disciple* (Μνάσωντι τινι Κυπρίῳ ἀρχαίῳ μαθητῇ). When, however, the word is equally appropriate to different periods it is impossible to decide which is referred to, nor is it of any moment.

1 Chr. xxviii.
9.
Acts i. 24; x.
15, 28, 43.
Rom. x. 11.
1 Cor. i. 2.
1 Pet. i. 22.

(8) *And God, which knoweth the hearts,¹ bare them witness, giving them the Holy Ghost, even as He did unto us; (9) And put no difference between us and them, purifying their hearts by faith.*

Lorinus.

Tirinus.

Hackett.

Grotius.

Sanchez.

Lorinus.

Acts vii. 51.

Sanchez.

God put no difference between the first Jewish and first Gentile converts in their call, and in their acceptance of the terms offered, nor in the means held out by which they might be purified and strengthened. His gift to both was a purifying, a sanctifying gift, not to the bodies of men, such as circumcision, but to their hearts, their consciences, and affections. The Jewish error was in regarding the Gentiles as impure until they had been circumcised. This it is which Peter denies by declaring that God had purified their hearts by the gift of the Holy Ghost, and since they had been so purified that they could no longer be considered unclean.² And this gift was—

(1) From *the faith* (τῇ πίστει) believed in by the Gentile disciples—Christianity in the fulness of its blessings and in all its requirements.³

(2) From the faith of the believer, which sprang from acceptance of *the faith* revealed, which disposed them to justification, and dispersed the errors and darkness caused by past unbelief.

It was because the great mass of the Jews were *uncircumcised in heart* that they refused to acknowledge the Gentile converts, and resisted the teaching and the guidance of the Holy Spirit.

Matt. xxiii. 4.

(10) *Now therefore why tempt ye God, to put a*

¹ Καρδιογνώστης is a word peculiar to St. Peter, and is used in the New Testament only here and in Acts i. 24.

² "Et nihil discrevit inter nos et illos. Tribus his verbis ait Chrysostomus, Sanctus Petrus complexus est, quod S. Paulus longa epistola ad Romanos."—*Fromond*.

³ "Fides hic pro Evangelio videtur posse sumi, aut professione Christiana,

à qua Christiani *fideles* appellantur, prout à lege distinguitur. Et reverà fides circumcidit hominem, mitius quidem quàm lex, multo tamen potentius atque abundantius; ut quæ totum hominem circumcidat et amputato veteri et terreno in novum hominem, id est, Christum transformet."—*Sanchez*.

yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Gal. v. 1.

Why tempt ye God? We tempt God—

(1) When we resist His will, and thus try or tempt His long-suffering and mercy.¹ *Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God (ἀντίστησαν θεῷ) are even delivered.* Lorinus. Mal. iii. 15.

(2) We tempt God when we think we can fulfil His will without His grace.² Gorranus.

(3) We tempt God when we declare either by our words or actions that He is not to be relied on. *He called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?* Baumgarten. Ex. xvii. 7.

(4) We tempt God when we seek other ways to obtain His gifts and to obey our nature and His will. In this sense our Lord speaks when, in reply to the suggestions of the tempter that He should cast Himself down from the pinnacle of the temple, He says, *Thou shalt not tempt the Lord thy God.* Lorinus. Matt. iv. 7.

To put a yoke upon the neck of the disciples—who therefore as disciples had already received the faith and grace to obey Christ. And the law is spoken of as a yoke, because its principle was that of fear, instead of love, which was the animating principle of the gospel declared by Christ, whose yoke is easy.³ It is therefore not merely the ceremonial part of the Mosaic law which is here spoken of as a yoke too heavy to be borne by the Gentiles, but the law in its principles as well as in its outward form. And this law which prescribed purity and declared precepts of universal application the Jews of old, our fathers, had not been able to bear: had not fulfilled. This was the complaint of the prophets. Thus one represents God's ancient people as breaking the yoke instead of bearing it—These have altogether broken the yoke and burst the bonds.⁴ Stier. Novarinus. Matt. xi. 30; Alford. Jer. v. 5.

¹ "τὶ πειράζετε τὸν Θεόν. Cur Deum offenditis? ut supra, v. 9. Qui Deum offendit, patientiam ejus tentat: offendit autem qui voluntati ejus sufficienter revelatæ obstrepit."—Grotius.

² "Ille tentat Deum, qui ei aliter quam ipse præcepit, famulari ac placere nititur, qui præcepta ejus absque auxilio gratiæ ejus servare se posse confidit."—Bede.

³ "Grave jugum legis veteris erat: leve est jugum novæ legis; quia in hac ACTS. VOL. II.

amor prævalet, timor in illa; amor autem leve quodlibet onus est. Grave et importabile Testamenti Veteris jugum, quoad cæremonialia præcepta, quia vile ejus præmium, terra scilicet; suave et leve novi, quia Regnum cælorum illi promissum."—Novarinus.

⁴ "Loquitur tantum de præceptis positivis cæremonialibus, non de præceptis Decalogi, quæ sunt juris naturæ et ab omnibus in omni statu observari debent. Præcepta vero Legis positiva

Neither the Jews, *our fathers*, of old, nor we are able to bear the yoke, however light, nor to obey the precepts even of the decalogue, unless God's grace enables us to bear it and to do what it enjoins.

Fromond.

Rom. iii. 24.
Eph. ii. 8.
Tit. ii. 11; iii.
4, 5.

(11) *But we believe that through the grace of the Lord Jesus Christ¹ we shall be saved, even as they.*

Owen.
Sharpe.

Some have read these words as though St. Peter is here declaring that the Apostles at Jerusalem held the same belief as to the acceptance of the Gentiles without the deeds of the law, *even as they*, Paul and Barnabas, believed. This, however, is hardly the meaning, though it is not alien to the grammatical structure of the sentence. It is, however, not so easy to determine which of two other meanings is the right one, since both are good, and consistent with the tenor of St. Peter's speech.

Lienard.

Aug. Bede.
Iyra.
D. Carth.
Lorinus.

(1) The first is—*we believe* as the fathers believed, who without belief were not saved,² and then the argument is—if to the fathers the law availed not, but belief did, still less can the law avail to the Gentiles.

Gloss. Inter.
Hugo.
Cajetan.
Stier.
Whitby.
Alford.

(2) *We believe as they*, the Gentiles, believe, and in this belief must both Jew and Gentile be saved. This on the whole seems the most likely sense of the Apostle's words. Our belief is not better than the belief of the Gentile converts. We have both to trust and rest in Christ, and not in the works of the Mosaic law.

Eph. ii. 5.

By grace are we saved was the decision of this the first Council of the Church, a truth then, as so often since, impugned by men. *By grace*, that is, by the free and undeserved mercy of Jesus Christ, and through the merits of His blood shed for us upon the cross. To the Hebrews of old indeed the law itself brought no salvation, this only came through faith in the promised Messiah, *the Lamb slain from the foundation of the world.*³

Huré.

D. Carth.

Sanchez.

Rev. xiii. 8.

Acts xiv. 27.

(12) *Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what*

affirmativa, Rabbi Moyses enumerat 218, quot sunt membra in homine: negativa 365, quot sunt dies in anno; unde simul 583."—*Fromond.*

¹ Tischendorf omits Χριστοῦ of the text. recept.

² "Non illis, id est, Hebræis salutem attulit lex, sed fides in Christum qui justificat circumcisionem ex fide et præputium per fidem (Rom. iii. 30). Ut ergo illi antiqui patres per gratiam Christi salvi facti sunt sic per eundem

Christum Gentes, quibus se non minùs quàm Judæis impertit."—*Sanchez.*

³ "*Aussi-bien qu'eux.* C'est-à-dire, aussi-bien que les Gentiles seront sauvés, ou, aussi-bien que nos pères ont été sauvés: car c'est la grâce seule qui sauve en tout tems et en tout état. C'est la première vérité qui a été décidée dans le premier Concile, par ces premiers Evêques, contre les premiers ennemis de la grâce de Jésus Christ."—*Huré.*

miracles and wonders God had wrought among the Gentiles by them.

It is not the opinions and reasonings of the Apostles which are placed in the foreground. They do not decide. God Himself, they declare, has done so by the course of events. It was God, according to Peter, who opened the door of the Church to Cornelius. Now *Barnabas and Paul* in the same way relate what *God had wrought among the Gentiles*. What they point out is this, that the work is of God, not of men. God had already decided the question which they were now discussing. And He did this by *miracles and wonders*. By such tokens of His presence He had accepted the faith of the Gentiles in the person of Cornelius, the firstfruits of the Gentiles, now He has borne witness to the teaching of Barnabas and Paul in the same way.

Baumgarten.

Gangwus.

The argument is—Unless God had approved of the reception of the Gentiles to equal privileges with the Jews, without their submission to the ceremonial law, He would not have accompanied their conversion by *miracles and wonders*, and His having done so is the all-sufficient seal of His approbation set to the work of the Apostles.

Lienard.

Miracles and wonders (σημεία καὶ τέρατα), or signs and marvels. In this way are miracles usually spoken of in the New Testament, they are not regarded so much as the evidences of Almighty power, though this they were, as for their significance, and for the testimony which they bear to the teaching of God's ministers.

Lorinus.

(13) *And after they had held their peace, James¹ answered, saying, Men and brethren, hearken unto me :* (14) *Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.*

Acts xii. 17.
Verse 7.

¹ James the Just, the cousin, or in accordance with a mode of speech common to the Hebrews, the Greeks, and the Romans, the brother of our Lord (Gal. i. 19), was one of the twelve Apostles, and the son of Alphæus (Matt. x. 3; Mark iii. 18; Luke vi. 15), or Cleophas (John xix. 25). To him we are told was assigned the special care of the Church at Jerusalem, of which he was the first bishop. He undoubtedly presided at this Council, and to him was left the authoritative promulgation of the sentence or decree

of the Council. From peculiarities in it, which are also found in his Epistle, it would seem that it was drawn up by Saint James. After the death of the procurator Festus, and before the arrival of Albinus, A.D. 62, at the suggestion of the High Priest Ananias, he was stoned and then beaten to death with a fuller's club (*Josephus*). See *Tillemont*, *Mémoires pour servir à l'histoire Ecclésiastique*, tome ii. p. 372 (Venice, 1732), and *Döllinger* on First Age of the Church, vol. i. p. 147—163 (Engl. transl.).

James, who presided at this Council as bishop of Jerusalem, now delivers his opinion, sums up the opinions of others, and gives the authoritative sentence of the Council. According to common consent he was the bishop of this city, and as he had the oversight of those who had gone down and troubled the brethren at Antioch, on him devolved this duty.¹

Lorinus.

He speaks of Peter by his Hebrew name, standing as he did in the midst of a Jewish *multitude*, and being about to decide a question in which the Jewish brethren were deeply interested. This is the last occasion on which the name of this Apostle occurs in the Acts of the Apostles. *Simeon hath declared how at the first*, not how God had visited the Gentiles, as in the case of Cornelius, first by his means,² but how from the earliest days of the Church, from the beginning God had so done. It was no new fact peculiar to the ministry of Paul and Barnabas which they were called upon to ratify with their authority.

Humphry.

Chrysostom.

To take out of them a people for His name.

Vulgata.

(1) For Himself, to be His people, for the name of God is God—*ex Gentibus populum nomini suo.*

(2) A people who shall call upon His name—upon Him; who shall be joined to His Church, and therein call on His name.

Corn. & Lap.

(3) Who shall praise God, and bring praises to His name, to Him, by their lives.

Amos ix. 11,
12.

(15) *And to this agree the words of the prophets; as it is written, (16) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.*³

Lorinus.

And to this truth, or word, agree the words of the prophets. James in effect says what has happened now God has from the first known and determined to do. What we see is but the fulfilment of what God purposed from the first.

Lechler.

¹ See note A at end of this chapter.

² S. Chrysostom understands these words to refer to that Simeon who took our Lord into his arms and declared Him to be "a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 32). Ecumenius gives the same interpretation, but as that of others, rather than as his own. In this interpretation, however, they are not, I believe, followed by any other commentator.

³ "Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν."—Acts xv. 16.

"Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος."—LXX. Amos ix. 11.

I will build again the tabernacle. This word is used in various senses. It may mean—

(1) The tabernacle of our body: man's nature, which was utterly overthrown by sin, and which Christ restored or rebuilt when He took our flesh. This, however, can hardly be spoken of as *the tabernacle of David*. Chrysostom.
Ecumenius.

(2) The decayed splendour of the family of David in the person of Christ, who made illustrious the house of David. This, again, hardly meets the requirements of the text. Hackett.

(3) The Body of Christ, which He had taken of David, and which when overthrown by death was restored by resurrection. Rabbin.
Ruffinus.
Theodoret.
Cyril Alex.

(4) The Church of God, the Body of Christ the Son of David, the Spiritual Israel, lifted from the dust and re-erected by the preaching of Christ and of His Apostles. This seems to be the strict meaning of this prophecy. This Church began to be re-erected when men were converted to be the disciples of Christ, it grew when multitudes of the Jews were converted to the faith, and was *set up* when the Holy Spirit was given to the Apostles for the Evangelization of the world. One name by which the Jews were accustomed to speak of the Messiah was Bar-Naphti, He who shall build again.¹ Lorinus
Lyra.
D. Carth.
Menochius.
Cajetan.
Whitby.

(17) *That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.*²

Though God revealed the call of the Gentiles from the beginning, or from of old, by the prophets, it was not *made known* in former ages, because they did not receive the truth. Eph. iii. 5.
Humphry.

Upon whom My name is called. St. James uses a similar

¹ "Rabbi Nachman said to R. Isaac, 'Whence art thou taught when Bar Naphti will come?' He saith unto him, 'Who is this Bar Naphti?' The other replied, 'It is the Messiah.' 'Dost thou then call the Messiah, Bar Naphti?' 'Yes,' saith he, 'for it is written, In that day I will build again the tabernacle of David יְהוָה יִבְנֶה אֶת-הַמִּקְדָּשׁ דָּוִד, *hannophelath*, falling down.'"—*Lightfoot*.

² The Hebrew of this passage (Amos ix. 12) is—

לִמְצֹן יִרְשֶׁהוּ אֶת-עַמִּי יִשְׂרָאֵל וְכָל-הַגּוֹיִם
אֲשֶׁר-נִקְרָא עַל-יְהוָה אֱלֹהֵינוּ וְכָל-הַגּוֹיִם
אֲשֶׁר-נִקְרָא עַל-יְהוָה אֱלֹהֵינוּ
rendered by the Septuagint:

"ὅπως ἂν ἐκζητήσωσι με οἱ κατάλοιποι τῶν ἀνθρώπων καὶ πάντα τὰ

ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομα
μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ θεὸς ὁ
ποιῶν ταῦτα."

It has been supposed that the Seventy had some other reading before them (*Alford*), which is more likely than that "they may have confounded some of the original words with other similar words" (*Hackett*). That the meaning of the original is rendered accurately by St. James is evident in this, that the Pharisaical party would not have accepted an argument based on a misquotation. "The LXX version, which is sometimes a Targum or paraphrase, regards *Edom* as a general representative of those who are *alien from God*" (*Wordsworth*).

- James ii. 7. expression to this in his Epistle.¹ *Upon whom My name is called, who are called by My name. Whether they be Jews or Gentiles, all such are alike His people. This name is called or invoked by all who are really subject to Him, all those who are truly His possession.*
- Fromond.
- Sanchez.

(18) *Known unto God are all His works from the beginning of the world.*²

Thence His work of building up the Church of Christ may seem to men a new work, yet it was so determined by the Omniscient God *from the beginning of the world.*

The argument of the speech of St. James may thus be summarized:—

(1) It was God's own choice that the Gentiles should be Evangelized.

(2) Nothing was said of the ceremonial law, which even the Jews were unable to bear, still less could the Gentiles be able.

(3) The visible signs of God's approval to the teaching of Paul and Barnabas were given by signs and wonders.

(4) Ancient prophecy distinctly foretold of the restoration of the tabernacle of David.

(5) God's universal care and everlasting love are appealed to. In that He made the Gentiles they are as much the objects of His love as the Jews are.³

Gen. ix. 4;
xxxv. 2.
Ex. xx. 3, 23.
Lev. iii. 17.
Deut. xii. 16,
23.
Ezek. xx. 30.
1 Cor. vi. 9;
viii. 1.
Gal. v. 19.
Eph. v. 3.
Col. iii. 5.
1 Thess. iv. 3.
1 Pet. iv. 3.
Rev. ii. 14,
20; ix. 20,
21.

(19) *Wherefore my sentence is, that we trouble not them,⁴ which from among the Gentiles are turned to God: (20) But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

My sentence is—that is, “I declare with authority,” since he presided at the Council, and was the ruler of the Church at Jerusalem. He it was who took the initiative, he sum-

¹ ἰφ' οὗς ἐπικέκληται τὸ ὄνομά μου. Compare with this τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἰφ' ὑμᾶς (James ii. 7). The only instances of this construction in the New Testament; one of those coincidences which make it probable that we have the very words used by St. James.

² Tisch. omits all this verse except the words γνωστὰ ἀπ' αἰῶνος, but this reading is so elliptical that the insertion of the remaining words is rendered

necessary to complete the meaning.

³ “Thalemannus vertit: ‘Etenim cara sunt Deo semper omnia opera ejus,’ i. e. amat omnes homines, non modo Judæos, sed etiam Gentiles. Hanc interpretationem probat Schleusnerus in Lexico sub voce γνωστὸς, hac adductus ratione, quod verbum γινώσκειν ut hebr. יָדָע sæpe significat amare.”—Rosenmüller.

⁴ “Quod Deus ædificat homo non inquietet.”—Gloss.

med up the decision of the Council, and whilst the Apostles and Elders enacted the decree, the assembled Church confirmed it by their acceptance.¹ *My sentence is, that we do not worry or molest² the Gentile converts with unnecessary injunctions, but only prescribe to them necessary things.*

The decree is that the converts from among the Gentiles should *abstain from pollutions of idols*, from meats which had been offered at the sacrifice of idols. It was the custom at such sacrifices to give portions of the meat which had been offered to the worshippers to be consumed by them in token of their communion with the Deity to whom the sacrifice had been offered. Thus under the law the partaking of the sacrificial feast was regarded as communion with God, and therefore it was the duty of the priest so to eat. All such partakings of idol sacrifices were thus a pollution to those who had renounced idolatrous worship and had declared themselves the children of the one true God. St. Paul elsewhere defines, as it were by a gloss, the way in which this part of the decree of the Council was to be observed. There was nothing in an idol, and hence there could be no real defilement in meats offered to idols, so that the Christian purchasing flesh in the shambles need have no scruples as to the possibility that this could have come from an idol temple, and have made a part of what had been there offered. Neither at a feast was it required that he should ask whether the meats had been so offered before they appeared at the table. If, however, some one of the guests pointed out that the meat had been so offered, then he was to abstain, lest he should give offence to the brethren, or seem to the heathen to sanction idol sacrifices.

And from fornication, embracing all acts of sexual impurity. This is introduced with idolatry, because not only tolerated but even prescribed in some of the religious rites of heathenism.³ It was indeed the characteristic immorality of heathenism, hence idolatry is sometimes spoken of as *fornication*, the sin being called by the name of its characteristic token. Both in his First Epistle to the Corinthians and in that to the Hebrews St. Paul enforces obedience to this part of the decree. In the latter he couples this sin with that of the *meat* which Esau procured by selling his birthright.

¹ "Quare judicat et diffinit Jacobus et non Petrus? Solutio. Quia erat Episcopus Hierosolymitanus, et quia ibi mota erat questio ad ipsum spectabat solutio."—Hugo de S. Charo.

² *παρηνόχλειν*—To trouble or annoy one while about something, Hipp. Epist. 1276; *καὶ ὑμῖς παρηνόχλησθε*, Dem.

242, 16; *π. τινι περὶ τινος*, Polyb. 1, 8, 1; *τινὰ*, Id. 16, 37, 3, cf. Arist. de Memor. 2 (*Liddell and Scott*). Sept. for *מִן הַבְּשָׂרִים*, Mic. vi. 3. *מִן הַבְּשָׂרִים*, Job xvi. 3; 1 Macc. xii. 14."—Robinson.

³ This was especially so at Antioch. See Gibbon's Decline and Fall of the Roman Empire, chap. xxiv. ad init.

Chrysostom.
Humphry.

Verse 28.

Ex. xxix. 28.
Lev. x. 12
—19.

Baumgarten.

1 Cor. viii. 4.

1 Cor. viii. 7.

Chrnton.
Exod. xxxiv.
15, 16.

Baumgarten.

1 Cor. v. 1.

Heb. xii. 16.

Lorinus.

And from things strangled, because the blood was in it. And this command was given not because such food had been forbidden to the Jews merely, but because it was an older law given alike to Gentiles and to Jews.¹

Corn. & Lap.

Chrysostom.

Hackett.

And from blood, this is, not as some have supposed, a command against shedding blood, that is, against murder; it is directed against the drinking of blood as the heathen did in their idol sacrifices.²

Rom. xiii. 4.

A question has been asked why *fornication*, which is a moral offence at all times and with all men, should be enumerated with ceremonial offences and with things regarded as indifferent. Why, again, sexual sins are singled out, and theft, murder, false-witness, and such-like sins should be passed by. The proper answer to this would seem to be that the decree of the Council was not intended to touch offences condemned by the imperial laws, under which all were living. The converts were bound to obey the laws of the earthly ruler, since he was the *minister of God, a revenger to execute wrath upon him that doeth evil*, but where the laws of man tolerated sin, there the authority of the Church was evoked to forbid what was an offence against nature and against God, however disregarded by man. It were unnecessary to include in the Conciliar decree what the civil law forbade, since it was the duty of all men to yield obedience to such laws. This, and no confounding the distinction between matters moral and matters ceremonial, appears to have been the reason for alike forbidding fornication and the eating of things offered to idols.³

Acta xiii. 15,
27.

(21) *For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*

Calvin.
De Wette.
Meyer.
Ullrichsen.

This is not, as some understand it, an injunction to abstain from these forbidden things, because the Jews, hearing *every Sabbath day* the command given through Moses, are sensitive on this point, but the reason is here given why this command is sent to the Gentile converts only, since it was not

¹ "Ad suffocata animalia quod attinet, vetuerat jam Deus Noe, cum ex arca pedem efferret, ne ex eorum sanguine et carne comederet; atque est sane, quod credantur Apostoli hanc unam satis faciem e legalibus caeremoniis initio quidem relinquere voluisse, ut Gentes et Judaeos consociarent, iisque arcam Noe, figuram Ecclesiae quae omnes nationes recipit, in animum revo-

carent." — Richard, Analysis Conciliorum. Con. saeculi primi.

² See note B at the end of this chapter.

³ "L'unité de Dieu demande unité et simplicité de culte, autant que l'infirmité humaine le peut souffrir. Il ne faut s'en éloigner que le moins qu'on peut." — Quésnel.

needed by the Jews, inasmuch as these are sins and customs forbidden in the law of Moses, and being thus known to them, since that law was read in the synagogue every Sabbath day, it was unnecessary that it should be enjoined upon the Jews, who were rigidly following even the very letter of this law. The Council almost in so many words say, We write only to the Gentiles, for the Jews already know and observe these necessary things.¹

Chrysostom.
Sanchez.
Whitby.
Neander.
Verse 19.

(22) *Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed² Barsabas, and Silas, chief men among the brethren:* (23) *And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:*

Acts i. 23.

Then—after this discussion, and the speeches of Peter, and Paul, and Barnabas, and James. Then—after they had heard what God had wrought by the instrumentality of Paul and Barnabas, it pleased the Apostles and elders, that is, it seemed fit to the Council, whose action carried with it the assent of the whole Church of Jerusalem, to send two men, Barsabas³ and Silas,⁴ to bear their written decree, and to confirm the testimony of the two Apostles from Antioch. This decree is memorable as well for other reasons as for this, that it is the earliest notice of writing being used in the New Testament Church.

Stier.

Baumgarten

The letter which St. Luke here gives would seem to have been drawn up by James as the president of the Council, and

¹ "Interlinearis docet ut mittantur literæ, quæ eodem modo legantur in Ecclesia fidelium, quo Moyses, id est, Mosaica lex in synagoga per singula Sabbatha legi consuevit."—Sanchez.

² ἱπικαλούμενον. text. recept. καλούμενον.—Tisch.

³ "Judas is only known from this notice. His surname opposes the supposition that he was Judas Thaddeus, the Apostle. There is no proof that he was [as Wolf and Grotius conjecture] a brother of Joseph Barsabas, the candidate for the Apostleship (i. 23)." —Hackett.

⁴ Σίλας in the Acts of the Apostles

occurs thirteen times. It is written Silvanus (Σιλβανός) in the Epistles of St. Paul and St. Peter—2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1; 1 Peter v. 12.—Wordsworth. He was a prophet (ver. 32), and, like St. Paul, a Jew who was a Roman citizen (Acts xvi. 20, 37). —Lewin. "He accompanied Paul on his second missionary journey through Asia Minor and Macedonia (ver. 40, ch. xvii. 10), remained behind in Beroea (xvii. 14), and joined Paul again in Corinth (xviii. 5; 1 Thess. i. 1; 2 Thess. i. 1), when he preached with Paul and Timotheus (2 Cor. i. 19)." —Alford.

in it we find the word *greeting* (χαίρειν). The only other instance in which the word is so used occurs in the Epistle of St. James, the author of this decree; a coincidence which confirms the opinion that he, as president, dictated this decree.

Bengel.

The letter is addressed to *the Gentiles in Antioch, and Syria, and Cilicia*. It is probable that converts had been made and churches founded in this the native country of St. Paul by the Apostle, when living at Tarsus, before Barnabas led him to Jerusalem.

Alford.

Gal. ii. 4; v.
12.
Tit. i. 10, 11.
Acta xiii. 50;
xiv. 19.
1 Cor. xv. 30.
2 Cor. xi. 23,
26.

(24) *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: ¹ to whom we gave no such commandment:* (25) *It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,*

The opinion that St. Luke has here preserved the very words of the decree is supported by the circumstance that though in his own narrative he had already placed the name of Paul first, yet when relating the words of the decree he transposes their names, since Barnabas was with the twelve still the more important Apostle of the two.

Ferus.

Certain which went out from us—of their own accord, not having been sent by us—*have troubled you* (ἀνασκενάζουσες),² by implanting doubts and fears lest ye should not be safe in accepting Christianity unless ye first embraced Judaism and passed through that into Christianity.

Menochius.

Stier.

Paley.

With one accord, or rather, having become of one accord (γενομένοις ὁμοθυμαδόν), which was not the case at first. *To send chosen men*, that is, to elect and send men to you.³

Novarinus.

The praise given to Paul and Barnabas is not that they worked miracles, not that they were mighty in words, but that they had offered up their lives for Christ's sake. And this is used as an argument to enforce the substance of the

¹ λίγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, is omitted by Tisch. It is supposed to have been introduced from verse 5. The genuineness of these words, however, is defended by Meyer and De Wette.

² ἀνασκενάζειν—comp. Thuc. iv. 116, to turn up the foundations. This word does not occur in the Sept. and

only here in the N. Test. Stier says its meaning is to remove a vessel from its place.

³ “Ἐκλεξαμένους ἀνδρας πῖμψαι πρὸς ὑμᾶς. Accuratius hic vertit Vulgatus: eligere viros et mittere, quam Beza *delectos viros mittere* nam τὸ ἐκλεξαμένους activam significationem habet.”—Elener.

decree. They have hazarded their lives. If they had taught the necessary submission of the Gentiles to the law of Moses they would not have been persecuted by the Jews. It was for Christ and for the salvation through Christ that they had been ready to give up their lives, so earnest were they in their conviction of the sufficiency of the righteousness which is by faith. Lorinus.

(26) *Men that have hazarded their lives for the name of our Lord Jesus Christ.* (27) *We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.* (28) *For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;* (29) *That ye abstain from meats offered to idols, and from blood,¹ and from things strangled, and from fornication :² from which if ye keep yourselves, ye shall do well. Fare ye well.*

Lev. xvii. 14.
Verse 20.
Acts xxi. 25.
Rev. ii. 14,
20.

To take away all question as to the authenticity and the meaning of this synodical letter, Judas and Silas seem to have been sent with Paul and Barnabas that they might bear witness by word of mouth to the churches of *Antioch, and Syria, and Cilicia.* Gangues.

It seemed good to the Holy Ghost, according to the promise made by Christ, When He, the Spirit of truth, is come, He shall guide you into all truth. This was the beginning of the open and public fulfilment of this promise of our Lord. The decree was not of man merely, it was by God's direct appointment. *It seemed good to the Holy Ghost and also to us, since it was accepted by us, who are Jews as well as those who trouble you by desiring to put this heavy yoke upon your shoulders.*³

John xvi. 13.
Lorinus.

Chrysostom.

¹ "Ye shall not eat the flesh with the blood, that is to say, we shall not eat raw flesh; for if we should be allowed to eat raw flesh it should engender in us a certain cruelty, so that at the length we should eat one another."—*Latimer in Remains*, p. 14 (*Parker Soc. edit.*). Thus Clem. Alex. (in *Pæd.*, lib. iii. c. 3, in fin.) speaks of the nomad Arab tribes who in extremity drink the blood of their horses, and says, "Perish the savage beasts whose food is blood"! For it is not lawful for men, whose body is but flesh elaborated of blood,

to touch blood."

² See *Hooker* on the laws of Eccl. Polity, Book iv. ch. 11, § 7 (*Keble's edit.*), and *Selden* De Jure Nat. et Gent., lib. vii. c. 12, p. 845.

³ St. Cyprian, in sending to Pope Cornelius the decrees of the Council held by him in A.D. 252, says: "Placuit nobis, Sancto Spiritu suggerente," and the Council at Arles A.D. 314 pleads the same authority for its decrees. "Placuit ergo, præsentis Spiritu Sancto et angelis ejus."—*Hardouin Collect. Concil.*, t. i. p. 262. So constantly did

(30) *So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: (31) Which when they had read, they rejoiced for the consolation.*

The Christians at Antioch now rejoiced, as the Apostles and the rest of the brethren at Jerusalem had before rejoiced, that the Church of Christ was no longer limited to the nation of the Jews, nor to those who had first conformed to the burdensome law of Moses, but was thus thrown open to the Jew and the Gentile alike.

Lienard.

Acts xiv. 22;
xviii. 23.
1 Cor. xvi. 11.
Heb. xi. 31.
Acts xiii. 1.

(32) *And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. (33) And after they had tarried there a space, they were let go in peace from the brethren unto the Apostles.¹ (34) Notwithstanding it pleased Silas to abide there still.² (35) Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.*

Acts i. 23.

2 Cor. i. 19.
1 Thess. i. 1.
2 Thess. i. 1.
1 Pet. v. 12.

Gangneus.

Ferus.

Judas Barsabas is supposed by some to have been the brother of that Joseph Barsabas who was nominated with Matthias to fill the place of the traitor. Silas, or Silvanus, as he is sometimes called, was afterwards the chosen companion of St. Paul in his ministerial labours. These are spoken of as *prophets*, that is, they were preachers and interpreters of Holy Scriptures, and therefore qualified to explain and to enforce the decree of the Council,³ and to minister to the *consolation* of the newly converted Gentiles. In these two things consists the work of the ministry of the Church, and these are the fruits to be aimed at in all exhortation—the strengthening the faith and consoling the souls of the brethren.

the early councils regard this at Jerusalem as their "type and model."—*Hefele.*

¹ πρὸς τοὺς ἀποστόλους. *text. recept.*
πρὸς τοὺς ἀποστείλαντας αὐτούς.—*Tisch.*

² The whole of this verse is omitted in *Tisch.*, *Words.*, *Alford.* *Scrivener* (*Introduc. to Criticism of N. T.*, 2nd edit., p. 538, 9) says: "This verse is omitted by κ A B E G H P, and of the

cursives by 61 and six more collated by Scrivener, and by full 50 others. It is wanting in the Peshito, the Memphitic, Polyglott Arabic, Slavonic, the best MSS. of the Latin Vulgate, Chrysostom, and Theophylact. No doubt this verse is an unauthorized addition, . . . a marginal gloss."

³ "Προφητῆς \aleph^2 sæpe in universum est doctor, ut satis constat."—*Rosenmüller.*

(36) *And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.*

Acts xiii. 4,
13, 14, 15;
xiv. 1, 6,
24, 25.

Though the expression *some days* is indefinite, yet it can hardly be meant of a period longer than one or two months. This was probably the duration of the residence of the Apostles at Antioch. Calmet.

In the desire of St. Paul to visit the brethren in the various cities where he had preached the Word of God and had gathered together a church, we have a significant example of that unwearied care which the Apostle of the Gentiles bestowed on *all the churches* which he had been the means of founding. And from his example we also may learn that it is not enough for the minister of God to move the hearts of his hearers, and to lead men into the fold of Christ, he must bestow much patient care and diligence afterwards in instructing, in building up, and in perfecting those who have been thus brought into the Church.¹

2 Cor. xi. 28.

Calvin.

Corn. Lap.

(37) *And Barnabas determined² to take with them John, whose surname was Mark.* (38) *But Paul thought not good to take him with them,³ who departed from them from Pamphylia, and went not with them to the work.* (39) *And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;*

Acts xii. 12,
25; xiii. 5.
Col. iv. 10.
2 Tim. iv. 11.
Phillem. 24.
Acts xiii. 13.

As in the ministry of our Lord the reality of His humanity was evidenced even in the deeds which were wrought by His Divine nature, so that we are compelled to recognize Him not only as perfect God in His acts of power, but also as perfect man in the weakness of the flesh; so in the case of these His ministers we are reminded that they were but *earthen vessels*, and that though entrusted with a Divine message they were yet human.⁴ We are not indeed told of

2 Cor. iv. 7.
Chrysostom.

¹ "Converted souls and planted churches must be further visited, observed, and watered."—Baxter.

² ἰβουλεύσατο συμπαλαβεῖν τὸν Ἰωάννην. text. recept. ἰβούλετο συμπαλαβεῖν καὶ τὸν Ἰωάννην.—Tisch.

³ μὴ συμπαλαβεῖν τοῦτον. text.

recept. μὴ συμπαλαμβάνειν τοῦτον.—Tisch.

⁴ "Discordia quæ fuit inter Paulum et Barnabam fuit per accidens et non per se; uterque nam intendebat bonum; sed uni videbatur hoc esse bonum, alii aliud: quod ad defectum

any anger in the breasts of the Apostles, but we are told that there was a sharp *contention* and difference as to the propriety of taking Mark, the sister's son of Barnabas, as the assistant in their ministry. The character of Paul was one of sternness; of Barnabas, the characteristic feature was that of mildness, he was *the Son of consolation*. Both abounded in the gifts which they possessed, and this difference of temperament led, it would seem, to this *contention*, the evidence of human frailty in either of them. Mark had on the former journey of the two Apostles shrunk seemingly from the toils and dangers of *the work*, and had left them and returned to Jerusalem, where his mother dwelt. St. Paul seems still to have distrusted the earnestness and endurance of Mark, whereas St. Barnabas, from natural affection, was willing to associate him again with them, and urged his claim to accompany them as their minister. The future career of Mark seems to have justified the good opinion of Barnabas, though it is probable that the severity of St. Paul may have benefited Mark, and aided him in maintaining in after time his steadfastness in *the work* of the ministry.¹

Gangwen.

Acts iv. 36.

Jerome cont.
Pelag.

Ecumenius.

Acts xii. 12;
xiii. 13.

Eetius.

Neander.
Plant.
Christ.

The strength of national affection, which was a characteristic of St. Barnabas, is evidenced in the choice of the country which he was about to make the scene of his second missionary journey. Whilst St. Paul departed for his wider sphere of labour St. Barnabas turned to Cyprus, the place of his birth, and the abode probably of his kinsmen after the flesh. There he resolved to make known the message entrusted to him, and to preach first to his own countrymen the unsearchable riches of Christ.

Menzel.

It has been thought that in the notice that *Barnabas took Mark and sailed away with him to Cyprus* we have a trace of exasperation in the mind of this Apostle. There is, however, hardly a warrant from these words for this conclusion. Equally without warrant is the conclusion from the words which tell us that Paul was *recommended by the brethren unto the grace of God*, and the omission of such words in the account of the departure of Barnabas, that the Church at Antioch approved of one and disapproved of the other in the matter about which their contention had arisen. The fruit of this division was the increase of the Church, Barna-

humanum pertinebat. Non enim erat talis controversia in his quæ sunt de necessitate salutis, quamvis hoc ipsum fuerit ex divina providentia ordinatum propter utilitatem inde consequentem." —*Th. Aquinas, Secund. Secund. quæst. xxxvii. art. 1.*

¹ "The position of the accusatives

forcibly expresses St. Paul's decided rejection of one who had not dared to face the danger of the untried country before. *But Paul thought proper (as to) one who had fallen off from them from Pamphylia, and had not gone with them to the work, not to take with them that man.*" —*Alford.*

bas undertaking a mission in one direction and Paul in another. Thus does God overrule the infirmities of those who seek His glory, and make even their dissensions to minister to the advancement of His cause.¹

This is the last notice of St. Barnabas which we have in the Acts. From this point St. Luke confines his narrative to the actions of St. Paul, whose companion he soon after became. But though the Apostles had differed, and a *contention* had arisen, so *sharp* in its nature that they *departed asunder one from the other*, yet the affection of Paul for Barnabas was not diminished, as is evidenced by his reference to him in his Epistles. When also the fitness and endurance of Mark had been tried and proved by his zeal for the work he was received again as the cherished assistant of St. Paul in his toils. He it is who with Luke is enumerated among his *fellow-labourers*, and is specially recommended to the Church at Colosse as *sister's son to Barnabas*, and was sent for as one *profitable to the Apostle for the work of the ministry*.

Lorinus.

1 Cor. ix. 6.

Philem. 24.

Col. iv. 10.

2 Tim. iv. 11.

In after times we read of the same *contention* more or less *sharp*, and attended with the departing *asunder one from the other*, of those whose zeal for their Master's cause was unquestioned. The same marks of human infirmity may be traced in the *contention* of the Asiatic Churches about the time of observing Easter—of Irenæus with Victor, bishop of Rome, of Cyprian with Cornelius of Rome, of Chrysostom with Theophilus of Alexandria and with Epiphanius, of Cyril of Alexandria with Theodoret, of Gregory the Great with Eutyches of Constantinople, and others. The example is given not to excuse dissensions, but to warn us against them. They are the fruits of human weakness, and the best of God's ministers are still but men, needing to watch against the effects of human infirmities and to contend against the mastery of human temper.

Lorinus.

In this record of the *contention* of Paul and Barnabas we have another proof that St. Luke in writing this book of the *Acts of the Apostles* had no intention to disguise the failings of his companions. He has here related the difference between them as well as the failure for a moment of Mark to fulfil the work of his ministry. That he has done so is an answer to those who would disparage the general accuracy of his narrative by suggesting that it was written in order to enhance the reputation of St. Paul.

Wordsworth.

¹ "Le même Saint Esprit inspire à Saint Paul de faire sentir à Marc sa faute, et de l'humilier de sa lâcheté; et à S. Barnabé de le consoler et de l'encourager par sa condescendance. Tous deux accomplissent par des voyes opposées les desseins de Dieu sur la même personne."—*Quesnel*.

Acts xiv. 26;
xvi. 5

(40) *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.*¹
(41) *And he went through Syria and Cilicia, confirming the Churches.*²

Patritius,
D. Carth.

Though we have no distinct account of St. Paul having previously visited Cilicia, yet from its nearness to the scene of his other labours and to the country of his birth, we cannot, even without any such intimation, doubt but that he had done so. This, again, is made all but certain from the fact that the decree of the Council which he bore with him from Jerusalem was addressed to the Gentiles in *Antioch and Syria and Cilicia*, and also from the fact of which we are now told, that he *departed to Cilicia* in order to confirm or strengthen the faith of the disciples in that country, by relieving them of their doubts and scruples as to the force of the ceremonial law, and by giving them the precepts of the Apostles and elders for their observance.³

Wordsworth.

Thus does the Great Head of the Church mitigate the evil effects of man's passion, and overrule even the strife and contention of Christians, and make all things conduce to the growth of His Church and to the confirmation of the faith of His disciples.

Note A.—THE COUNCIL AT JERUSALEM.

THIS Council, which is ordinarily spoken of as the first Council of the Church, is sometimes reckoned as the third, the fourth, and even the fifth, of which we have a notice in the Acts of the Apostles. This difference, however, is one of name rather than of fact. Bishop *Hefele* (Hist. of Councils, chap. i.) says, "The first Christian Council, the type and model of all the others, was held at Jerusalem by the Apostles between the years 50 and 52 A.D." And he adds, "Theologians are

not agreed as to whether they were instituted by Divine or by human authority. The true answer to this question is as follows: They are an Apostolical institution; but the Apostles when they instituted them acted under the commission which they received from Christ, otherwise they could not have published the decisions of their synod with the words, *It seemed good to the Holy Ghost and to us*. They must have been convinced that the Head of the Church had promised and had granted His

¹ τῷ χάριτι τοῦ Θεοῦ. text. recept. τῷ χάριτι τοῦ Κυρίου.—Tisch.

² The Vulgate reads, "Confirmans Ecclesias: præcipiens custodire præcepta Apostolorum et seniorum." These latter words no doubt were

added as a gloss explanatory of "confirming."

³ "Quand un pasteur se montre un vrai père, il trouve de vrais enfans."—*Quenest.*

Spirit to the Assemblies of the Church."

Cabassutius reckons the Apostolic Councils as three only, and says, "Tria legimus in Actis Apostolorum coacta ab ipsis, atque habita Concilia" (*Notitia Ecclesiastica*, Sæc. 1). According to him these were—(1) the meeting for the appointment of an Apostle in the room of Judas; (2) that for the election of seven deacons or distributors of alms; and (3) this one summoned to determine the controversy between the Judaizing and the Gentile Christians. *Richard* agrees with *Cabassutius* in this enumeration, but adds, "At cœtus hi, si propriè loqui volumus, concilia non sunt" (*Analysis Conciliorum*, Sæc. 1). *Gerson*, without specifying the councils, reckons them as four, and says, "Patet, quia in Actibus Apostolorum quatuor leguntur concilia generalia congregata" (*Opera*, t. ii. p. 112, edit. Ant. 1706). *Annatus* extends the number to seven, and reckons this as the fifth, supposing a fourth to have been held for framing a creed, but of these he confesses "aliqua fuere propriè dicta, alia impropiè et latè sumpta tantum" (*Apparatus ad Positionem Theologiam*, t. ii. § 2). This Council at Jerusalem is, however, the only conference or assembly which, according to general consent, has any claim to this name.

This Council seems to have been attended by the whole of the Apostles (*Chrysostom* in loco; *Clem. Alex.* in *Strom.*, lib. iv.), and was presided over by James, who is reckoned as the first bishop of Jerusalem, and who as president of this Council promulgated the decree of the Apostles and Elders. Most modern Roman commentators, after the Council of Trent, are angry with the great Bishop of Avila, Cardinal *Tostatus*, for his remarks on the position of James at this Council. In them, however, he does but re-echo the ordinary opinions of men of learning in the Western Church. Speaking of the Transfiguration of Christ, at which Peter, and James, and John the son of Zebedee were present, he says, "Vivente Christo isti tres erant præcipui, scilicet, Petrus, et duo

fili Zebedæi et ideò istos, quasi præcipuos accepit; mortuo autem Christo, Jacobus Alphæi factus est de præcipuis; non quidem simpliciter sed in quantum factus est episcopus Jerusalem; et quia manebant omnes Apostoli in regione illa, erant quodammodo subditi ei: inde non solum erat unus de præcipuis, qui videbantur esse columnæ, sed erat major omnibus et major Petro: non quidem in quantum Apostolus sed in quantum Episcopus Jerusalem: unde in concilio Jerosolymitano, quod fecerunt Apostoli et tota Ecclesia, non protulit Petrus definitionem Ecclesie, sed Jacobus solus locutus est definitivè velut totius Ecclesie organum et quolibet de assistentibus major" (*Tostatus in Matt.* xvii., *quæst.* 13). *Gerson* having, as before cited, remarked, "in Actibus Apostolorum quatuor leguntur Concilia Generalia congregata," adds, "et non habetur quod sola auctoritate Petri fuerunt convocata, sed communi consensu Ecclesie. Et in uno concilio Jerosolymis celebrato, non Petrus sed Jacobus illius loci Episcopus legitur præfuisse et sententiam protulisse" (*Opera*, t. ii. p. 112).

Lud. Bail decides that this Council holds an intermediate rank between Œcumenical and Provincial Councils, and says—"Quia non fuit omnibus indicta, quorum intererat adesse (tantum enim aderant Apostoli quatuor et aliquot pii et prudentes viri, quos Beatus Lucas Ecclesiam vocat) non dicitur Œcumenica. Erunt igitur media hæc concilia inter Œcumenica et Provincialia. Habita enim ratione materie (agebatur siquidem de Fidei negotio) erant universalialia: habita vero ratione congregationis, quæ non fuit universalis, potius accedent ad provincialia, quam ad œcumenica" (*Summa Conciliorum*).

Corn. à Lapide, Tirinus, and Lorinus in their Commentaries, and *Cabassutius*, as before cited, however, question whether this assembly of the Apostles and Elders should be called a Council or a Synod. In this they seem moved by their desire to escape the dilemma arising out of the superior position assigned to St. James. *Melchior Canus* says, "Quod enim ibi congregatum

legitur, hoc non Generale, sed Provinciale Concilium fuit" (*Loc. Theol.*, v. 4). *Turrecremata*, however, declares it to have been an Episcopal Synod or diocesan Council (*de Eccles.*, lib. iii. c. 3); and *Pope Benedict XIV.*, citing and approving of this opinion of Cardinal *Turrecremata*, adds, "neminem inficari posse putamus speciem quamdam et imaginem Synodi in prædicta congregatione eminere" (*De Synodo diocesana*, lib. i. cap. i. § 7.).

In addition to the controversies as to the proper rank of this Council there

has been considerable controversy of late years as to whether the lay Christians of Jerusalem took any decisive part in this Council. The most probable opinion seems to be that the authoritative decision rested with the Apostles and Presbyters; but that after this was arrived at, it received the assent of the other members of the Church, and thus that "the whole Church" joined, and was required to join authoritatively, in sending forth the decree to the Christians of *Antioch and Syria and Cilicia*.

NOTE B.—"THAT THEY ABSTAIN FROM THINGS STRANGLED AND FROM BLOOD."

Two questions have been asked as to this part of the decree of the Apostles in Council. (1) Whether the command itself was geographically of universal application, and (2) Whether it was intended to be observed at all times, and is still binding. Many commentators coincide with *Baronius* in believing that the sentence, at least this part of the sentence, of the Apostle only regarded the churches of *Antioch, Syria, and Cilicia*, to whom the decree is addressed (vide *Baronius, Super hæc Synodica Epistola animadversiones*). As to the second question. The decree was observed in the Western Church as late as the twelfth century, and is still observed throughout the Eastern Church. As to the Western Church, *Richard* in his *Analysis Conciliorum* says: "Substitit id moris in Latina Ecclesia ad duodecimum usque sæculum, quo nempe S. Othonem, Bambergensium Episcopum, Pomeraniæ incolis quos Ecclesiæ nuper addiderat, vetuisse perspicimus, ne sanguine et suffocatis animalibus vescerentur; mos idem in Africa haud tamdiu vixit; et S. Augustinus memoriæ prodit ibi risu etiam exceptas fuisse religiosiores personas quasdam quæ ægre adduci poterant, ut eum violarent.—*Lib. xxxii. contra Faustum*, c. 13."

The grounds for its continued observance in the Eastern orthodox Church are thus stated in the *Pedalion*, or Code of the Canon Law of that Church, which gives the following as *Κανὼν ξγ* of the Canons of the Holy Apostles.

"If any one being a Bishop or Presbyter or Deacon or generally of the catalogue of the Priesthood eat flesh with the blood of its life, or that has been killed by wild beasts or that has died of itself, let him be deprived. For this the law forbids. And if it be a layman, let him be excommunicated."

And on this Canon the *Pedalion* makes this comment: "The reasons are manifold for which God has enjoined us not to eat blood. *Theodoret* says that 'it is unfit to eat blood, because it is the life of the animal. Whence he who eats flesh without the blood is as if he ate an inanimate vegetable; but he who eats it with the blood clearly eats the life of the animal.' *Chrysostom* says that 'for this it is unfit that blood should be eaten, because it was consecrated to be made an offering to God only; and because God would hinder men from shedding human blood, for this he enjoins them not to eat the blood of animals, that they may not have the least encouragement to slaughtering one another.' An any-

mous writer says that 'for this God ordered that men should eat flesh pure from blood, that he might by this teach them not to be inhuman and blood-thirsty like the wild beasts, which devour the beasts they capture ravenously with the blood; but that they should excel the wild beasts, and, as men endued with reason, sacrifice first the animals, pour out their blood, and cook the flesh in various ways and eat it.' Nevertheless a more important reason and nearer the truth is this:—The blood is the type of the immaterial and immortal soul of man for two reasons. First, as the blood of animals, being warmer and more spiritual and more mobile than other fluids, is their irrational and material life ($\psi\upsilon\chi\eta$), so the immaterial and rational soul ($\psi\upsilon\chi\eta$) of man, though it be not blood, as being incorporeal and immaterial, employs nevertheless, as one vehicle and organ of its energies, the human blood, in various ways. And secondly, because the blood of animals was poured out as a propitiation for the reasonable souls of men, as God says in Leviticus xvii. 11:—'The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.' It follows that he who eats blood eats the rational soul ($\psi\upsilon\chi\eta$) of which it is the type; and if he eats it, he plainly renders it corporeal and material, and consequently mortal. 'For if thou eatest thus,' says Theodoret, interpreting what is said above, 'thou eatest a soul. For this fills the rank of a rational soul; wherefore he called the eating murder.' So that the Latins, and as many as eat things strangled or slain by wild beasts, or that have died of themselves, or, speaking simpler, flesh with blood, or, worst of all, blood by itself, fall into a mighty error. For they evidence their belief that the rational soul is mortal and material, and liable

to pain as the body is, by thus doing. Since whatever things are for a type are referred to that which they typify; that is to say, whatever are the consequences of eating blood, these pass on to the rational soul, therefore God threatens death to those who eat blood. 'Whosoever eateth it shall be cut off.' And perhaps, according to a more mystical mode of understanding it, the eating of blood was forbidden, that it might be shown, that as blood is not to be eaten indiscriminately with the flesh, so the all-pure blood of the God-man Jesus must not be eaten indiscriminately with other food, but with special and discerning piety, and unwavering faith. And that the blood of sacrifices is a type of the blood of Christ, the holy Apostle shows clearly in the whole Epistle to the Hebrews and the choir of the holy Fathers. And Origen refers to this, writing against Celsus, 'for this we do not eat blood, that we may not be nourished with the food of demons; for some said, that demons were nourished with sacrifices of blood.'

In favour of the opinion that this part of the decree is still binding see a note of Dr. Pusey in the Oxford translation of the works of Tertullian (vol. i., note A., pp. 107—9). Against this view the reader may consult Bishop Sanderson's Sermon 5, *ad populum*, §§ 16 and 29. And see *Natalis Alexander, in Hist. Ecclesiastica, Sæc. 1, Dissertatio 10, Mansi's edition* with his note. In the last century this subject was made matter of controversy in England, and amongst other pamphlets the following were published—"The question about eating blood examined, 1732;" "An enquiry about the sinfulness of eating blood," 1733; "The Apostolic decree found to be still in force, 1734;" "The Doctrine of Abstinence from blood defended, 1734." See also the *Life of Bishop Hildersley*, p. 99.

CHAPTER XVI.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

CLAUDIUS.
VENTIDIUS CUMANUS.
ANANIAS SON OF NEBEDÆUS.

Acts vi. 3;
xiv. 6; xix.
23.
Rom. xvi. 21.
1 Cor. iv. 17.
Phil. ii. 19.
1 Thess. iii. 2.
1 Tim. i. 2.
2 Tim. i. 2, 3.

(1) *Then came he to Derbe and Lystra : and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek :* (2) *Which was well reported of by the brethren that were at Lystra and Iconium.*

ST. PAUL was now commencing what is usually reckoned as his second missionary journey, in which he not only extended the former sphere of his labours by visiting other provinces of Asia than those which he had before visited, but also passed over into Europe and preached the Gospel of Christ in the chief cities of Greece.¹

He commenced his missionary travels by visiting *Derbe*² and *Lystra*, though in the last-named city he had been stoned and left for dead, disregarding in his zeal for his Master's cause the danger which threatened himself, and only regarding the welfare of those who had been already gathered into the Church in the cities already visited by him, or those who by his means might yet be led to embrace the truth in Christ.

707.

¹ See note on St. Paul's second missionary journey at end of this chapter.

² "Derbe and Lystra are mentioned in this order (the reverse of that in xiv. 6), because the missionaries travel now from east to west."—*Hackett*.

The site of Derbe is still unknown. It was in Isaurica, a district of Lycaonia, probably on the verge of the dis-

trict in which it is situate, and its name, supposed to be derived from *darb*, a gate, would lead us to look for the remains of this city near one of the passes or gates of Mount Taurus. It was the birth-place of *Gaius*, one of the companions of St. Paul. See *Lewin*, and *Conybeare and Howson*, in their respective *Lives of St. Paul*.

The Apostle here took as a companion in his work one whom he elsewhere calls his *own son in the faith*; one, that is, who had been converted by his means; one who by his mixed extraction was singularly fitted to be a coadjutor of St. Paul, and to be able to address himself both to Jews and Greeks, being connected with the Gentiles through his father, and instructed in the religion of the Jews by his mother, and thus the better qualified to preach Him who came to be the light both of Jews and Gentiles.¹ The Apostle afterwards commended *his own son in the faith* as being *like-minded* with himself. St. Luke introduces the mention of Timothy in this place as of special moment. *Behold* (*ἰδοὺ*). It is no common benefit that is here pointed to. Timothy came as a special gift from heaven to the Apostle at this time. In the place of Barnabas, hitherto his companion, but who had now *departed asunder* from him, God had given to him this young disciple to assist in the work of the ministry.² He is spoken of as *well reported of by the brethren*, although young, as though in all probability he had been beyond others already active in making known the Gospel of Christ, or was distinguished by the possession of more than common graces.

Timothy was the son of a Jewess, *but his father was a Greek*; whether a proselyte of the gate, a devout man, or not, we are not told. Though the law of Moses forbade the Jews to intermarry with the people of Canaan, yet this prohibition did not extend to the people of other lands. In after times this law seems to have been pressed as though all marriages between a child of Israel and the native of any other country was forbidden by it. But though a Jew might not take to himself a wife from a heathen family, yet we find many instances of Jewesses marrying husbands who were not the descendants of Abraham.³

1 Tim. i. 2.

Alford.

Baumgarten.

Phil. ii. 29.

Arias Mont.
1 Tim. vi. 12.
Beelen.

Cook.

Acts x. 2.

Ex. xxxiv. 1
—18.
Deut. vii. 3.
Corn. & Lap.

Rosenmüller.

¹ Timothy was most probably a native of *Lystra*. There, *scilicet*, it is that St. Paul meets him, and when he would take him as his assistant in the ministry he receives from the brethren of *Lystra* and *Iconium* a testimony to his worth. He had probably been converted by the Apostle in his former visit, perhaps at Antioch in *Pisidia* (see 2 Tim. iii. 10, 11), as he calls him his son in the faith, 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2. His mother Eunice and his grandmother Lois were both Jewesses and women of known devotion (2 Tim. i. 5). Whether his father was a proselyte of the gate or

not is uncertain.—*Alford*.

² "Exemplum animadversione et observatione dignum indicat vox *Ecce*. [*ἰδοὺ*]."—*Arias Mont.*

³ A passage often cited as though it were in condemnation of mixed marriages between Jews and heathen (Ezra x. 2—44) only refers to such marriages when contracted between Israelites and "the people of the land" (verses 2, 11). This prohibition, again, only refers to marriage of Jews with the *women* of that land, and was commonly held out to prevent marriages between heathen men and Jewish women. "Lex vetabat Judæis ducere

1 Cor. ix. 20.
Gal. ii. 3; v.
2.

(3) *Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*

Corn. & Lap.

Winer.

Some manuscripts, either by a mistake of the transcriber or most probably by the introduction of a marginal gloss into the text, make the mother of Timothy to be a widow.¹ It is probable, however, that she was so at this time, as no mention is made of her husband, and without his consent, in all such mixed marriages, the Talmud held that circumcision could not be performed.² Under the supposition that the father of Timothy was dead, he would, as the son of a Jewish parent, come under the obligations of the law; and the rite of circumcision might be performed by any Jew, whether priest or not. Hence though we are not expressly told that St. Paul circumcised Timothy with his own hand, for the words do not necessarily imply this, yet it is probable that he did so.

From ancient times down to our own days an objection based on these considerations has been raised to the act of St. Paul in circumcising Timothy.

Gal. v. 2.

(1) As though it was in opposition to his own recorded opinion; *Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.*

Gal. ii. 3.

(2) As though it was in conflict with his own act in not compelling the circumcision of Titus.

Acts xv. 19,
23.

(3) As though it contradicted the decrees of the Council of Jerusalem, of which St. Paul was the bearer.

Gal. ii. 3.

The objection is a natural one, or it would not be so often urged, yet the least consideration would show that it is groundless. St. Paul, in common with the Council, always held that the command to circumcise was not obligatory upon the Gentiles, and ought not to be submitted to by them, since it was given to and applied only to the descendants of Abraham; to the Gentile Galatians therefore it could *profit . . . nothing*, nor could Titus, *being a Greek*, be brought within its power. But at this time, and until long after, the

extraneas legi non subjectas: feminis autem Judæis non vetabat nubere extraneo pio, sicut *Esther* nupsit Ahasuero." — *Rosenmüller*. On this point it would seem, however, that a stricter view was held by many.

¹ "χῆρας ἰουδαίας. Covell. 2. χῆρας, Hieron. Augustin. Nisi forsan, ex

Judæa fiat vidua ex negligentia librarii, transpositis literis aliquot, quod vult *Erasmus*." — *Mill. in Edit. Test. Nov.*

² "Timotheus non fuerat circumciscus quia pater erat gentilis, nec erat matri jus circumcidere filium patre invito, ut Talmudici scriptores animadvertunt." — *Kuinool*.

Apostles forbore to interfere with Jews, and Timothy was a Jew, as the son of a Jewess, and, if she were a widow, he was wholly under the obligation of the law to which she, his parent, was bound. The Apostle therefore, in accordance with the practice of the Church at that time, *circumcised* Timothy. As to Titus, it does not appear that St. Paul took any part either in persuading or in dissuading him from circumcision; he does but record the fact that Titus was not *compelled to be circumcised*. But as to the last part of the objection, that by so doing the Apostle opposed the decrees of the Council, of which he was the bearer, this is wholly to overlook the fact that the letter of the Apostles and elders at Jerusalem was specially directed and limited to *the brethren which are of the Gentiles*. It was given to satisfy their scruples and to remove their doubts. It did not apply to the case of a person circumstanced as Timothy was.¹

Acts xv. 23.
Salmon.

Because of the Jews. There seems in this an evidence that St. Paul, viewing the subject as one of no moment in the case of the offspring of a mixed marriage, yielded to the importunity of others. It was not wrong to circumcise Timothy, and that being so, in order that his not having submitted to the law might not be a hindrance in his ministry to the Jews, St. Paul circumcised him. In speaking afterwards of his refusal to allow Titus to be circumcised he says that he *was not compelled to be circumcised*, as though there were a compulsion, either of the law, or because of the importunity of others in the instance of Timothy. This is the more probable from these words, *because of the Jews*, that is, it was for their sakes, but there was no necessity for so doing in order to satisfy the believers after the decree of the Council of Jerusalem had been promulgated.²

Patritius.

Gal. ii. 2.

Patritius.

Bengel.

¹ Apparently from not having remarked the distinction between Timothy and Titus as to parentage, Dr. Samuel Davidson asks, "How is it that Paul circumcised Timothy a considerable time after he had refused to circumcise Titus?"—*Introduction to Study of New Testament*, ii. 220. To this the only answer required is to state the distinction between the two cases. On this point *Roman* remarks, "Il circumcise Timothée. Cela était tout-à-fait conforme aux principes que l'avaient guidé dans l'affaire de Titus et qu'il pratiqua toujours." One remark, however, seems called for on another point. As noted above, it is not correct to say that St. Paul *refused* to allow of this.

There is no trace of his being consulted on this point, nay, he appeals in his Epistle to the fact that it was not required *by others*, and he shelters his conduct under their act. It was those who *were of reputation* (Gal. ii. 2), who had determined that question. Doubtless St. Paul fully agreed with them. He, however, only acquiesced in what they did.

² "Quum Græcum scirent parentem ejus fuisse, non admissuri fuissent ejus doctrinam et institutionem. Nefas enim putassent doceri ab homine, qui haberet a patre aliquid impuritatis. Ea igitur indulgentia usus est Paulus in Judæos, ut Timotheum circumcideret, quoniam in ea erant opinione, hominem ex patre

Though there is no statement here of the ordination of Timothy, yet it is probable that it took place at this time. *It was conferred by the putting on of the hands of the Apostle, and with the laying on of the hands of the presbytery.*

2 Tim. i. 6.

1 Tim. iv. 14.

(4) *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem.* (5) *And so were the Churches established in the faith, and increased in number daily.*

Acts xv. 36.

38.

Acts xv. 41.

Though the decrees had passed with the assent of the brethren which were at Jerusalem, as well as of the Apostles and elders, yet the decrees themselves derived their authority from these latter only, and were promulgated in their names.

Whitby.

They were established in the faith both by the preaching of the Apostles and by the decrees of the elders delivered by them, and this establishment of the faith was shown in the increase of numbers, and by the deepening of the faith in the hearts of the members of these churches.¹ As this is oftentimes the result of great trials now, so then, when the Church was troubled by false teachers, and exposed to what was the greatest trial which it had as yet experienced, St. Luke records, as though it had been, by God's blessing, the fruit of that trial, that the Church was but the firmer established in the faith, and increased in number daily.

Gill.

Bengel.

Lorinus.

2 Cor. ii. 12.

2 Tim. iv. 18.

(6) *Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, (7) After they were come to Mysia, they assayed to go into Bithynia: but the Spirit² suffered them not. (8) And they passing by Mysia came down to Troas.*

impurum, circumcissione factum esse puriorem et sanctum."—*Rosenmüller*.

¹ "Les Apôtres loin d'envier à leurs inférieurs la part qu'ils devaient avoir aux décisions et au gouvernement de l'Eglise, les y associent. Les Eglises seront toujours florissantes, quand elles auront pour pasteurs des imitateurs de la foi, de la sagesse, du zèle, de la charité et de la condescendance des Apôtres."—*Quemel*.

² οὐκ εἶσεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ. This expression is remarkable as occurring in all the great MSS., & A B C² D E, many cursives, the Vulgate,

both Syriacs, the Coptic, Armenian, Æthiopic, and other versions. See *Tischendorf*.

"From its peculiarity it bears almost unquestionable trace of genuineness, the idea being quite untenable that the word Ἰησοῦ has been inserted here, and nowhere else on doctrinal grounds."—*Alford*. It is inserted by Lachmann, Tischendorf, Tregelles, Westcott, and Hort; and Mr. *Scrivener* (Introduction to the Criticism of the New Testament, p. 638, 2nd edit.) says that "the evidence in its favour is overwhelming."

The name *Asia* was originally applied to a little district near the river Cayster in Lydia, afterwards it was used of a larger province, embracing Ephesus and several important towns on the coast, known as Asia Minor; this, however, was not applied to the larger district of country until the fourth century. Afterwards the name was extended to the whole of the Continent. In this place it means only the smaller district. *Passing by Mysia* (*παρελθόντες δὲ τὴν Μυσίαν*); not, as some would render it, skirting, but hastily passing through Mysia, journeying, that is, without stopping, *they . . . came down to Troas*; either, as the Syriac version gives it, to the region of Troas, or to the city of that name.

Alford.

Humphry.

They were forbidden of the Holy Ghost; and, again, *the Spirit suffered them not*. In both instances let us remember that though we may form conjectures why this was so yet the reason cannot be known to us. The secret things of God's providence are known only to Him. Two reasons have been suggested—

Prosper de
Vocat.
Gent. ii. c.
3.

(1) That this hindrance was because the people of these countries were not yet ready to receive the seed of Divine truth, and thus the preaching of the Gospel would be but an occasion of greater condemnation to them if they rejected it.

Origen.

Sanchez.

(2) That these districts were reserved as the mission fields of other of the Apostles, some say of St. John, or as Bithynia was reserved to St. Luke.¹

Menochius.

We learn, however, from these words two truths. *First*, that the Holy Spirit directed and guided the Apostles in their course by inward inspiration, as it would seem, enabling them to know His will; and *secondly*, that God sees what men will make of His gifts, and measures them out accordingly.

Fromond.

Wordsworth.

(9) *And a vision appeared to Paul in the night; There stood a man of Macedonia,² and prayed him, saying, Come over to Macedonia, and help us.*

Acts x. 20.

Though it is not expressly said that St. Paul was thus

¹ "Cur in Asiâ verbum Dei prædicari à Spiritu Sancto vetitum est? An, quia prævidit, verbum Dei contempturos esse? Ne igitur gravis de contemptâ prædicatione mali auditores judicari mererentur, vetuit illo tempore prædicationem. An, quia præcognovit ibi, Spiritum sanctum impugnatum hæresim esse dominaturam?"—*Novarinus*.

² *A man of Macedonia*. "An angel

in the form of a man: the Syriac version reads, *as a man of Macedonia*, and who might appear in a Macedonian habit, or speak in the Macedonian language; or the Apostle might conclude him to be so, from his making mention of Macedonia, as the place where he requested him to come, and assist."—*Gill*.

directed by a dream, yet by our being told that this *vision* was in the night this seems to be implied.

Beelen.

In this way did God frequently make known His will. Thus to Joseph, the husband of Mary, he thrice directed him to do His will.

Matt. i. 20.

(1) When he doubted about espousing the Blessed Virgin, we read that *the angel of the Lord appeared unto him in a dream.*

Matt. ii. 13.

(2) When Herod purposed to slay *the young child* the *angel of the Lord* again appeared to him in a dream, and bade him leave Bethlehem and go into the land of Egypt.

Matt. ii. 19.

Sylveira.

(3) When Herod was dead, then the third time the *angel of the Lord appeared in a dream to Joseph*, and directed him to return with the infant Saviour into the land of Israel.

Sanchez.

It was a man of Macedonia who thus appeared to St. Paul. This is explained by almost all commentators to mean that the angel to whom the ministry of this people had been committed appeared in the form of a man of Macedonia to the Apostle, and bade him *come over and help* that people, as in visions Daniel saw the Angel of the kingdom of Persia, and was told of Michael, the Angel of the Jews, and of the Angel of Greece—angels who do God's bidding, and minister as the guardian angels of the people of the world.

Dan. x. 13,
13, 20, 21.

2 Cor. ii. 13.

(10) *And after he had seen the vision, immediately we¹ endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*

¹ "This word is remarkable as the introduction of the *first person* in the narrative; which, however, is dropped at ver. 40, on Paul's leaving Philippi, and resumed again, chap. xx. 5, on occasion of sailing from Philippi. Thence it continues, in all places where we have reason to expect it, to the end of the book. On the question what is implied by this we may remark, that whilst we safely conclude from it that the writer was in company with Paul when he thus speaks, we cannot with like safety infer that he was not when the third person is used. This latter must be determined by other portions of the history. For it is conceivable that a narrative, even when it concerns all present, might be in its earlier parts written as of others in the *third person*,

but might when more intimacy had been established, or even by preference only, or at any point changed to the *first*. And, again, the episodes, when the chief person alone, or with his principal companion or companions, is concerned, would be many, in which the narrator would use the third person, not because he was not *present*, but because he was not concerned. This has not been enough alluded to. If it be thought fanciful, I may refer to an undoubted instance in the episode, ch. xxi. 17, *γενομένων ἡμῶν εἰς Ἱερ*: ch. xxvii. 1, *ὥς δὲ ἐκρίθη τ. ἀποπλεῖν ἡμᾶς*, during the whole of which time the writer was with or in the neighbourhood of Paul, and drops the *we*, merely because he is speaking of Paul alone."—*Alford*.

This point of St. Paul's journey is significant because we have here the first direct intimation of the presence of St. Luke, his companion. Whether he had accompanied the Apostle on any previous occasion we know not, but he seems to have joined him at this place, and continued with him from this time with short intervals until after his first imprisonment at Rome, and the conclusion of those journeys which are narrated in the Acts of the Apostles. Lorinus.

The readiness of the Apostle to fulfil the work of his ministry is shown in this word *immediately*. No sooner are the hindrances which had been interposed withdrawn, than he sets forward to proclaim the message of salvation. This he did as soon as he had *assuredly* gathered the Lord's will.¹ When God revealed His will to man by dreams, lest they should be misled by a mere dream He makes them certain that the revelation was from Him, probably by some attendant circumstances. Fromond.

Let us note the difference between the hindrance interposed and the direction to action. St. Paul desired to go to Asia and to Bithynia to preach the word. They *were forbidden of the Holy Ghost* in the one case, and *the Spirit suffered them not* in the other; but when directed to go, it sufficed that a dream should be sent, since as this latter was counter to his own will, he was the less likely to be misled by it.

(11) *Therefore loosing from Troas, we came with a straight course*² *to Samothracia, and the next day to Neapolis*; (12) *And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony*:³ *and we were in that city abiding certain days.* Phil. i. 1.

The nautical knowledge exhibited here and elsewhere in the Acts of the Apostles has led to the conjecture that St.

¹ "Velox, expeditaque in Apostolo obedientia, sive sit eundum, sive manendum."—*Lorinus*.

² "ἐὐθύδρομῆσται, we ran by a straight course. In the nautical language of the ancients, as in that of the moderns, to run meant to sail before the wind (see xxvii. 16). Luke observes almost a technical precision in the use of such terms. His account of the voyage to Rome shows a surprising familiarity with sea life."—*Hackett*.

³ "From B. C. 146, to the reign of Augustus, the Romans had the troublesome duty of defending Macedonia against the people of Illyria and Thrace, and during that time they established the colonies at *Philippi*, Pella, Stobi, and Dium."—*Leake's Northern Greece*, iii. 487. Philip of Macedon had before that planted a garrison at Philippi to repress the incursions of the Thracians."—*Lewin*.

Luke must have been either born by the sea-side or resident for a while in a sea-port.

Gangæus.

Lorinus.

Bengel.

Baumgarten.

Lyra.

Philippi is spoken of as a *colony*, and in so naming it the Latin, not the Greek, word is used; not ἀποικία, but κολωνία. The colony planted in this city was a Roman, not a Greek one, hence the appropriateness of the Latin name.¹ It is doubtful what is meant by calling it the *chief city of that part*. Some have supposed it to mean the *chief city* being a *colony*. Amphipolis was the chief city of this part of the province of Macedonia, yet Philippi appears to have exceeded it in importance, and is named before it in the Peutinger tables, so that it seems to have been *chief* in importance. Others have understood the word first or *chief*, πρώτη, in the sense of the first or nearest city to the point where the Apostle landed.²

(13) *And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.*

Wolfius.

Bengel.

Eisner.

It was customary for the Jews to hold the assemblies for religious worship by the sea-side or by the borders of a river,³ at a distance from the city, either by the appointment of others, or from the desire of the Jews for quiet. Here, where prayer was, according to the permission of the Roman magistrate, accustomed to be made, the Apostle came that he might address the worshippers.⁴ It would not seem that this was a synagogue, nor is there in the account given

¹ "Le latin y était la langue commune . . . La plupart des noms qu'on trouve sur les inscriptions de Philippes et de Néapolis sont Latins. Cf. Henzey, Miss. de Macéd., première partie."—Renan.

² "μερίς, a frontier, or strip of border land, that by which it is divided, μερίζεται, from some other adjacent territory. See Ezek. xlv. 7. Here, then, μερίς, so explained, would be the border land by which Macedonia is divided or parted off from Thrace. And Philippi was the chief city of this μερίς or *confinium*. It was colonized by the Romans as a border city, to defend the frontier against Thrace."—Wordsworth. Yet the word may only mean that it was the first city at which the Apostolic

party arrived after landing in Europe.

³ "Ezechiel juxta fluvium Chobar vidit visiones Dei cælis apertis (Ez. i. 1; iii. 23; x. 15, 20, 22; xliii. 3); Daniel juxta Tigrim præclara visione dignatus est (Dan. x. 4). Fortasse Hebræi in captivitate Babylonica egressi civitatem, super, id est, juxta flumina sedebant meditantes, orantes, deplorantes (Ps. cxxxvii. 1)."—Lorinus.

⁴ "In Decreto Halicarnassensium (Jac. Gronovius in Dec. Roman. et Asiaticis, pro Judæis, p. 22), hæc legis: Διδοχθαι ἡμῖν Ἰουδαίων τοὺς βουλευμένους ἄνδρας τε καὶ γυναῖκας τὰτε σάββατα ἄγειν καὶ τὰ ἱερὰ συντελεῖν κατὰ τοὺς Ἰουδαϊκοὺς νόμους, καὶ τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῳ κατὰ τὸ πάτριον ἔθος."—Wolfius.

by St. Luke any trace of such mode of worship as prevailed in the synagogue.¹

We sat down and spake unto the women. We know that the devout proselytes from the Gentiles were mostly *women*. Baumgarten. There were probably but few Jews in the city, hence the absence of any regularly constituted synagogue. Here only *women* are mentioned, some of whom doubtless were Jewesses and the others converts from heathenism.

(14) *And a certain woman named Lydia, a seller of purple,² of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.* Luke xxiv. 45.

Though the other women to whom Paul spake *heard* the message delivered by him, yet only Lydia is here mentioned. She *heard* and obeyed the word. This is often the meaning of the word in Holy Scripture, and she only is mentioned as having heard with the heart that it was obedient to the heavenly message. She is described as one who already worshipped God, was, that is, a *devout woman*, a proselyte of the gate, and she is singled out, as it would seem, not as the only proselyte, since in the Epistle to the Philippians we read of Euodias and Syntyche, and of *those women which laboured with the Apostle in the Gospel* as deaconesses of the Church, but she is named as the only proselyte who received the Apostles to her house. Novarinus.

Whose heart the Lord opened. The heart or understanding is represented in Holy Scripture as having *ears*. *He that hath ears to hear, let him hear*, are the words of Christ. And in like manner He is said to have *opened* the *understanding* of His disciples *that they might understand the Scriptures*. Matt. xi. 15. Again, the understanding is represented as having *eyes*, by which to see and comprehend Divine truth. This requires Luke xxiv. 45. to be illumined, and its ears opened by God, before Christ Eph. i. 18. can be received, for *no man can come to Me*, are His words, *except the Father which hath sent Me draw him*, and *every man that hath heard and hath learned of the Father cometh unto Me*. John vi. 44, 45.

The heart of man is impervious to the word, as the ground is to the seed, until it be opened by God. He alone it is Bengel. who can illumine the intellect and move the will, so that it

¹ See Note B at the end of this chapter.

² See Note C at the end of this chapter.

may be able to listen to and accept and obey the call of Christ.¹

Menochius.

Gen. xix. 3;
xxxiii. 11.
Judg. xix. 21.
Luke xxiv.
29.
Heb. xiii. 2.

(15) *And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.*²

Huré.

We have here the humble beginning of the Church of Christ in Macedonia and in Europe. A simple woman, a seller of purple, was the first-fruits of what was afterwards a glorious harvest; the first feeble shoot from that grain of mustard seed, under which nations were to gather and millions find shelter.³

1 Cor. I. 16.

She was baptized, and her household. Though it is highly improbable that *her household* and the household of the jailer, of which we read a few verses farther, *he and all his*, and the *household of Stephanas* at Corinth, should have contained no child, and if they did their children must have been *baptized* by the Apostles, yet this is not the strongest argument in defence of infant baptism. The persons who so baptized others, and in many cases the persons baptized, were Jews, and the heads of Jewish families. Now since children under the law were partakers of all the advantages of the Covenant made by God with Abraham, and were received into the Jewish Church by the rite of circumcision at the age of eight days, it can hardly be conceived that the Apostles would have refused to make the children of Christian converts partakers of the blessings of the New Covenant, which was to complete and take the place of the Old Covenant, unless some distinct prohibition had been given which shut the door of the Church upon children, and left them still heathen or still Jews, whilst their parents had passed from these into the Christian Church. As therefore the covenants were continuous, children would as a matter of course have been admitted into the Christian, as of old they had been admitted into the Jewish, Church.³ Such

Wesley.
Alford.

¹ "Diabolus corda claudit sed Dominus aperit." — *Hugo de S. Charo*.
"Homo forinsecus movet auditum: sed nisi Deus intus mentem tangat atque illuminet, inanis est strepitus. Ideo ait Salvator, Nemo venit ad me, nisi Pater Meus traxerit eum" [Joan. vi. 44]. — *Dion. Carthusianus*.

² "Dieu a commencé d'établir son règne dans la Macédoine, par la conver-

sion d'une petite femme, pour faire voir qu'il ne faut point avoir égard à la qualité des personnes dans la prédication de l'Evangile." — *Huré*.

³ See a small volume by Dr. *Adams* of Nashotah College (Wisconsin, N.A.), entitled "Mercy to Babes, a Plea for the Christian Baptism of Infants." New York, 1847.

baptisms are nowhere forbidden : it is highly improbable that they did not take place in the household of Lydia at Philippi and of Stephanas at Corinth ; it is hard to believe that the jailer's family did not include children, and if so there is no meaning or truth in the words *he and all his*, unless they also were baptized.

(16) *And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination*¹ *met us, which brought her masters much gain by soothsaying :* (17) *The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.*

1 Sam. xxviii.
7.
Acts xix. 24.

These men are the servants not of Python or Apollo, as she or her masters were, nor of any other of the false gods of the Gentiles, but of the one living and true God, one of whose titles is *Eliou*, or the *Most High God*, and they are proved to be His ministers inasmuch as they *show unto us the way of salvation*, which the servants of the false deities of Paganism are unable to do.

Gen. xiv. 22.
Ps. lxxxiii. 18.
GIII.

This damsel appears to have been employed as a fortune-teller, and was consulted for the discovery of things which had been lost or stolen. She claimed to be inspired by Apollo, the Pythian god, and when under the influence of the evil spirit replied to the inquiries of those who sought to pry into futurity.² This was a case of possession by an evil spirit such as we find in the Gospels. To

Arias Mont.

¹ "Ἰχθυῶσα πνεῦμα Πύθωνος—*Spiritus Pythonis s. fatidico demone agitata.* ὁ Πύθων nomen Apollinis (v. Bruck anal. T. i. p. 117, etc.) qui etiam Πύθιος, *Pythius* (Hygin. f. 140), cognominatus est, vel a Πυθάνεσθαι, s. Πύθεσθαι, *percontari, consukre*, vel, a dracone s. serpente magno, qui ὁ Πυθών (Gen. Πυθώνος) vel ὁ Πύθων (Πύθωνος) v. Heynius ad Apollodor. l. 4, § 1, dicebatur, et præses ac custos oraculi in monte Parnasso fuerat, quod consulentibus responsa dederat ante Apollinis adventum (Hygin. f. 140, p. 246), 'hic', Python, 'ante Apollinem ex oraculo in monte Parnasso responsa dare solitus erat,' quem serpentem cum Apollis agittis suis confecisset, ipse velut alter præses in locum interemti Pythonis successit,

v. Callim. h. in Apoll. v. 100 sqq. Ovid. Met. i. 438, ss. ibique interp. Aelian H. v. 3, 1. Plutarch. de oraculor. defectu, Schol. ad Aristoph. Plut. v. 39. Oraculum hoc erat prope Delphos, quæquidem urbs propter id ipsum primo dicta est ἡ Πυθώ (Pytho, Tibull. 2, 3, 27), etiam ἡ Πυθών (v. Heynius ad Apollod. l. c.), deinde Delphi, v. Fischerus Ind. Æschyn. sub. v. Πυθώ.—*Kuinoel.*

² "Per Pythones generatim intelligi incantatores, divinatores, magos, ariolos, ratio est, quod apud Græcos ejusmodi homines denominationem suam trahebant ab Apolline pythonio, qui habetur ut Deus divinationis et qui vocatur Apollo pythionius, quia occiderat Pythionem, id est, draconem vel serpentem."—*Lienard.*

this evil spirit the words of Paul were addressed when he commanded the spirit *in the name of Jesus Christ to come out of her*. This, and the many clear cases of the driving out of the unclean or evil spirit by Christ and by His Apostles in His name, assure us—

(1) Of the personality of the evil spirit. He who enters into a man, and he who is able to compel the possessed one to blaspheme God, and in other ways to sin, and who is rebuked, commanded, and driven out of mankind, can only be a person.

(2) That such a spirit has power—it may be through the past sinfulness of the possessed one, at any rate by his willing consent—to interpenetrate the soul of the possessed, so that his actions, his words, and thoughts are controlled and employed by the evil spirit.

Such cases of possession as that of the *damsel* at Philippi and those others recorded in the Gospels or in the Acts seem to have been more frequent at the time of the coming of Christ than at any other period, and this has led to the question why this should have been the case. Remembering that all that can be offered in solution of the question is only conjecture, yet it may be noted that the world had probably now sunk to a greater depth of wickedness than at any former time, and as demoniacal possession was usually, it would seem, the consequence of sin, this would account for its greater frequency at this period, if this were so, than at any other time. But that these cases of possession were then more numerous than at other times prior or subsequent is after all an assumption which is probably only partially true. We must not forget that *the discerning of spirits* was a special gift to Christ's Apostles and to His immediate followers, and without questioning the fact that they have been fewer since those days, yet it is possible that cases of possession may have since seemed to be fewer because the faculty of discerning them has been withheld, just as the gift of tongues has been withdrawn. Even now, however, we cannot doubt but that they occur, though often only regarded as ordinary cases of insanity.¹

1 Cor. xii. 10.

Rosenmüller.
Morns.
Heinrich.

Some have supposed her words to have been dictated by the Divine spirit to which she was compelled to yield. The more usual explanation, however, is that the evil spirit, to hinder the labours of the Apostle, and to throw suspicion on his teaching, inspired the *damsel* to use these words.

¹ "We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession."—*Alford*. See also the remarks on demoniacal possession in Archbp. Trench's *Notes on the Miracles*, § 5.

This seems more in accordance with what we read of St. Paul in the next verse.

(18) *And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.* Mark i. 25, 34; xvi. 17.

The sight of the *damsel* thus possessed, and the words she uttered, filled the heart of St. Paul with indignation and sorrow. He was grieved at the condition of the girl, who was the servant of delusion, as well as at the fraud practised by the help of the evil spirit, which attracted the people to her to witness the magical arts which she practised. Alford. Menochius.

Satan sometimes tells the truth in order that he may propagate his falsehoods with the greater success. Wordsworth.

St. Paul here addresses not the *damsel*, but the spirit which had possession of her. *He said to the spirit, I command thee . . . to come out of her.* And the personality of the evil spirit is shown in what follows—*he came out the same hour*; ¹ a proof of the power of Christ over the devil and his angels, since the spirit immediately obeyed the command given in the name of Jesus Christ. It would seem also from these words that the departure of the evil spirit was attended by some manifest sign. Stier. Patritius.

(19) *And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers.* ² Matt. x. 18. Acts xix. 25, 26. 2 Cor. vi. 5.

¹ St. Luke here speaks of the spirit with which this damsel was possessed as the people of Philippi did, and as she, or at least her masters, represented her condition. She had, or claimed to be inspired by, the *Python* spirit. In the Gospels she would have been represented as possessed by a devil simply, or in the Old Testament as having "a familiar spirit." Now the Hebrew word for such a spirit is נִפְּחִי (see Lev. xx. 6, 27; Deut. xviii. 11; 1 Sam. xxviii. 7, 8; Is. xix. 3). Doubtless this word is cognate to the Greek ὄφις, a *serpent*, and this word is employed by St. Paul and by St. John for the devil, that old *serpent* (2 Cor. xi. 3; Rev. xii. 9; xx. 2). Again, the word πύθων is connected etymologically with ὄφις, a serpent (Ps.

lviii. 4; xci. 13; Is. xi. 8), and in the plural (Deut. xxxii. 33; Job xx. 14, 16). See Bochart *Hieroz.*, Pt. ii. lib. 3, c. 6. Hasselquist *Itin.*, p. 239. *Michælis Suppl.*, p. 2057.

² "ἐπὶ τοὺς ἀρχοντας, before the rulers, called in the next verse *σπαρτηγοί*. The chief magistrates in a Roman colony were the *duumviri* or *quatuorviri*, as the number was not always the same. They frequently took, however, the name of *prætors*, as one of greater honour, and that in Greek was *σπαρτηγοί*. It appears therefore that the magistrates at Philippi affected this latter title. It is worthy of notice that this is the only occasion in the Acts in which Luke applies the term to the rulers of a city. Here in a Roman

1 Kings xviii. 17. (20) *And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, (21) And teach customs, which are not lawful for us to receive, neither to observe, being Romans.*

Acts vi. 11, 13. This persecution is the first of which we have any record that was stirred up without the intervention of the Jews. We may therefore note the difference of the accusation made by heathen persecutors from that suggested by Jews. The latter usually charged the Apostles with blasphemy against God and His temple, or against the law of Moses: the former attributed to them the design of overthrowing the laws of the empire, and with teaching *customs* which it was not lawful for Romans to receive.

Baumgarten. The masters first endeavour to excite the hatred of the people by reminding them that these men were *Jews*, a race hateful to the heathen. They then charged them with what was an offence against the Roman law—the introduction of a worship neither acknowledged nor allowed by the Senate of Rome.¹ For though this law had become almost obsolete, yet it could be revived when, as at Philippi, the popular fury was excited for other reasons against the innovators. And this the more readily, since Philippi was a Roman colony planted in the midst of Macedonia, and proud of possessing the *jus italicum*.

Fromond. This charge of being Jews, and desirous of introducing customs not sanctioned at Rome, would be the more telling because the Jews had lately disturbed the peace of Rome, and had been expelled from that city by the Emperor Claudius.

Wordsworth.

2 Cor. vi. 5; xi. 23, 25. (22) *And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. (23) And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: (24) Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.*²

colony the government would be modelled naturally after the Roman form; and the manner in which the narrative reveals that circumstance marks its authenticity." — *Hackett*. See also *Grotius* and *Kuinoel*.

¹ "Deos hæredes instituere non pos-

sumus præter eos quos senatus consulto et constitutionibus principum instituere concessum est." — *Ulpianus in vetust. inst. frag. lib. xxi. Qui hæc. instit. poss.*

² τοὺς πόδας αὐτῶν ἡσφαλίσαντο εἰς τὸ ξύλον—"Into the block. This was an instrument for torture as well as

This was one of the three times when the Apostle was beaten with rods after the Roman mode of punishment, though this is the only instance of which we have any account in the Acts of the Apostles. Such an act was an outrage when committed upon a Roman citizen, and for this the magistrates afterwards *feared* lest they should be brought to account. It was in the same way a mark of contempt reserved for slaves or persons who had committed a crime of more than common enormity to tear off their garments; since this was both to insult them and to make the punishment more severe.¹

² Cor. xi. 25.
¹ Thess. ii. 2

Beelen.

The Apostle and Silas were beaten with *many stripes*, not, that is, according to the Jewish law, which limited the number to forty, but with *many*, after the Roman fashion. And then, having been thrust into prison, their feet were painfully thrust for the night into *the stocks*, in order to prevent their escape, and all this whilst they were yet *uncondemned*, and were therefore being punished in violation of the law. This the magistrates might have ventured on without fear of any after inquiry had Paul and Silas been mere Jews, as they imagined; since, however, they were Roman citizens, the magistrates were alarmed at the possible consequences of their illegal act. We have in this an instance of the little regard which was paid to the laws of humanity in the case of the provincial subjects of the empire.²

Lienard.

(25) *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

confinement. It was a heavy piece of wood with holes into which the feet were put, so far apart as to distend the limbs in the most painful manner. Yet in this situation, with their bodies still bleeding from the effects of their recent chastisement, and looking forward to the morrow only in the expectation that it would renew their pains, they could still rejoice; their prison at midnight resounds with the voice of prayer and praise. Neander cites here Tertullian's fine remark, 'Nihil cruc sentit in nervo quam animus in cœlo est.'—Hackett.

¹ *The magistrates rent off their clothes*—"not their own clothes, as did the High Priest (Matt. xxvi. 65), but the clothes of Paul and Silas; and so reads the Arabic version, *and the rulers rent the garments of both of them*; which removes the ambiguity in the words; for

at the whipping or haling of malefactors, they did not pluck off their garments, but rent and tore them off, and so whipped or beat them naked; this was the custom with the Jews (*Mis. Maccot*, cap. iii. § 12, and *Maimon. Hilchot Sanhedrin*, cap. xvi. § 8). And in like manner the lictors or executioners among the Romans used to tear the garments of malefactors when they beat them; this the magistrates themselves did here, unless they may be said to do it, because they ordered it to be done."—Gill.

² "Les pieds de ceux qui annoncent la paix évangélique ne sont jamais plus beaux ni plus vénérables, que quand ils sont dans les fers pour Jésus-Christ, ni leur lumière plus éclatante que dans les ténèbres d'un cachot."—Quésnel.

At, or about (*karà*), midnight Paul and Silas worshipping, praised God. Their worshipping was not supplication so much as praise that they were accounted worthy to suffer for the name and cause of Christ. *And the prisoners* who were in the outer prison *heard*, or rather were listening to, the praises which were offered by the Apostles.¹

We have here a testimony of the joy and delight which spring up amid and even out of suffering itself when the mind is stayed on Christ. Those who thus suffer are able, in the language of St. Paul himself, to be *patient* and even to rejoice *in tribulation*. Those, indeed, can alone find this repose and satisfaction in acts of prayer and thanksgiving during seasons of suffering who are Christ's disciples.

The arms of the Christian in every moment of suffering and of danger are those of prayer and praise. *At midnight I will arise to give thanks unto Thee* are the words of the Psalmist; and confidence in all such prayers is given us in this miracle. He who at the voice of prayer and praise at midnight sent an earthquake in answer to the voice of His servants, how will He, who is the same *yesterday and for ever*, now refuse to listen to the voice and to hear the supplications of those who patiently endure calamities as the Apostles did?

Beelen.
Hackett.
Humphry.

Lorinus.

Rom. xii. 12.
2 Cor. vii. 4.

Quesnel.

Malcolm.
Ps. cxix. 62.

Heb. xiii. 8.

Sylveira.

(26) *And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened,² and every one's bands were loosed.*

Note the emphatic way in which the completeness of this miracle is stated. The *earthquake* was *suddenly*, the very *foundations of the prison were shaken* by it: *immediately* its effects were felt in *all the doors being opened*, and in this, that *every one's bands were loosed*. The *earthquake* is frequently mentioned in Holy Scripture as a special token of the presence of God. When the law was given from Mount Sinai, and the Lord descended, we read that *the whole mount quaked greatly*; and the Psalmist tells us that *He looketh on the earth and it trembleth*; and in the Epistle to the Hebrews we read that this trembling of the earth at the giving of the law was but an anticipation of that earthquake which shall be hereafter. *Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.*

Eisner.

Exod. xix. 18.

Ps. civ. 32.

Heb. xii. 26.

¹ "The singing of the Apostles must be understood of the musical utterance of a psalm in prayer."—*Ols hausen*.

² ἀνεψυχθησαν.—*Text. recept. ἡνοίχθησαν.*—*Tisch.*

Every one's bands were loosed—not the chains of the Apostles only, but of all the prisoners, a declaration to them that the loosing of the fetters from the soul which the Apostles proclaimed was a deliverance offered to all, and that the benefits of the Gospel were not for the Apostles only. Had the earthquake only been given it might have seemed done for the sake of the Apostles only, and might have strengthened their faith without influencing others, but the snapping asunder of the *bands* of all in the prison was a sign to all,¹ and a proof that He who of old had loosed the feet of the three children when cast into the furnace of fire by Nebuchadnezzar was present then, and able to loose the bonds of the soul as well as to work a deliverance from temporal danger for all who trust in Him.

Grotius.

Calvin.

Sylvira.

There is indeed no dungeon so deep, no suffering howsoever overwhelming, but God may be present in the dungeon, and may remove the sorrow.

Quesnel.

(27) And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

As the keeper of prisoners was according to the law responsible for their safety, and bound to produce them, he knew that his life was forfeited if they escaped, and hence his despair at seeing *the prison doors open*.

Hackett.

He would have killed himself. What remained of religion in those days had become but a religion of despair. Suicide was recommended both by the precepts and the examples of philosophers and statesmen.² It was resorted to by the Romans in every moment of perplexity, and at this very place it was that Brutus and Cassius after their defeat slew themselves.

Grotius.

It was to save men from the despair which was illustrated by this fact that Christianity, when all other means had failed, was given to the world.

¹ "In hoc visibili signo edendo primum voluit Dominus servis suis consilere, ut clarius agnoscerent, exauditas fuisse suas preces: aliorum tamen respectum quoque habuit. Poterat sino terre motu eximere Paulum et Silam compedibus et januas aperire, verum accessio illa non parum ad confirmationem eorum valuit, quod Deus in eorum gratiam aërem et terram concuteret: deinde oportuit custodem carceris

et alios sentire Dei presentiam, ne fortuitum esse miraculum putarent."—Calvin.

² "Self-murder may almost be dignified with the name of a national usage."—*Merivale's History of the Romans*, ch. viii. "Le goût du suicide est une des maladies les plus caractérisées du monde Macédonique et Romain."—*Havet Le Christianisme et Les Origines*, ii. 6.

Luke iii. 10.
Acts ii. 37;
ix. 8.

(28) *But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.* (29) *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.* (30) *And brought them out, and said, Sirs, what must I do to be saved?*

Blascoe.

Beelen.

Bengel.

Stier.

Hackett.

Beelen.

Chrysostom.

Hackett.

Stier.

The inner prison was dark from its situation, and that the jailor might convince himself of the safety of the prisoners he bade the attendant bring, not a *light*, but lights ($\phi\omega\tau\alpha$),¹ so that all the servants and officers of the place were by this made witnesses of the miracle. *Do thyself no harm, for we are all here.* St. Paul in these words makes use of the motive which is nearest at hand, and which tended directly to allay the jailor's fears. It was no time to speak of the higher reasons against suicide, and in his humility he claims for himself no higher consideration than he gives to the humblest and most abandoned of the prisoners—*we are all here.*

The jailor was already prepared to listen to the words of St. Paul. He knew the charge upon which they had been committed to his care. Whether he had heard them or not, they had proclaimed the message intrusted to them by the river side. The Pythoness had declared them to be the servants of the most High God. They had confessed Christ in the market-place, and he had probably heard them singing praises to God, before he had himself slept, and accepted the earthquake and the removal of the fetters as an attestation of the truth of their mission, and hence he asks them, *Sirs, what must I do to be saved?*² He was indeed safe, for his prisoners were all there; it is of something else that he was thinking—he was awed by the signs of Almighty power in the earthquake, and he sought something more than temporal safety.

It is clear indeed, on a consideration of the circumstances, that it is of eternal salvation that the jailor asks. He was safe from condemnation on account of his prisoners; besides, were this not the case, Paul and Silas could have given him no assistance had he been charged with allowing his prisoners to escape. In the sense in which he asks how he may obtain safety the Apostle answers him by saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

¹ "Αἱρήσας δὲ φῶτα—Plures lucernas. Φῶτα in plurali usurpant Hellenistæ ut Pa. cxxxvi. 7. Hinc dies φῶρων, qui et ἡγραιων."—Grotius.

² Κυρίου, Domini. Dominos vocare eos quos honorare velimus, receptum tum erat et apud Græcos et apud Romanos. Testis Martialis et alii."—Grotius.

(31) *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*¹ John III. 16, 88; vi. 47.

The jailor did but speak of his own safety, the Apostles in their answer include his family, his *house*. Thus does God always give to those who seek more than they ask or desire. Lange.

Believe, not on us, but on the *Lord Jesus Christ* whom we preach, and who is thy Lord, we but thy fellow-servants. *Believe* in *Jesus*, in Him who is God and man. *Believe* what He teaches and do what He commands; this is to have faith in Him, to adorn our lives with His love, and to follow in all things His footsteps. Such faith as is demanded of the believer includes both repentance and obedience, since it unites us closely to Him who bestows both on us.² Gorranus. Beelen. Dion. Carth. Cook.

It is faith which conducts us to Christ, but the beginning of faith itself must come from Him. Quesnel.

(32) *And they spake unto him the word of the Lord, and to all that were in his house.* (33) *And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.* (34) *And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.* Luke v. 29; xix. 6.

There is no delay on the part of the jailor, his earnestness is shown in these words, *he took them the same hour of the night*,³ making thus the night itself to be to himself a day of joy. He *washed* away the blood caused by their stripes, so severe had been the scourging which they had received; washing their wounds that they might wash away his sins by baptism. For this, indeed, had they been put in bonds, that they might loose the bonds of the jailor and of their fellow-prisoners; for this had they been bruised, that they might heal the wounds of those who had beaten them.⁴ Novarinus. Beelen. Bede. Chrysostom.

¹ οἱ δὲ εἶπον.—Text. recept. οἱ, ἐκ εἶπον.—Tisch. ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν.—Text. recept. ἐπὶ τὸν κύριον Ἰησοῦν.—Tisch.

² "Credo in Dominum Jesum—Deum et hominem in quem creditur secundum quod Deus est. Propter quod dixit Apostolis, Creditis in Deum et in me credite [Joan. xiv. 1]. Porro in Jesum credere

est charitate et opere fidem ornare."—Dion. Carth.

³ "Statim ad salutem animæ mentem flectit: non expectat diem advenire, nesciens quid superventura dies paritura. Noctem in diem vertit, qui se convertit in noctem."—Novarinus.

⁴ "He washed them from their stripes, they mystically washed him from his

And when he had brought them up into his house. It would seem that the apartments of the jailor were on a higher level than the prison, great part of which no doubt was underground, but it is not necessary for us to understand that the prison was beneath the house, but that the house was raised above the line of the strong rooms set apart for the prisoners.¹

He rejoiced. This is the characteristic of baptism, that it illumines the soul and gives spiritual joy. The jailor *rejoiced, believing in God.* This is said of a converted heathen; of a Jew it would rather have been said that he believed in Christ, the Messiah. The heathen had to be instructed in the existence of the one true God. *With all his house*—therefore infants, for *all* needed baptism, *all* needed spiritual enlightenment and deliverance, and to *all* was the message of salvation sent.

If any ask why the Apostles should *straightway* have administered baptism, immediately after the jailor had sought it, the right answer seems to be, that with the evident tokens of the presence of God in the conduct of the jailor they recognized the guidance of the Saviour, and were assured of the faith of him who now sought baptism at their hands.²

(35) *And when it was day, the magistrates sent the serjeants, saying, Let those men go.* (36) *And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.*

Let those men go. It would seem as though the magistrates had heard of what had taken place within the walls of the prison, and wished to drop the accusation and quietly to

sins: *ἰκείνους μὲν ἀπὸ τῶν πληγῶν ἔλουσιν, αὐτοὺς δὲ ἀπὸ τῶν ἁμαρτιῶν ἔλουσθαι.*—Chrysostom. This passage, when compared with the text, '*with His stripes we are healed*' [Is. liii. 5], shows how near humanity may approach to the Divine example, and how far it must fall short. For the sufferings of Paul and Silas occasioned the conversion of individuals; but Christ's sufferings were the meritorious cause of universal redemption."—*Humphry.*

¹ "Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ.—Vulg. et Erasm. *Quumque perduxisset eos domum suam.* Beza, et ipsis deductis. Syrus, Arab. et Æthiop. *ascendere fecit eos in domum*

suam. Quo sensu *ἀνάγειν* sumitur Luc. iv. 5, Acts ix. 39, et alibi passim, respondet Hebræorum מֵצֵא—." [מֵצֵא] *De Dieu.*

² "Moras nescivit nectere ut converteretur, qui nectere sciebat vinculis illorum corpora qui carceri adiciebantur. Statim conversus est hic custos, Apostolicæ vitæ sanctitate tractus potiùs quàm miraculis. Custos, vinculis discipulorum Christi corpora ligavit: discipuli, vitæ puritate, custodis animam ligaverunt: ligavit custodem suum Paulus, cum eum à morte liberavit eo tempore quo alius mortem intulisset."—*Novarinus.*

evade the difficulty of action. They must indeed have known of the earthquake, even if they had not connected it with the supplications of the prisoners. The magistrates do not come themselves, they sent their attendant officers,¹ intending that Paul and Silas should be secretly dismissed. In that case they probably would have given out that in the confusion the prisoners had escaped. Their only anxiety now is, *Let those men go*, lest many should believe in the doctrines which they have taught. *Now therefore depart*, the jailor adds, *and go in peace*, by which he expresses his own joy of heart in executing the command of the magistrates. *When it was day the magistrates sent.* Thus does sorrow come by night, and joy and deliverance in the morning.

Chrysostom.

Gill.

Gorranus.
Salmeron.

(37) *But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.* (38) *And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.* (39) *And they came and besought them, and brought them out, and desired them to depart out of the city.*

Acts xxii. 25.

Matt. viii. 24.

The offences committed by the magistrates are thus enumerated by St. Paul:—

(1) They had *beaten* the Apostles with rods, which was unlawful in the case of a Roman citizen.²

(2) They had done this *openly*, so as to add insult to the pain of scourging.

(3) They had done this without any trial, they had been punished though *uncondemned*.³

Hackett.

There may have been many reasons and motives why St. Paul should demand that their innocency should be openly

¹ " τοὺς ῥαβδούχους, the rod-bearers (*victores*), who waited upon Roman magistrates and executed their orders. In the colonies they carried staves, not *fusces*, as at Rome. It deserves notice that Luke introduces this term just here. Though applied occasionally to Greek magistrates as bearing the staff of authority, it was properly in this age a Roman designation, and is found here in the right place as denoting the attendants of Roman officers."—Hackett.

² " St. Paul speaks in 1 Thess. ii. 2 of the ὑποσθίντες at Philippi. It was ὑπὸς to scourge a Roman citizen."—

Rawlinson's Bamp. Lect.

³ The Roman law was express on this point, to which there are many references in the classical authors. Cicero says, "Causa cognita possunt multi absolvi, incognita nemo condemnari potest;" and Tacitus, "Inauditi atque indefensi tanquam innocentes perierant" (*Hist.* 1); and again, "Quamvis invisum et nocentem, more tamen audiendum." Vide Cicero Orat. 10 in Verrem et Orat. 18 pro Rabirio. See other references in *Grotius*, *Wordsworth*, and *Humphry*.

acknowledged, and that the magistrates should make public confession of their injustice, and these may be some of the reasons :—

(1) But for this it would have been in the power of the magistrates to declare that the jailor had allowed them to escape, and they might have exacted the penalty for this offence against the law by putting him to death.

Chrysostom.

(2) It behoved, it was right, that the authorities who had thus flagrantly broken the law should make confession of their fault, so that they should not venture again upon the like injustice.

Stier.

(3) That the faith of the newly-converted disciples at Philippi and throughout Macedonia might be strengthened by the public acknowledgment of the innocency of the Apostles.¹

(4) That the innocency of the Apostles as to the sedition of which they were accused might be acknowledged by the authorities, so that the labours of Christian teachers in Macedonia and elsewhere might not be afterwards hindered by any similar accusation.

Some have charged St. Paul with vindictiveness, and with a desire to triumph over the magistrates in making this demand. But when we consider the probable or possible reasons for exacting an open confession of their innocency, this accusation will be found to have little weight. Had the Apostle been moved by a vindictive spirit we should have heard of his prosecuting this charge of openly beating Roman citizens without trial. That he did not do so, but was content with their acknowledgment of their wrong, is a sufficient vindication of St. Paul from this accusation.²

2 Cor. xi. 24.

Acts xxviii.
19.

Humphry.

Five times had St. Paul submitted to be scourged by the Jews, without pleading his Roman citizenship, and thus saving himself from this punishment. So careful was he not to accuse his brethren of his own *nation* to their masters, and so ready as a Jew was he to submit to the law, however harshly or unjustly executed.³

¹ "S. Paul voulait autoriser la doctrine qu'il avait prêchée, par la déclaration que les magistrats feraient de son innocence."—*Amelot*.

² "The prætors felt themselves at the mercy of their former victims. They were liable to an action for damages, or might be criminally indicted, and if convicted would become infamous and incapable of again serving in the magistracy."—*Lewin*, vol. i. p. 221.

³ "At Philippi the execution was so

hasty, that he had not time to say anything that might make for his defence; and the noise and confusion was so great that had he cried out with never so loud a voice that he was a Roman, he might reasonably believe that he should not be regarded. Seeing also the fury of the multitude, for immediately upon the accusation it is said *the multitude rose up together against them*, it is not improbable he might think it most advisable to submit to the sentence

(40) *And they went out of the prison, and entered into the house of Lydia : and when they had seen the brethren, they comforted them, and departed.*

They went out. At this point the direct narrative of St. Luke ceases for a time. It would seem that he remained behind at Philippi, probably to confirm the faith of the newly-converted disciples, and to direct for a time the affairs of the Church there.¹ Wordsworth.
Rosenmüller.

And when they had seen the brethren, they comforted them. Though comfort may be included in the idea of the word, yet it should rather be exhorted, taught, and encouraged them.² Hackett. The word *παρακάλειν*, and its context, implies that they did both. *They comforted them* by the relation of what God had done for them, and *they exhorted them*, which is the other meaning of the word, to cleave to the Lord, and to continue in the faith which they had professed. Gill.

pronounced, however unjust, in order to quiet the people and prevent a greater evil. For he was in danger of being forced out of the hands of the magistrates and torn in pieces. But whatever were the true reasons which prevailed with St. Paul not to declare himself a Roman, or whatever it was that prevented the effect which such a declaration, if made, ought to have had, the overruling hand of Providence was here plainly visible ; for the conversion of the jailor and his household was occasioned by the execution of this hasty and unjust sentence."—*Biscoe*.

¹ "St. Luke again resumes the first person in connection with St. Paul on the return of the Apostle to Macedonia almost five years after. He seems to

have been left in charge of the Church at Philippi."—*Lewin, Renan*.

² "Discamus à Paulo, eadem alacritate et contentione prædicare paucis ac multis, pauperibus ac nobilibus, feminis et pueris ac viris. Idem dico de doctrina, audiendis confessionibus, catechesi et quavis aliâ occupatione ac labore: Esto enim initio parvus sit fructus, Deus tamen suo tempore inde majorem eliciet: ad magna non scanditur nisi per parva: Ab iis ergo inchoandum tendenti ad magna."—*Corn. à Lapide*.

"Let God have his own service with reverence, and He will quickly send in more to help to perform it."—*Laud to Strafford* (Straff. Correspond., vol. i. p. 254).

Note A.—SAINT PAUL'S SECOND JOURNEY.

THE second missionary journey of St. Paul occupied nearly five years, from A.D. 50 to 56. During this time, setting out from Antioch on the northern confines of Syria, he traversed Asia Minor from south-east to north-west, and passed through the provinces of Cilicia, Cappadocia, Pisidia, Phrygia, and Mysia to Troas, from whence he crossed to Macedonia, visited Attica and the Peloponnesus, and having resided for a year and a half at Corinth, the political capital of Greece, returned by way of Ephesus and Cæsarea to Antioch. In the earlier part of his journey he visited and "confirmed" the churches planted by him in his former journey, or during his stay at Tarsus and Antioch, and his route seems to have been taken along the same road which he had twice before traversed, the old commercial route on which the chief cities were situated. The letter of the Council which he bore was addressed to the Gentile converts of Antioch and Syria and Cilicia, and with Silas he must have remained for a while at Derbe, and Lystra, and Iconium, and Antioch in Pisidia, in order to make known to these churches the decree of the Apostles. At Lystra he was joined by his young disciple Timothy, who for the rest of St. Paul's missionary life was closely connected with him as minister, amanuensis, and finally as the bishop over the Church which the Apostle had gathered at Ephesus. Whilst at Galatia his work, if not hindered, was accompanied "by bodily sickness" (*δι' ἀσθενίαν τῆς σαρκός*, Gal. iv. 13), and as immediately after St. Luke informs us of his own presence with St. Paul by the use of the personal pronoun "we," it seems probable that "the beloved physician" joined the Apostle at this time on account of such sickness.

With the exception of a small part of the old country of Pontus, which was still known by that name, and was under the rule of its own prince,

Polemo the Second, the husband of Bernice, the grand-daughter of Herod Agrippa, and sister of Agrippa the Second (Acts xxv. 23), all these districts of Asia were parts of the Roman Empire, though peopled by races differing in origin and in the degree of their civilization as well as in their language. In Galatia the manners and mental characteristics of the original settlers from Gaul yet lingered. They received the Apostle with fervour, embraced Christianity without delay, and soon corrupted it by mixing with it elements from Judaism and the oriental philosophy. It was the Apostle's natural wish on quitting Galatia to carry the message intrusted to him into the province of Asia, the most populous and important of all the districts comprised in the present territory of Asia Minor. Besides the metropolitan city of Ephesus, to which St. Paul was strongly attracted, this province contained the rich and flourishing cities of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Colosse, Laodicea, Magnesia, Hierapolis, Tralles, and Miletus, all of which assumed an importance in after time from their connection with the Christian Church. The wish of St. Paul, however, was not granted at this time, and he and Silas "were forbidden to preach the word in Asia," for what reasons St. Luke does not inform us. Turning then to the north "they assayed to go" into Bithynia, possibly with an intention of passing thence to Thrace and Byzantium. Again, however, "the Spirit suffered them not," and after going through the province of Mysia St. Paul, in obedience to a vision which appeared to him at Troas, a city near the site of Troy, accompanied by Silas and Luke, sailed from that city, and passing by Samothrace, landed at Neapolis and went on to Philippi, a Roman colony in Macedonia, situated on the great Egnatian road running from Dyrrhachium on the Adriatic to Cypselus in Thrace. When he departed from this city, leaving Luke behind to watch

over the converts in Philippi, Paul and Silas journeyed to Thessalonica, a rich and populous city with a large number of Jewish inhabitants. Here, on three successive Sabbaths, he proclaimed Jesus in the synagogue, and when interrupted in this by tumultuous violence on the part of some of the Jews he departed from thence to Berea. The same opposition and violence on the part of the Jews settled at the city was manifested here as at Thessalonica, so that leaving Silas and Timothy for a short time with the converts at Berea, the brethren conducted Paul, against whom the animosity of the Jews was chiefly directed, to the sea-coast, from whence he took ship for Attica. After a short stay at Athens, when on Areopagus he made the speech preserved in the seventeenth chapter of this book, he left for Corinth, the political and commercial capital of Greece. Under the wasting despotism of Imperial Rome the historic cities of Argos,

Thebes, Olympia, and Sparta had sunk to the rank of small villages. Only Athens and Corinth still survived; the first had indeed been shorn of its ancient dignity, and the latter after almost total destruction had been reconstituted and peopled by a degenerate race of slaves. Here the Apostle was joined by Silas and Timothy, and remained for a year and a half, when he sailed for Syria, touching at Ephesus on his way, but not remaining at that city, as he was desirous of reaching Jerusalem in order to be present at "the feast." From Ephesus he went by sea to Cæsarea, and having accomplished the object of his going to Jerusalem, left that city and returned to Antioch, from whence he had set out nearly five years before on this his second missionary tour. Here he remained "some time," and from thence again set out on a visit "to the Churches of Galatia and Phrygia in order," which was his third missionary journey.

NOTE B.—PROSEUCHÈ.

THE names *Proseuchè* and συναγωγή were, it would seem, sometimes confounded; though at other times the distinction between them is observed. This distinction consists in the first word being used of the *place* of assembly—the *בית תפלה*—the house of prayer, and the latter of the *assembly* itself (*Corp. Inscr. Græc.*, vol. ii. p. 1005). But however frequently these names were interchanged, they seem on the whole to have been used to designate different buildings, the first a temporary and tentative place of worship, the second a regular and acknowledged edifice, much as among ourselves a mission chapel is distinguished from a parish church. Josephus, however, in his *Life* (§ 54) uses *Proseuchè* of a large edifice in the Jewish city of Tiberias, and here, though this is not certain, it yet seems most likely that he employs the word for a synagogue. Probably the first name was applied contemptuously to what was in reality a synagogue. Wheresoever, from the paucity of their

numbers, the Jews were not able to establish a synagogue, which required a certain number of men competent to bear the offices necessary to constitute a synagogue, there near a stream, as seems to have been the almost invariable practice in heathen countries, a *Proseuchè* was established—a humble dwelling, partly covered, in part open to the sky, which in after times might give place to a grander edifice, and was not exclusively devoted to public worship as the synagogue was. Thus at Thessalonica and Antioch and elsewhere we find synagogues mentioned: at Philippi, where there is no appearance of any Jewish colony—though such existed probably at Neapolis, the commercial port of Philippi—there only a place for prayer, οἶκος προσευχῆς, οὐ ἱεροποιεῖτο προσευχὴ εἶναι, is spoken of (*comp. Acts xvi. 13; xvii. 1*). Some writers, however, think these words are, if not strictly synonymous, yet used convertibly and of the same building. See Note A at end of chapter thirteen, and

Godwyn's Moses and Aaron, Book ii. *Relandi Antiq. Sac. Vet. Hebræorum*,
ch. 2. *Carpzovius Apparatus, Hist. Pars I. cap. 10. Hornbeek in Miscell.*
Crit. Jahn's Archæolog. Bib., § 344. lib. 1, p. 288. *Ewald Gesch. Isr.*

Note C.—LYDIA OF THYATIRA.

“πορφύρεωλις, *purpurarum, ves-*
tium purpureo colore tinctarum vendi-
triz. Suidas: πορφύρεωλις· ἡ τὰ
πορφύρᾳ πλωῦσα. A Lydis ars pur-
puræ tingendæ inprimis tractari con-
suevit, Val. Flac. iv. 368.”—*Kuinoel.*
Conf. Plin. Hist. Nat. vii. 57; Maxim.
Tyr. xl. 2; Ael. Hist. Anim. iv. 45;
Claud. in Rap. Pros. i. 27.

“Niveos infecit purpura vultus,
Ver liquidas succensa genas, castæque
pudoris
Illuxere faces; non sic decus ardot
eburnum
Lydia Sidonio quod fœmina tinxerit
ostro.”

Strabo xiii. 4, § 14. Ovid Met. vi. 11.
“Artem purpuræ tingendæ speciatim
etiam a Thyatirensibus exercitam fuisse,
docet inscriptio, Thyatiris inventa, apud
Sponium in Miscell. Erud. Antiq. § 3,
n. 93.”—*Kuinoel.* “Les juifs paraîs-
sent avoir été particulièrement adonnés
à cette industrie (*Wagener dans la Revue*
d' instr. pub. en Belgique, 1868).”—*Re-*
nan, Saint Paul.

“The art of dying ivory with purple
had been practised in Lydia from the
Homeric age. *Iliad*, iv. 141—

“As when some Mæonian or Carian
paintress,
Stains with purple an ivory boss for the
bit of a war-horse.”—*Herschel.*

“An inscription has been found at
Thyatira (on the confines of Lydia and
Phrygia, see Rev. i. 11) purporting to
have been erected by the dyers (οἱ βα-
φεῖς) of that place.”—*Humphry.* See

this inscription in *Sir Geo. Wheeler's*
Travels, p. 233. “As purple in ancient
times was of a very costly description,
and the manufacture of it would require
considerable capital, Lydia must have
been a lady of some wealth and influ-
ence; and certainly, as it would seem,
she had the means of exercising a noble
hospitality.”—*Lewin.*

Whether Lydia was a Jewess or a
Gentile is not apparent from her name.
Horace (Carm. 1, lib. i., ode viii., xiii.,
xxv.; lib. iii., od. ix.) mentions one of
this name. In Jewish writings we
read of R. Simeon ben Lydia (*Juchasin*,
fol. 105, 1). It is most likely, how-
ever, that she was a Gentile by birth.
This Lydia was a *seller of purple*, either,
that is, the purple dye, or silks dyed pur-
ple, which were much worn in Eastern
countries. This dye is called (1 Macc.
iv. 23) “purple of the sea.” It was
taken from a turbinated shell-fish (Heb.
חֲלִזְיוֹן *chalsion*), and was much sought
after. It is mentioned by some Jewish
writers as making a part of “the fruits
of the land” which Jacob's sons car-
ried down with them into Egypt as a
present to Joseph (*Bereshit Rabba.*,
sec. 91, fol. 79, 4. *Mattanat Cehunah*,
in *ibid*). When in Deut. xxxiii. 19
it is said of Zabulon *they shall suck of*
the abundance of the seas, the Targum
of Jonathan or of Palestine paraphrases
thus: “they dwell by the side of the
great sea, they are nourished with its
dainties; and they take the shell-fish
and dye with its blood in purple the
threads of their vestments.”—*Gill.*

CHAPTER XVII.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

CLAUDIUS.
CLAUDIUS FELIX.
ISMAEL SON OF PHABI.

(1) *Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica,¹ where was a synagogue of the Jews:*²

THIS chapter naturally divides itself into three portions. Thus we have:—

(1) An account of the coming of St. Paul to Thessalonica, and of his preaching there, and of the persecutions which arose in consequence.

(2) Of the retirement of Paul and Silas to Beræa, of St. Paul's preaching there, and of the nobler disposition of the people there compared with those of Thessalonica.

(3) His journey to Athens, and his declaration of the truth before the Court of Areopagus. Hugo de S. Charo.

They had passed through. It is no longer *we* as in previous chapters. St. Luke having remained behind at Philippi, the companions of St. Paul were Silas and Timothy. *They had passed through Amphipolis and Apollonia,* small cities, and Whitby.

¹ See note A at the end of this chapter.

² ἡ συναγωγή.—*Text. recept.* συναγωγή.—*Tisch.*, in his last edition; in this agreeing with *Lachmann* and *Bornemann*, and hesitatingly, though differing from his own conclusion in a former edition, he says, “Συναγωγή cum A B D. 13. 40. 61. 180. 12. lect. cat. sah. cop. arm. T. ἡ συναγωγή cum E H L P al pler arm^{ms} Chr. Theophyl.^a et.^b [Æc].” “*Griesbach* inserts ἡ, noting its omission in A B D. 40. *Alford* says

“the Article is in all probability genuine.” *Wordsworth* says, “*Bloomfield*, *Alford*, and *Tischendorf* in his last edition [i. e., the last then published, 1862] retain the article, and it seems rightly.” So *Hackett*, *Patritius*, *Beelen*, and others. Whilst the MS. authorities are fairly balanced, the fact that its omission by mistake is easier to be accounted for than its insertion inclines me to accept the reading of the *Text. receptus* instead of that of the last edition of *Tischendorf*.

they pressed on, as they usually did, to preach the gospel in the large cities of the Empire, amid the more abundant population, declaring that which *was not done in a corner* to those who were able to investigate the truth of what they made known.¹ And this Paul did, *as his manner was*, in the synagogue where the Jews and the devout Greeks came together to worship.

At Philippi there appears to have been no synagogue, but only a proseuchê, or place where prayer was wont to be made. At Amphipolis and Apollonia, again, there were probably no synagogues, since but few Jews were resident in those small cities. At Thessalonica, however, where the Jews had settled in greater numbers, there was, not a synagogue merely, but, *the synagogue* (ἡ συναγωγή) to which the Jews of that city and the neighbouring places resorted.

Though St. Paul embraced the heathen in his mission, and preached to them equally with the Jews, yet he did so without neglect of the Jews and without any diminution of his love for them. Immediately after his conversion *he*, who had been *chosen . . . to bear the name of Christ both before the Gentiles . . . and the children of Israel*, preached Christ in the synagogue where both resorted. This he did at Damascus and at Salamis, at Antioch in Pisidia, at Iconium, here at Thessalonica, again at Beræa and at Athens, at Corinth and at Ephesus. We think of St. Paul as the Apostle of the Gentiles, and so indeed he was, but not to the exclusion of the children of Israel, who by his teaching and on their conversion became the first ministers of the gospel to the heathen, the first bishops and priests of the Church. To him it was declared, *thou shalt be the witness of Christ to all men*. He was bidden to go forth throughout all the coasts of Judæa, and then to the Gentiles, and the promise had been made that God would deliver him both from the people of Israel and the Gentiles unto whom he was sent.

Chrysostom.
Acts xxvi. 20.

Acts xvi. 13.

Rosenmüller.
Grotius.

Bengel.
Sharpe.

Acts ix. 15.

Acts ix. 20.
Acts xiii. 5,
14, 42.
Acts xiv. 1.
Verses 10, 17.
Acts xviii. 4,
19; xix. 8.

Acts xxii. 15.

Acts xxvi. 20.

Acts xxvi. 17.
Whitby.

¹ St. Paul with his companions were now travelling to Thessalonica, about a hundred miles south-west of Philippi, and were journeying thither "on the great military road which led from Byzantium to Dyrrachium or Aulona, opposite to Brundisium in Italy. It was the Macedonian extension of the Appian Way. They could accomplish the journey in three or four days. On leaving Philippi they came first to *Amphipolis*, which was south-west distant about thirty miles. *Apollonia*, their next station, was about the same

distance south-west from Amphipolis. *Thessalonica* was about twenty-eight miles nearly west of Apollonia. Luke's record almost reminds us of a leaf from a traveller's note-book. He mentions the places in their exact order. We turn to the *Itinerarium Antonini Augusti* (ed. Parth. et Pind., p. 157), and read: From Philippi to Amphipolis, thirty-two miles; from Amphipolis to Apollonia thirty-two miles; from Apollonia to Thessalonica thirty-six miles."—*Hackett*.

(2) *And Paul, as his manner was, went in unto them, and three sabbath days reasoned¹ with them out of the scriptures, (3) Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

Luke iv. 16;
xxiv. 26, 46.
Acts ix. 20;
xiii. 5, 14;
xiv. 1; xvi.
18; xviii.
28; xix. 8.
Gal. iii. 1.

As his manner was. That is, first to turn to the Jews and deliver to them his message, and then to the Gentiles, preaching to the Gentiles through the Jews who dwelt among them. No insults, no injuries daunted him, nor hindered him from fulfilling this his mission, and from exhibiting to his countrymen that love which he bore them in his heart.²

Chrysostom.

Corn. & Lap.

The order of his preaching was this :—

(1) That a Messiah had been promised as one who should come into the world.

(2) That Messiah was to suffer and die for the sins of His people, and then to rise in triumph from the dead.

(3) That Jesus who had been born at Bethlehem, and had suffered at Jerusalem, and had risen on the third day from the grave, was the promised Messiah.

Salmeron.

So little were the first preachers of Christianity ashamed of their subjection to one who had been crucified, that they everywhere preach of the Cross of Christ, though this was an offence to the Jews and Gentiles. He *must needs have suffered*, that is, it was needful for the fulfilment of Holy Scripture that Christ should suffer.

Chrysostom.

For *three sabbath days* he *reasoned with them*.³ It would seem that the synagogues were only frequented on these days, and that on other days the teaching of the Apostles was from house to house. *Opening*, that is, not only the Scriptures, by unfolding and explaining them, but also speaking great and important truths : for *opening* his mouth is a form of speech used when truths of great importance are declared.⁴ And this he did in the synagogue for *three sab-*

Whitby.

Lorinus.

¹ διελίσκετο αὐτοῖς.—Text. recept. διελίσκετο αὐτοῖς.—Tisch.

² "Muneris nostri functio debet esse nostra consuetudo, neque unquam negligenda occasio amplificandi Regni Christi, exædificandæque Ecclesiæ etiam apud eos, qui nos fortasse injuriosius tractarunt, ut facit hic Apost. qui Judæis gratiam communicari velit per verbi prædicationem."—Malcolm.

³ "διελίσκετο αὐτοῖς. Discussion in the way of dialogue was allowed in ACTS. VOL. II.

the synagogues of the Jews, as appears from John vi. 25, 59; Matt. xii. 9; Luke iv. 16. See Meyer Apost., 307."—Lewin.

⁴ "Dicitur quis aperire os quando inclusam animo suo promit scientiam : aperire parabolam, quando involutam in ea sententiam explicat : aperire alicui sensum, cum vel interius in intellectu ejus aliquid operatur, quod propriè solus Deus, Angeli tantum per phantasmata faciunt, vel exterius di-

bath days, until the opposition of the Jews and the tumult compelled him to desist. It does not follow, indeed it is in the highest degree improbable, that his ministry in this city only lasted three weeks. All that is said is that his public preaching to the Jews in the synagogue was only permitted for those *three sabbath days*. As, however, the Church at Thessalonica seems to have been composed chiefly of Gentiles, men who had turned to God from idols to serve the living and true God, his ministry probably lasted a considerable time in this place.

Baumgarten.
1 Thess. i. 9.
Lewin.

(4) *And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.*

Some of the Jews believed, but of the devout Greeks, the proselytes of the gate, a great multitude consorted with Paul and Silas, so much the more ready were these to embrace the faith in Christ. And of the chief women, who, however ready to accept the truth, had more to overcome, more to lose before receiving a despised creed. Of these not a few were already converts to Judaism.¹ As in the whole of God's dealings with man, He sends the same teaching and makes the same offers, and is ready to accept all penitents. It is man's self-will which places a bar to this invitation, and causes all the difference between the saint and the sinner.

Hugo de
S. Charo.
Calvin.

Amid the great profligacy which reigned around, and was especially evident in a thriving and commercial city, and among women, there would be a natural attraction to women of character, the chief women, in the austere teaching of a creed which lifted up a higher standard of life and morals; and this attraction would overcome the dread of persecution and suffering which awaited those who professed their belief in the Crucified One.

Cook.

St. Paul in his First Epistle to this Church seems to refer to the great multitude of believers who came out of the bosom of heathenism and comprised so large a part of the Church at Thessalonica when he reminds them that *our Gospel came*

Rawlinson.
Bamp.
Lect.

sertè et enucleatè obscura evoluit. Latinè ac eleganter usurpatur aperiendi verbum in ista significatione, rò avoivew tantum cum aliquo addito. Est autem os aperire, loqui de rebus gravissimis et magna libertate et longiore tempore et præmeditatione. Contrario sensu dicitur de illo, qui non audet loqui, nec os aperire audere. Isa. x.

14."—Lorinus.

"Femmes de qualité—La grâce ne préfère pas les personnes de qualité, mais elle ne les rejette pas aussi. Elle se fait honneur, non de leurs richesses, mais du mépris qu'elle en inspire et de la victoire qu'elle remporte sur leur orgueil."—Queenel.

not unto you in word only, but in power (ἐν δυνάμει). And ye ^{1 Thess. i. 5,} became followers of us and of the Lord.¹ ^{6.}

(5) *But the Jews which believed not,² moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.³*

Whilst some believed we yet read of those which believed not. Thus early were the words of our Lord fulfilled, *One shall be taken, and the other left*; all were invited, yet some only accepted the truth, whilst others rejected it. ^{Matt. xxiv. 40, 41. Ferus.}

The unbelieving Jews were moved with envy at the calling in of the Gentiles to the fold of God. This was ever a stumbling-block to the Jews, and to this St. Paul refers when in writing to the Thessalonians he says, *Ye, brethren, became followers of the Churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us . . . forbidding us to speak to the Gentiles that they might be saved.* ^{Cook. 1 Thess. ii. 14—16.}

These Jews took unto themselves certain lewd fellows of the baser sort, or, as it is literally, idlers in the market-place (τῶν ἀγοραίων ἀνδρας τινὰς πονηροὺς), frequenters of the forum, those who subsisted partly on the food distributed by the authorities, and partly on the contributions of those who made public sacrifices to the gods.⁴ ^{Cook.}

It has been supposed that this Jason, who by the abrupt way in which he is introduced would seem to have been well known to the Christian Church, was a relation of St. Paul and a Christian, and that he went with the Apostle, or followed him to Corinth, and is the person referred to by St. Paul in his Epistle to the Romans, which was written from ^{Rom. xvi. 21. Corn. & Lap.}

¹ "Accordingly in the two Epistles to the Thessalonians we find no quotation of the Old Testament, except perhaps one solitary instance, viz. 1 Thess. iv. 9."—*Lowin*.

² Tisch. omits οἱ ἀπειθοῦντες with A B π and many cursives and versions. It is also rejected by *Alford* and *Wordsworth* as it was by *Griesbach*. It seems to have been inserted by way of explanation.

³ εἰς τὸν δῆμον—"shows that they

expected the trial to take place before an orderly assembly."—*Hackett*. "Thessalonica was a free city, and here we find an assembly of the people (*Demas*) and supreme magistrates."—*Conybeare and Howson*.

⁴ "Rich. Simon in *Notis ad vers. Gall.* de hominibus otiosis explicat, quos les bateurs de pavé appellat. Germani dicunt Pflastertreter. Alii per homines oiles, triviales, nequam, interpretantur, meo quidem iudicio rectius."—*Wolffius*.

1 Macc. viii.
17.
2 Macc. ii. 23.

Corinth. The name Jason, however, is too common an one, both among the Jews and also the Gentiles, to warrant our inferring that the Jason of Corinth is certainly the same as the Jason of Thessalonica, though there are probabilities that they were the same.

The persecution which now broke out is attributed by the writer to *envy* at the religious privileges held out to the Gentiles. They are oftentimes the foremost in the persecution of gospel truth who claim to do so on religious motives and convictions.

Ferus.

Acts xvi. 20.

(6) *And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; (7) Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.*

Luke xxiii. 2.
John xix. 12.
1 Pet. ii. 13.

St. Paul seems at Thessalonica to have dwelt much—whether more than usual, however, we cannot say—upon the kingly character and rule of Christ. Thus in his Epistles he reminds the members of the Church in this place that God had called them unto *His kingdom*, and prays that they may be counted worthy of the kingdom of God, for which also he tells them they suffer. This is the accusation made by the Jews, not that he taught a new religion, but that he was attempting to set up another King, and so was no friend of Cæsar.²

1 Thess. ii.
12.
2 Thess. i. 5.

¹ ἐπὶ τοὺς πολιτάρχας—This is the only place in Holy Scripture where this most unusual word occurs. When Wolf published his *Cura philologica* (1741) he notes “Hi supra vocantur, ἀρχοντες, xvi. 19,” as though this were an accidental variation of the latter form (*Rosenmüller*), and the German critics of the last century pass over the word, unable to understand it; and *Lorinus* remarks, “Nescio an apud alium auctorem reperiat.” Recent research has, however, shown, that in this we have one of the many instances of the minute and accurate knowledge which St. Luke had of the cities and countries in which St. Paul laboured. The word occurs on an inscription still remaining at Thessalonica (*Boeckh*.

1967. *Cousinéry Voyage en Macéd.*, p. 27), in which out of the seven politarchs five have names mentioned in the New Testament, i. e. Sosipater, Lucius the son of Secundus, Publius, Demetrius, and Gaius. Secundus, as we learn from the Acts, was a Thessalonian, and Sosipater was a Berean (Acts xx. 4). Add to this, two of those mentioned in the same inscription are called by two names, as Ζωῖλος ὁ καὶ Μίνισκος and Ταυρος ὁ καὶ Ῥήγλος, corresponding to the expression of Luke, Σαῦλος ὁ καὶ Παῦλος (Acts xiii. 9).”—*Lowin. Humphry*.

² “It is worth our while to notice how accurately St. Luke writes concerning the political characteristics of the cities and provinces which he men-

It is no longer the old accusation which was made before Pilate. Christ is not preached as the King of the Jews only, but as the *King* of the whole world, to whom every knee shall bow; not as the Lord of Judæa, and of the family of Abraham, but of all mankind, of the whole world. In this accusation of the Jews, about which they knew the people of a free city would be especially sensitive, we may see how much in their unscrupulous spirit the accusers were perverting the teaching of St. Paul, and showing their own blindness. Paul had preached to them of one who was crucified, and had ascended into heaven, and claimed their obedience. But if they alleged that the power of the Emperor was aimed at in proclaiming the Kingship of Christ, they must acknowledge that He who had died on the cross was alive and ruled in the world, which would be an acknowledgment of the superhuman character of Christ Jesus.

Grotius.

Rosenmüller.

Corn. & Lap.

But they accuse the Apostles not only of proclaiming *another King*, they declare that they have, or are turning *the world upside down*. Christianity does this:—

(1) By the internal revolution of the will and affections of men, turning them from the false gods of the heathen and from the sinful lusts which heathenism tolerated and even sanctified, and teaching them and enabling them to conform their lives to the will of God.

(2) By the outward revolution effected by means of the transformation of the world from polytheism and the worship of dead idols to the service of the one living and true God.

Lange.

(8) *And they troubled the people and the rulers of the city, when they heard these things.* (9) *And*

tions. He takes notice in the most artless and incidental manner of minute details, which a fraudulent composer would judiciously avoid, and which in the mythical result of mere oral tradition would surely be loose and inexact. Cyprus is a 'proconsular province,' Philippi is a 'colony.' The magistrates of Thessalonica have an unusual title, unmentioned in ancient literature, but it appears from a monument perfectly correct. And the whole aspect of what happened at Thessalonica, as compared with the events at Philippi, is in perfect harmony with the ascertained difference in the political condition of the two places. There

is no mention of the rights and privileges of Roman citizenship (comp. xvi. 21); but we have the spectacle of a mixed mob of Greeks and Jews who are anxious to show themselves Cæsar's friends. No *lictors* (xvi. 35, 38), with rods, but a *demas* or free assembly of the people. Nothing is said of religious ceremonies (xvi. 21), which the citizens, 'being Romans,' may not lawfully adopt; all the anxiety, both of people and magistrates, is turned to the one fact of showing their loyalty to the Emperor (xvii. 7). And these magistrates by whom the question is decided are not Roman *prætors*, but Greek *politarchs*." —*Conybeare and Howson*.

when they had taken security of Jason, and of the other, they let them go.¹

The unbelieving Jews, working upon the dread of Imperial jealousy at the assumption of the kingly title, made this the charge before the magistrates, and urged the condemnation of the Apostles in the same way that the Jewish multitudes at Jerusalem forced on the condemnation of Christ by Pilate—*Whosoever maketh himself a king speaketh against*

John xix. 12. *Cæsar.*

The magistrates of Thessalonica, however, had probably heard of the injustice of those at Philippi, and shrank from condemning the Apostles without a trial, still more of punishing them unheard. Paul and Silas had asserted their rights as Roman citizens, and this assertion may have saved them from ill-treatment now; the milder course is resorted to, of preserving the peace, and binding them over not to disturb the tranquillity of the city. They took *security of Jason, and of the other*, either a pledge that these troublers of the repose of Jew and Gentile should quietly depart, or that they should be forthcoming if called upon for trial.² From what followed it would seem that the security was for their departure from Thessalonica.

Ferus.

Hugo de S.
Claro.

The residence of St. Paul at Thessalonica appears to have extended to some months, and during this time he laboured at his trade, and in part at least maintained himself in this way. He was careful not to lay himself open to the charge of *covetousness*. Though he might have claimed to be maintained by those to whom he was imparting *the true riches*, yet he is careful not to be *burdensome* to the infant Church. There seems to have been reasons, special perhaps to Thessalonica, why he should avoid this. His words are, *Neither did we eat any man's bread for nought; but wrought with labour and travail night and day that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work*

1 Thess. ii. 8.

Luke xvi. 11.

1 Thess. ii. 8.

¹ "ἱκανὸν λαμβάνειν and also ἱκανὸν ποιεῖν are judicial expressions for receiving and giving caution. See Passow's Lex. s. v." — *Olshausen*. "ἱκανὸν λαμβάνειν, notat Kuinoël propriè est formula forensis Latina *satis accipere*, *satisfactionem accipere*, cui opponitur ἱκανὸν δίδοναι *satis dare*, h. e. prædes sistendo, aut pecuniam deponendo securum reddere eum qui aliquid à te postu-

lat, et promettere to hoc facturum esse." — *Beelen*. "What they engaged would naturally be, that so far as it depended on them the public peace should not be violated, and that the alleged authors of the disturbance should leave the city (*Neander*)."—*Hackett*.

² "See Note B at the end of this chapter.

neither should he eat.¹ His labour, however, in earning his own maintenance was lightened by the generosity of the converts at Philippi, who *sent once and again to his necessity*. This fact, that the Church at Philippi sent more than *once* to his assistance, is one of the evidences to a somewhat prolonged stay at Thessalonica. This conclusion is strengthened by his words, *Ye remember, brethren, our labour and travail*, as though it endured for some time.

2 Thess. iii. 8-10.

Phil. iv. 16.

1 Thess. ii. 9.
2 Thess. iii. 7.

(10) *And the brethren immediately sent away Paul and Silas by night unto Berea:*² *who coming thither went into the synagogue of the Jews.* (11) *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

Acts ix. 25.
Verse 14.

Is. xxxiv. 16.
Luke xvi. 29.
John v. 39.

That the brethren *immediately sent away* the Apostles renders it almost certain that the pledge, the *security* given by Jason, was for their early and quiet departure.

These were more noble. Though this word, *εὐγενέστεροι*, applies primarily to noble birth, yet it is used also of that nobleness of mind which ought to be the characteristic of such birth.³ Here it refers not to birth, or at least less to birth than to nobleness of disposition, and indicates that these Bereans possessed a greatness of soul superior to the narrow and party prejudices of the Thessalonian Jews. This nobleness of spirit was evidenced in their listening to the

Rosenmüller.
Chrysostom.
Lynn.

¹ "It is likely that, notwithstanding his toil night and day, the Apostle at this time underwent very unusual privations. There had been recently throughout Greece so severe a famine, that a dius or peck of wheat was sold for six shms, or nearly five shillings, being times the usual price. It is also probable that the Apostle still continued labour under no little bodily infirmity on his besetting disorder, ophthalmia, so that he was less able to earn needed wages by personal exertion at tent-making."—*Lewin*. *cræa*.—Called so, according to the name of its founder, Φέρης. cedonian φ is changed into β; *cræa* from Φέρης, and βερωνική νίκη (bearing or gaining victory) *portā*). This town, which con-

tains about six thousand inhabitants, retains its ancient name slightly modified into Verria or Kara Feria. It is about forty-five miles south-west of Thessalonica, and not far from Pella, the birth-place of Alexander the Great. It is intersected by the small river Astræus, a tributary of the Haliaemon (*Hackett*).

³ "In Glossario 'εὐγενής' *ingenuus*. Utrumque primitivam significationem habet de origine translata ad animum. Sic et Latini dicunt *ingenium liberale*."—*Grotius*. "Φίλο de nobilitate, μόνον χρηλῆγειν ευγενεῖς τοὺς σώφρονας καὶ δικαίους. Quos et Latini nobiles dicunt. Seneca Ep. 44. Bona mens omnibus patet. Omnes ad hoc sumus nobiles. Nos, *edelgesinnet*."—*Rosenmüller*.

teaching of Paul, and testing the doctrines which he declared to them by the Scriptures of the law and the prophets to which he appealed.

Bede.
Lewin.

Beræa had the reputation of being a quiet secluded town, and it was natural that the Apostles should retire there to avoid the violence of the rabble of Thessalonica,¹ and that in such a place they should have been listened to with calmness and attention.²

(12) *Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.* (13) *But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.*³

Cook.

Therefore it followed from the nobleness of their disposition, and of their examination of the Scriptures, that they found the Saviour, and believed in His Word. *The Jews of Thessalonica... came thither also*, or rather, *they came and there also stirred up the people*, or mob, ἦλθον κάκει σαλεύοντες τοὺς ὄχλους, as they had done in their own city.

For three things St. Luke commends the Beræans, and holds them up as examples to us:—

(1) For their unprejudiced willingness to hear the truth declared by St. Paul.

(2) For the care which they took to test his words, and to compare them with the declarations of Scripture.

Ferus.

(3) For their simple belief as soon as they were convinced of the truth that Jesus was the Messiah.

Matt. x. 23.

(14) *And then immediately the brethren sent away Paul to go as it were to the sea; but Silas and Timotheus abode there still.*⁴ (15) *And they that*

¹ "Wetstein cites a remarkable illustration from Cicero in Pisonem, c. 26, Thessalonicam omnibus inscientibus nocturne venisti, qui cum concentum plorantium et tempestatem querelarum ferre non posses, in oppidum devium Beræam profugisti."—*Alford*.

² St. Simon, one of the seven (Acts vi. 5), was said to have been bishop of Beræa, or Berrhæa, and to have been martyred at Corinth. According to others, however, Onesimus, a servant

of Philemon, was the first bishop of the place. Lucas, bishop of Beræa, was present in the fifth century at the Councils of Chalcedon and Ephesus, and in the ninth century there was a Christian Church in this place. *Le Quien*.—*Tillemont*.

³ κάκει σαλεύοντες τοὺς ὄχλους.—*Text. recept.* κάκει σαλεύοντες καὶ ταρασσόντες τοὺς ὄχλους.—*Tisch.*

⁴ πορεύεσθαι ὡς ἐπὶ θάλασσαν ὑπὸ μὲνον δὲ ὁ τὸ Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. Acts xviii. 5.

Though it is usually held that St. Paul went from Beræa to Athens by sea, yet this has been disputed by some, but, as it seems, on insufficient grounds. Hammond reads this as if, to deceive those who persecuted him, he went forth as though about to take ship, whereas he meant to go on foot to Athens. And Hammond does not stand alone in this view. That the Apostle went by sea is an inference, rather than absolutely stated. It is, however, hardly likely that so long a land journey would have been taken without some notice of the places, some of them of importance, passed through on his route. On the other hand, to conduct and to bring (οἱ δὲ καθιστῶντες τὸν Παῦλον ἡγαγον αὐτὸν ἕως Ἀθηνῶν) seems more applicable on the whole to a land journey than to a sea-voyage.¹ Hammond in Paraphrase. Arias Mont. Olshausen.

(16) *Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.* (17) *Therefore disputed he in the synagogue² with the Jews, and with the devout persons, and in the market³ daily with them that met with him.* 2 Pet. ii. 8.

For awhile St. Paul appears to have been accompanied by Timothy from Thessalonica, but hearing, it would seem, of the need of the Church in that city, he sent away Timothy, who returned to Thessalonica for a time, and finally joined St. Paul some time after at Corinth. Thus the Apostle says in his First Epistle to the Thessalonians, that he would himself Paley. Hor. Paul.

—Text. recept. πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ἐπόμενάν τε ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεί. — Tisch. Alford and Wordsworth read—ὡς ἐπὶ τὴν θάλασσαν.

¹ "Either the true reading is that adopted by Lachmann, ἕως (the reading of A. B. E. and several cursives), or what comes to the same thing, ὡς ἐπὶ is to be rendered *usque ad*, 'even to;' and so it has been understood by the Syriac, Arabic, Æthiopic, and Latin versions."—Wordsworth. "Miror præstantissimum Erasm. Schmidium τὸ ὡς per quasi interpretandum censuisse, quasi iter hoc simulatum fuerit. Lege

contra eum Lamb. Bos. in Exercitatt., p. 58."—Wolfius.

² "There were many Jews settled in this place, hence we read in Jewish writings (*Echa Rabbati*, fol. 43, 3, 4 and 44, 1) of men going from Jerusalem to Athens, and from Athens to Jerusalem; and hence it may be accounted for, how many of the Athenian philosophers came to be acquainted with the books and sentiments of the Jews, from whom they borrowed many things."—Gill.

³ See Note C at the end of this chapter.

1 Thess. ii.
18.

1 Thess. iii.
1, 2.

Chrysostom.

Lorinus.

Lewin.

Chrysostom.

have returned to them, *but Satan hindered us*, and that knowing of their necessity *we thought it good to be left at Athens alone, and sent Timothy to them*, implying in this that Timothy had joined him there, and had been sent from thence.

Whilst Paul waited, providentially arrested against his own will. His whole course in this mission was marked out and determined for him by the overruling providence of God. Here, even in the midst of Grecian civilization, he first, however, turned to *the synagogue* and *disputed there with the Jews*. No amount of injury at the hands of his countrymen could quench his love for them, nor induce him to withhold his message from them. When driven out from one synagogue, and expelled by the machinations of the Jews from the city in which he was teaching, we find him immediately after entering into another synagogue, and preaching in another place to the Jews and to *the devout persons* who frequented their places of worship and believed in the one true God.

It was a *city wholly given to idolatry*, or full of idols, so full indeed of idols that it was said to be an easier thing to find a god in Athens than to find a man there. The vast number of statues erected to these false deities must have been the stranger and more painful to St. Paul, who had been brought up in Jerusalem, where no images of any kind were allowed.

After his disputings in the synagogue he turned to make known the message of salvation to the Gentiles, and delivered his message *in the market daily*, where was the porch allotted for philosophers and sophists, and those who ministered to the intellectual tastes of the Athenians. Here we may note the difference of treatment which the Apostle met with from the hands of the Greeks—instead of the persecutions which he received from the exasperated Jews he encountered ridicule from the indifferent Athenians.

Athens, the eye of Greece, the most intellectual of her cities, was yet *wholly given to idolatry*.¹ Idolatry in all its

¹ "Κατείδωλος occurs in no other part of the New Testament. It denotes, agreeably to the frequent signification of *κατά* in composition, 'containing an abundance of idol images,' 'full of idols.'"—*Olahausen*. In the Syriac and Arabic version this is the reading. "Not given to idolatry, but full of idols. The word is otherwise unknown to the extant Greek, but is formed after a common analogy, e. g. *κατάμπελος*, *κατά-*

δενδρος, *κατάφοβος*, etc. The epithet applied to the city, not directly to the inhabitants. A person could hardly take his position at any point in ancient Athens where the eye did not range over temples, altars, and statues of the gods almost without number. Petronius says satirically that it was easier to find a god at Athens than a man."—*Hackett*. "Athenæ simulachra deorum hominumque habentes

forms and sensuality, in its most debasing aspects, may flourish side by side with philosophy, learning, and *sciences falsely so called*. These have never been able to deliver the world from creature-worship, only the Creator Himself could do this.

1 Tim. vi. 20.
Wordsworth.

(18) *Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.*

As the Pharisees and Herodians, though opposing sects, joined together in persecuting Christ, so these Epicureans and Stoics now united in their light ridicule of the Apostle. He was at one time a *babbler*, the same term of reproach which Demosthenes applied to his rival Æschines. By others the same accusation of introducing *strange gods* was made use of as had been beforetime applied with such fatal effect by the Athenians to Socrates.¹ In this latter charge they seem to have mistaken the Resurrection (ἡ ἀνάστασις) for some deity. Hence it is said significantly that Paul now preached *unto them Jesus and the resurrection*, as if these were two distinct facts, not Jesus and His resurrection (ὁτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν, not τὴν ἀνάστασιν αὐτοῦ). The Athenians seem to have regarded these as the names of two separate existences.²

Olshausen.
Chrysostom.
Stier.

The Apostle was indeed a *σπερμολόγος*, a seed-scatterer. One who was fulfilling the mission of his Master and had gone out to sow his seed. One of whom it had been of old declared, *Blessed are ye that sow beside all waters*.³

Luke viii. 5.
Is. xxxii. 23.

omni genere et materiæ et artium insignia."—*Liv.* xlv. 27, *ad fin.*

¹ "Appropriately one Koster (in *Pelt's Theol. Mitarb.*, H. 2, s. 133) draws attention to the fact that in the very place in Athens where Paul spoke, Demosthenes too called his opponent Æschines a *σπερμολόγος* (*Pro Corona*, p. 269, edit. *Reiske*). And this very accusation of introducing strange gods (*Xenoph. apd. Socr.*, § 10) was brought against Socrates which is here brought against Paul."—*Olshausen*.

² *Bentley* (Boyle Lectures, Sermon 2) objects to this view because "This word Resurrection (ἀναστήσασθαι and ἀνάστασις) was well enough known

amongst the Athenians, as appears at this time from Homer (Il. x. 551), Æschylus (Enmen. 655), and Sophocles (Electra 136); they could hardly, then, possibly imagine it to signify a goddess." But Pity and Mercy and other attributes had altars erected to them, and were in the popular estimation numbered among the deities, so that ἀνάστασις might yet be employed as a fact and also as a god.

³ "Σπερμολόγος denotes strictly a seed-gatherer, and thus, as used here, one who picks up and retails scraps of knowledge without sense or aim—an idle prattler."—*Hackett*. "De hoc nomine sanctus Augustinus: 'Legimus'

The Epicurean philosophy was opposed to Christianity on the Materialistic side. Stoicism was in its main tenet Pantheistic, and therefore equally opposed to the doctrine of a personal God revealed in the Scriptures.¹ The Epicureans denied a Creator, the Stoics asserted that if the world were created it was not by the hands of a personal God. They regarded God, if He existed, merely as a creative principle. The one was Atheistic, the other Pantheistic. It is against these two errors that the subsequent speech of St. Paul was addressed.

(19) *And they took him, and brought him unto Areopagus,² saying, May we know what this new doctrine, whereof thou speakest, is?* (20) *For thou bringest certain strange things to our ears: we would know therefore what these things mean.³* (21) *For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.*

It has been supposed by some that the Apostle was brought for a formal trial before the Areopagus, but this seems hardly reconcileable with the narrative, for though a preliminary examination might have been and was probably intended, yet it is also most probable that he was brought merely in order that he should give an exposition of his views or belief before those who by their gravity and position might be able to decide on the harmlessness of his teaching, or as to the danger to Athens from the public preaching of the doctrines of Christianity. The curiosity of the Athenians was also excited, and they wished to satisfy it by means of this exposition. The setting up of St. Paul for this purpose could not indeed have taken place at Philippi, Ephesus, or any other city, but only at Athens, where it harmonizes with the lively inquisitive character of the people.

Rosenmüller.

Haskett.

But though this people were so full of curiosity, so

inquit 'Apostolum Paulum dictum fuisse verborum seminatore. Dicitur est quidem ab irridentibus sed non respuendum est à credentibus. Erat enim ille revera seminator verborum, sed messor morum. Et nos licet tantuli, et nequaquam illius excellentiæ comparandi in agro Dei, quod est cor vestrum, verbum Dei seminamus

et uberem messem de vestris moribus expectamus."—*Bede.*

¹ See Note D at the end of this chapter.

² See Note E at the end of this chapter.

³ *Τὶ ἄν θίλοι.*—*Text. recept. riva θίλει.*—*Tisch.*

anxious to hear of some *strange things*, yet with all their keenness for investigation and inquiry, the truth of the resurrection of the body was one utterly new to them.¹ Chrysostom.

We are told that they were ever on the watch *either to tell or to hear some new thing*, for something to satisfy their intellectual appetite and curiosity. They lacked, however, the earnestness which sought truth in order that they might believe. Hugo de S. Charo.

(22) *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

The speech of St. Paul, which in this respect indeed resembles though it exceeds other speeches of the same Apostle, is so coloured by local allusions, and framed with so direct a reference to the mental condition of his auditors, that it will assist in the comprehension of the speaker to consider both the scene and the hearers to whom his words were addressed.

The Apostle was standing in the midst of a spot on which both nature and art had accumulated stores of beauty without stint, amid a scene which at the present day cannot be looked on without emotions of delight. Under a cloudless sky, surrounded by a pure and stimulating atmosphere, with the Ægean Sea twinkling before him, and the long line of Hymettus, fragrant with thyme and flowing with honey, on one side of and behind him, the bounty of the Creator, *who made the world and all things therein, and giveth to all life and breath and all things*, was present to his mind. And to this beauty which God had given, man had super-added all that the skill of the sculptor and the architect, in the unapproached excellency of their respective arts, could attain to.² The city was full of the trophies of Athenian

¹ Of the loquacious curiosity of the Athenians Seneca says: "Alexander, qui quod cuique optimum est, eripuit, Laodemonia servire jubet, Athenas tacere (Epist. 94)." So Demosthenes: "Τοσούτον χρόνον σπουδάζετε, ὅσον ἂν καθήσθε ἀκούοντες ἢν προσαγγελθῇ τι νειώτερον. Philippica iv.; and in responso ad Epist. Philippi: 'Ἡμεῖς δέ, εἰρήσεται γὰρ τ' ἀληθείς, οὐδὲν ποιούντες ἐνθάδε καθήμεθα μέλλοντες αἰεὶ, καὶ ψηφίζόμενοι, καὶ πυνθανόμενοι κατὰ τὸν ἀγορὰν εἰτε λέγεται νειώτερον.'" "The Jewish doctors were much of the same cast in their divinity schools: the

usual question asked when they met one another was *וַיַּי פַּנּוּ*, *what new thing have you in the divinity school to-day?* (Tal.; Hieros. Tacinith, fol. 75, 4. Beridbar Rabba, sect. 14, fol. 212, 4)."—Gill.

² "The Apostle was brought from the *Agora* below, in which he had been conversing, to give an account of the doctrines which he preached. Here, placed as he was in the centre of the platform in the very heart of Athens, with its statues, and altars, and temples of deities around him, he might well say that the city was *crowded with*

prowess and intellect. Porch and colonnade, temple and tomb, and statues innumerable thronged the streets and market-places of the city; whilst on his right hand rose the unrivalled Parthenon, with the gigantic and yet exquisitely proportioned bronze statue of Minerva, the tutelary goddess of Athens, the master-piece of Phidias the sculptor. Before him was the prison where, according to tradition, Socrates had been confined, because he too had been accused of being a *setter forth of strange* (ξένων) *gods*. Nor was the living throng before him less remarkable. His speech was addressed to a quick-witted crowd, keen in pursuit of intellectual gratifications, trained in the appreciation of art in all its forms, yet sunk in moral corruption; greedy after novelty, yet with no earnest desire after the attainment of truth, either in philosophy or in religion.¹ The spoilt children of fortune, who without any present glory, or indeed any present occupation, dwelt solely upon the memory of the past, without hope, without care of the future, without any real belief save in the past greatness of their city. Their religion, such as it was, was a municipal one, and with *gods many* they held almost as a necessary conclusion that there were also races many of mankind, and that of these the Athenians were the favoured children of heaven, and all others barbarians, unworthy of being reckoned one with themselves.²

Patterson.

Renan.

idols. The temple of the Eumenides was immediately below him: behind him, if he looked eastward, was the temple of Theseus; and he beheld the Propylæa of the Acropolis facing him, and the Parthenon upon the Acropolis fronting him from above. The Temple of Victory was on his right, and a countless multitude of temples and altars in the Agora and Ceramicus below him. Above him, towering over the city from its pedestal on the rock of the Acropolis, was the bronze Colossus of Minerva, armed with spear, shield, and helmet, the champion of Athens. Standing almost beneath its shade, the courageous Apostle pronounced that the Deity is not to be likened to that, the work of Phidias, or to other forms in *gold, silver, or stone graven by art and man's device*, which peopled the scene before him, and that in *temples made with hands the Deity doth not dwell*. — Wordsworth.

¹ "The fact of the popular aversion

of the Athenians to the pursuits of pure intellect is beyond all question. . The Athenian mind could relish only those displays of intellect that had a public character, and had been naturally trained by a civilization poetical in its form and spirit to despise the coldness of abstract truth and loathe the fatigue of its investigation." — *Patterson's Essay on Character of the Athenians*.

"Les connoissances de la philosophie germaient en silence dans les écoles établies en Sicile, et en Italie. Sous Périclès, les recherches philosophiques furent sévèrement proscrites par les Athéniens, et les philosophes osaient à peine confier leur dogmes à des disciples fidèles. Proscrits, persécutés, bannis, ils apprirent que la vérité, pour être admise parmi les hommes, ne doit pas se présenter à visage découvert, mais se glisser furtivement à la suite de l'erreur." — *Barthélemy, La Voyage d'Anacharsis*.

² "Enfants gâtés de la gloire, les

Paul stood erect, not shrinking from the task assigned him, nor hesitating as to the course he should pursue, but bold in the consciousness of the importance of his message and of the presence of the Spirit, and with the remembrance of the promise made by Christ to His Apostles, When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Lorinus.

Stier.

Matt. x. 19.

With the briefest exordium, for anything which might move the emotion of the judges is said to have been forbidden to be employed before the Areopagus, St. Paul, as was his usual practice, takes for the text or theme of his speech a local incident, an inscription which he had seen in his course through their city. He was accused of being a setter forth of foreign gods. He tells them that they were so given to the acknowledgment and fear of their gods, so religiously disposed, that they even worshipped an *unknown God*, and that it was this *strange*, this unknown God of whom he was about to speak to them. In this is the great skill of St. Paul as a preacher to men exhibited. He leads them from principles acknowledged by themselves, and conducts them to Christianity. When addressing an audience of Jews he made his starting point the Scriptures which they acknowledged, and the interpretation of those Scriptures which were current among them. When speaking to a Gentile audience, which knew nothing of the law and the prophets, he turns to the truth of natural religion, and to those fragments of truth which Polytheism had not entirely obliterated from the minds of men. In this he affords an example which it would be well if all preachers of the Gospel would imitate.¹

Chrysostom.

Lienard.

Sylvester.

To those who were content to worship an *unknown God* he declares and makes Him known. Surrounded by splendid temples, he tells them that God does not reside in them. Against the whole popular as well as philosophic religion, that there were *gods many and lords many*, he proclaims the unity of the Godhead—that there is but one God. To those who boasted of their offerings he asserts that God needs

1 Cor. viii. 5.

Grecs vivaient des lois des souvenirs de leur passé. . . . La religion était essentiellement municipale et politique à son origine, ayant pour base les mythes relatifs à la fondation de la ville et à ses divins protecteurs, la religion d'Athènes ne fut d'abord que la consécration religieuse du patriotisme et des institutions de la cité. . . . Cela devait bientôt devenir assez fade; cela n'avait rien d'infini, rien qui touchât l'homme par sa des-

tinée, rien d'universal."—Renan.

¹ "Athenis ostendit Paulus facto, quòd alibi verbo scripserat, nempe, se nedum insipientibus sed et sapientibus debitorem esse. Debitor omnium fuit, quia omnium linguam acceperat: sapientibus quia accepit sapientiam absconditam in mysterio; insipientibus verò quia accepit patientiam, et longanimitatem quo motus insipientium ferre ac pervincere posset."—Salmeron.

them not. Before the Epicureans, who taught that the world came into existence by chance, he points to God as its Maker. To the Stoics, who believed that God took no interest in the things passing upon earth, he speaks of Providence, of God's daily, hourly care for mankind, and tells them that all are dependent upon Him for life, and motion, and being. In opposition to those, and they comprised every one of his hearers, who boasted that they stood apart from all the other tribes of mankind, he tells of their oneness, that all were the workmanship of one Maker. In the midst of a population largely composed of slaves the Apostle teaches the great truth that not only is God one, but that all are one in His sight, and that He *has made of one blood all nations of men*.

Hackett.

Kainool.

The speech may be thus divided :—

(1) We have the words of conciliation by which he enlisted the attention of the hearers. They were Athenian citizens, a fact of which they were proud ; and the Athenians professed themselves to be a God-fearing people.¹

(2) The declaration both of the oneness of God and of the oneness of His creation.

(3) The folly of those who, thinking God to be of like passions with themselves, believed that He needed their offerings for His sustentation.

(4) The folly of those who, acknowledging themselves to be the offspring of God, yet thought Him to resemble the statues carved by the sculptor, or cast by the maker of bronze images.

Calvin.

(5) That Christ has revealed the doctrine of the resurrection of the body, and is to be the judge of all mankind.

Chrysostom.

Though there can be little doubt but that the words translated, *are too superstitious*, were uttered by way of encomium, and might be better rendered, *are very religious*,²

¹ "Cet exorde si éloquent et si bien pris, fait voir que l'éloquence n'est pas défendue à un prédicateur évangélique. Il ne faut pas rendre la parole de Dieu esclave de l'éloquence humaine, mais faire servir l'éloquence humaine à la parole de Dieu. On doit aussi étudier les mœurs, les coutumes, les inclinations de ceux qu'on veut persuader, pour ouvrir par là leur esprit à la vérité."—*Quenel*.

² "Quasi superstitioniores vos video."—*Vulg.* "Religieux jusqu'à l'excès."—*Mons. Vers.* "Allzu abergläubig seid."—*Luther.* "Some way religious."—

Hooker, Serm. v. § 9. "Very devout."—*Lardner.* "Video ego vos in omnibus, quod excellentes estis in timore dæmonum, vel, video vos inter omnia nimios esse in cultu dæmonum."—*Lorinus.* "Very much disposed to the worship of Divine beings."—*Whately in Rhetoric*, i. 214. "Carrying your religious reverence very far."—*Alford.* "Je vous trouve le plus religieux des peuples."—*Renan.* "Josephus uses *θεοειδαιμων* five times, always in a good sense (see *Mede's Works*, p. 783). The word should be rendered by a phrase, like itself, of neutral colour,

yet in this there is implied this truth, that whilst they had much fear of the gods, there was yet but little knowledge. Bengel.

This speech, which was spoken not to philosophers only, but to the people also, not to the people only, but to the philosophers also, may be compared with that at Lystra, Stier. where the Apostle asserted the universal benevolence of God to man. In both speeches he appealed to the principles of natural religion which lay under the Polytheism which both people professed.

Note also that in this speech he refutes the errors prevalent at Athens and throughout Greece by teaching the truth which had been lost sight of, or obscured by mixture with error. He does not directly grapple with unbelief, does not teach controversially, but dogmatically.

(23) *For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.¹ Whom therefore ye ignorantly worship, Him declare I unto you.²* 2 Thess. II. 4.

It is nothing new nor strange that I declare unto you. I am not a setter forth of strange gods, for as *I passed by and beheld* with attention (*ἀναθεωρῶν*) *your devotions*, the objects and images which ye worship (*τὰ σεβάσματα ὑμῶν*), *I found an altar* on which this very inscription was written (*ἐπεγέγραπτο*), *To the Unknown God.³* Chrysostom.
Menochius.
Rosenmüller.
Meyer.

Various explanations have been offered as to the meaning of this inscription.

‘Everywhere I see proof that ye are exceeding scrupulous in your religion.’—*Humphry.*

¹ “In short public formulas, like inscriptions on altars, etc., the definite article is often omitted. Cf. *Ζηνός Ὀλυμπίου*, — *Ἀπόλλωνι Πυθίῳ*, — *Ἀθηνῇ*, *Πολιάδι κ. τ. λ.*, and therefore *Ἀγνώστῳ θεῷ* is not to be rendered ‘to an unknown God,’ but ‘to the unknown God.’”—*Wordsworth.* “The plusquam perf. *ἐπιγέγραπτο* points to a certain degree of antiquity in this remarkable inscription.”—*Stier.*

² “*ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε*, τοῦτον ἰγὼ καταγγέλλω ὑμῖν.”—*Text. recept.* “*ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε*, τοῦτο ἰγὼ καταγγέλλω ὑμῖν.”—*Tisch.* “*Quod ergo ignorantes colitis, hoc ego, annuntio vobis.*”—*Vulg.*

³ “*ἐνταῦθα καὶ βωμοὶ θεῶν τε ὄνομα.*”
ACTS. VOL. II.

μαζομένων ἀγνώστων καὶ ἡρώων καὶ παίδων τῶν θήσεως καὶ Φαλήρου.”—*Paus.* i. 1, 4. “*σωφρονίστερον τὸ περὶ πάντων θεῶν εὐ λέγειν καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται.*”—*Philostratus Vita Apollon.*, vi. 3. On which a question has been raised, whether these writers mean that each altar was dedicated *ἀγνώστοις θεοῖς* in the plural or to *ἀγνώστῳ θεῷ* in the singular. On which *Winer* (*Realw.* i. p. 111) remarks that, “It by no means follows from the passage of the before-cited authors that each single altar mentioned by them bore the inscription *ἀγνώστοις θεοῖς*, but that it is more natural for us to understand them to mean that there were several altars at Athens each with the inscription *ἀγνώστῳ θεῷ.*”

(1) It has been supposed that this altar was erected to some god in very remote times, and that in course of ages it had been forgotten to whom it was dedicated.

Eichhorn.

(2) It is said that, on the occasion of the invasion of Greece by the Persians the spectre of Pan appeared and reproached the people with the neglect of his worship. If this, however, had been the origin of the altar it would most probably have borne the name of Pan.

Œcumenius.

(3) That in a time of great pestilence at Athens the people, having without effect supplicated all the deities whose altars were to be found in their city, attributed the ill-success of their prayers to their unconscious neglect of some deity, and not knowing who he might be, they let loose a sheep from the Acropolis, allowing it to wander at its will, and that on the spot where it lay down they erected this altar with the acknowledgment of their ignorance.¹

Dion. Laert.
in Lardner.

(4) That it was an altar erected from a fear that they might have omitted some one deity, and lest he should punish them for their neglect they dedicated this to him as unknown.

Chrysostom.

(5) It has been suggested that the *Unknown God* might mean the God whom the Jews acknowledged, Jehovah, whose name being unpronounced by them, was thus unknown. This supposition, however, is highly improbable.

Bengel.

At the time when Christ came into the world by His incarnation the creeds of heathenism had lost their hold on the minds and affections of the people. The deities known to the heathen no longer satisfied them, and there was a general yearning after Him who was unknown to them through the blinding effects of false worship, and they did *ignorantly worship* Him by the very fact of their longing, and many of them striving after something deeper than the light joyous mythology which was giving way under them. And St. Paul does but assert what is true of every soul which has tried the delusive gods of the world. For *like*

Lange.

Baumgarten.

¹ “Δύο φησὶν αἰτίας εἶναι τῷ ἐπιγεγράφθαι Ἀθήνῃσι τῷ βωμῷ, ἀγνώστῳ θεῷ· οἱ μὲν γὰρ φασὶν ὡς Φιλιππίδην ἐπεμψάν· Ἀθηναῖοι ἡμεροδρόμον πρὸς Λακεδαιμονίους περὶ συμμαχίας, ἡνίκα Πέρσαι ἐπιστράτευσαν τῇ Ἑλλάδι· ἢ κατὰ τὸ Παρθένιον ὄρος Πανὸς φάσμα ἐντυχόν, ἧτις αὐτοὶ μὲν Ἀθηναίους ὡς ἀμελοῦντας αὐτοῦ, ἄλλους θεοὺς θεραπεύοντας, βοηθεῖν δὲ ἐπηγγέλλετο· νικήσαντες οὖν, βωμὸν ἐκοδόμησαν, καὶ ἐπέγραψαν· Ἀγνώστῳ Θεῷ ἄλλοι δὲ φησὶν, ὅτι λοιμοὺς κατέσκηψε ποτὶ Ἀθηναίους·

καὶ εἰς τοσοῦτον αὐτοὺς ἐξέκαυσεν, ὡς μηδὲ τῶν λεπτοτάτων σινδόνων ἀνέχισθαι· τοῖς νομιζομένοις οὖν θεοῖς αὐτῶν θεραπεύοντες, οὐδὲν ἀπώναντο. ἰννοήσαντες οὖν ὅτι ἴσως τις ἴσθι θεός, ὃν αὐτοὶ κατέλιπον ἀγέραςτον, ὃ τῶν λοιμῶν καταπέμψας, νέον δειμάμενοι βωμὸν, καὶ ἐπιγράψαντες ἀγνώστῳ θεῷ, καὶ θύσαντες, εὐθὺς ἰθεραπέυθησαν ταῦτα λαβὼν ὁ Παῦλος, ἐκ τῶν οἰκείων δογμάτων τῶν μέγα ἐπὶ σοφίᾳ φρονούντας Ἀθηναίους ἐχειρώσατο.” — *Ibid.* Pelousiot. in Catena edit Cramer.

as the hart desireth the water-brooks, so the soul can only find its rest and satisfaction in Him who has made and sustains every man.¹ Ps. xlii. 1.

Those who worship an *unknown god*, a god to them unknown, worship therefore without confidence. Calvin.

St. Paul does not start from a proof of the existence of one God, as in the rest of Scripture this fact he assumes as known and acknowledged by man in his heart. For in the beginning Polytheism itself was but the expression and corruption of the worship of one God. Baumgarten.

(24) *God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;* Matt. xi. 25. Acts vii. 48; xiv. 15.

St. Paul refutes idolatry by teaching the creation of this world, which was opposed to the Epicurean doctrine that the world came into being by a fortuitous concourse of atoms, and to the doctrine of the Peripatetic school, that the world was uncreated and eternal. It is this truth, that the world was made by God, which is the preservation against idol worship of all kinds.² To the Athenians he in effect says, These are no gods whom ye worship. Heaven is not a god, earth is not a god, since the one God is their Lord and Maker as well as ours. And He *dwelleth not in temples made with hands*, since the whole heaven is His throne, the whole world His footstool. He *dwelleth not in temples* such as those which were before the Apostle and on all sides of him, but in *temples* made without hands, the temple of man's heart, in which *dwelleth* the Holy Spirit.³ Roos. Estius. Ecumenius.

¹ "Notus in Judæa Deus sed non receptus. Ignotus in Achaia Deus quamvis per multa quæsitus. Et ideo qui ignorat, ignorabitur: qui prævaricatur, damnabitur. Neutri immunes à culpa, sed excusabiliores, qui fidem non obtulere Christo, quem nesciebant, quam qui manus intulere Christo, quem sciebant."—*Bede*.

² "Every system of divinity, 'either of ancient or modern times, whether it calls itself Philosophy, Dogmatism, or Theosophy, if it does not adopt as its first principle the Biblical theory of creation, must take to itself the warning words of the Apostle John, addressed to the Church in every age, and applying to idols of thought as well as to idols of stone: *Little children, keep yourselves*

from idols [1 John v. 21]."—*Stier*.

³ Οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ. "The words of Stephen, vii. 48. Euripides had long ago ventured to assert this truth (Frag. ap. Clem. Alex. Strom. V. xi. 76):—

ποῖος δ' ἂν οἶκος τεκτόνων πλασθεὶς ὑπο
δείμας τὸ θεῖον περιβάλοι τοίχων πυ-
χαῖς;

The Christian regards a church as the place in which God will be peculiarly present to His people, though not as the seat of His exclusive inhabitation. Thus Chrysostom, τί οὖν; οὐ καὶ ἐν τῇ ναῷ τῇ ἐν Ἱεροσολύμοις; οὐ δὴ γὰρ ἀλλ' ἐν ἡρώγει: and Solomon repeatedly expresses this in his dedicatory prayer:

Even the wisest among the ancients judged that God must have a human shape as they represented Him in statues, both because so many nations attributed to Him a human form, and because the imagination of man could neither conceive nor dream of God except in human form, and of a nature which allowed of His dwelling in *temples made with hands*.¹

Whitby.

St. Paul here asserts not only the existence of one God, but beyond this, that such God was the Creator of *the world, and all things therein*. He here states two truths:—

(1) That God is the Creator of all things. Of God as pure existence all men have a consciousness. The moral sense and conscience of man bear witness to this truth. A revelation, however, was needed to assure men that this self-existent one was the Creator of all things, since this does not follow from the fact of man's possessing a conscience, and the old revelation of this truth had been lost among the heathen nations, and required to be restated and revealed afresh.

(2) He states that this Creator is *Lord of heaven and earth*; that man, the world, and *all things* depend upon God for their maintenance. That He is Lord of all, and manifests His oversight of the world by providing all things necessary to the use of man.²

Baumgarten.

Gen. ii. 7.
Num. xvi. 22.
Job xii. 10;
xxvii. 5;
xxxiii. 4.
Ps. l. 8.
Is. xlii. 5;
lvii. 16.
Zech. xii. 1.

(25) *Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things*;

God is not, God cannot be, worshipped by offerings

"If they come and pray in this house, then hear Thou from the heavens, even from Thy dwelling-place" (2 Chron. vi. 32, 33).—*Humphry*.

¹ Thus Cicero makes one say:—"Ac de forma quidem partim natura nos admonet, partim ratio docet, nam à natura habemus omnes omnium Gentium, speciem nullam aliam nisi humanam Deorum: quæ enim alia forma occurrit unquam aut vigilantibus cuiquam aut dormientibus? . . . Quæ figura, quæ species, humanâ potest esse pulchrior? . . . Cum artificium effingitis fabricamque divinam quàm sint omnia in hominis figura non modò ad usum, verum etiam ad venustatem apta, describere;" therefore he comes to the conclusion, "ho-

minis esse specie Deos confitendum est."
—*De Nat. Deorum*, lib. i. c. 18.

² "That Paul wished his hearers to regard the creation of the world not merely as a past act, but wished to be understood as asserting its continuance down to the present time was intimated alike by his taking up of the term *ὁ ποιήσας* and connecting it with the phrase ended in the present tense *οὗτος ὑπάρχων*, as also by his maintaining in the further prosecution of his argument that there is a relation equally founded on the creation, and still subsisting, between God and every individual (*διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα*, ver. 25).—*Baumgarten*.

made to Him of material things, as though He needed any such offering, anything from man, since He is incorporeal, and therefore requires not the worship or assistance of *men's hands*, or any material aid.¹ Indeed if He be only worshipped by the hands and by acts of outward worship, then is He not really worshipped, since He requires also the worship of the heart. When we worship Him let us remember that we may not worship Him *as though He needed anything* from us, but because He is worthy of all worship; and even then we do not and cannot worship Him by any offerings of ours, since we have nothing of ourselves, and all within our power comes from Him, and is still His own. We render back to Him when we offer, we cannot give.

Chrysostom.

Salmeron.

Dion. Carth.

Corn. & Lap.

But not only does God not need anything from us, no temples, no offerings, we need all from Him, His watchful love and protecting care, for He not only made us, He also sustains us, and without this providential care for us we should cease to exist.²

Stier.

He gives us *life and breath*, by which that life continues and is preserved, and all things necessary to that breath.

Rosenmüller.

(26) *And hath made of one blood³ all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;*

Dent. xxxii.
8.

The Athenians boasted of having sprung from the soil on which they dwelt: the Greeks in general with the Athenians held that all other nations were barbarians and not even under the tutelage of the same deities as themselves. The Apostle, in opposition to this, teaches the unity of the human race, the offspring of one God, the descendants of one pair,⁴ a truth which conflicted with the narrow and municipal religion of the Athenians.

Rosenmüller.

Humphry.

Hackett.

Renan.

¹ "Putabant Ethnici se manibus suis ministerium præbere Diis, quando illis victimas, tanquam cibos offerebant, quasi ad convivia essent venturi, iraturi nisi illis tales mensæ apparerentur. Talibus ministeriis Deum verum non indigere Paulus dicit."—Rosenmüller.

² "As the assertion of creation contradicted the Epicurean error, so this laid hold of that portion of truth which, however disguised, that school had apprehended:

"Omnis enim per se divum natura necesse est

Immortali ævo summa cum face fruatur;

* * * * *
Ipsa suis pollens opibus nihil indiga nostri.'—Lucretius, i. 57—61."
—Alford.

³ ἡ εἰς ἑνός αἵματος.—Text. recept. Tisch. dele αἵματος.

⁴ "Of one blood—that is, of one man's

He has *made of one blood all nations*. One has made all from one source, a truth which opposed alike the narrow exclusiveness of the Athenians and the Polytheism with which that narrowness was closely united, and which regarded the different races of mankind as derived from different sources, and, when at all subject to the control of Divine rulers, under the superintendence of different deities. According to the Rabbinical writers, the fact of the descent of man from one parent has been made known in order that no man should glory in his descent and origin, and despise others.

Neander.

Rosenmüller.

But St. Paul here advances beyond this truth, and introduces the doctrine that God is not indifferent, as the Stoics taught, to the actions of men, but that He rules and directs the affairs of the world, thus attributing a unity not only to God and to mankind as His offspring, but to the history of man as under His control, so that all that passes on the earth is within His knowledge and permission.¹

Banngarten.
Calvin.

Dion. Carth.

He has not only given the earth to man for a dwelling-place, but God has Himself divided man into families. Whether this was from the first, or was appointed as a restraint to the sins into which man fell, it was instituted in the order of His providence. Nations and national life, then, are of Divine appointment, and it is He who has *determined the . . . bounds of their habitation*. Almost all commentators understand these words, the *bounds of their habitation* (*τὰς ὁριοθεσίας τῆς κατοικίας αὐτῶν*), to refer to the space on which they dwell,² though some comprehend in these words both the *bounds* of their dwelling-places and the *bounds* or length of time that they are to live: the duration of indi-

Lechler.

blood; the Vulgate version reads of *one*; and the Arabic version of De Dieu reads of *one man*; of Adam the first parent of all mankind, and who had the blood of all men in his veins: hence the Jews say 'the first man was דְּמוּ כָל אָדָם, *the blood of the world*, [Caphtor, fol. 37, 2]: and this by propagation has been derived from him and communicated to all mankind."—Gill.

¹ "He has caused all the nations of the earth to descend from one man, and has not allowed them to spread by chance over the globe; for in this respect, everything is under His control, he has appointed to each people its dwelling-place, and has ordained the various eras in the history of nations—their development in space and time

is fixed by His all-governing wisdom. Thus God has revealed Himself in the vicissitudes of nations in order that men may be induced to try and seek after Him—to try whether they could not know and find Him."—Neander, *Planting of Christian Church*, ch. 6.

² "*Ὁριοθεσία* occurs nowhere else in the New Testament."—Olshausen. "*Ὁριοθεσία*, proprie sunt *terminorum positiones*. Sensus est: quod homines existant, et quod vivere desinant, id esse a Deo: neminem tam diu vivere, quamdiu vivere vellit, sed in ea re pendere a Deo."—Rosenmüller. "Per τοὺς καιροὺς significatur certæ periodi ætates populorum; per τὰς ὁριοθεσίας τῆς κατοικίας αὐτῶν fines regionum quas incolunt."—Kuinoel.

vidual life, or the fixed period assigned as the termination of national existence.¹ This, however, seems rather asserted in the words *the times before appointed*, whether the vicissitudes of seasons, the return of day and night, and the changes needed for the repose and activity of man, or the period of a nation's duration, and—which seems to be afterwards referred to—the time of individual probation—the limit of that *day of salvation* in which God would have all men seek and find Him.

Rosenmüller.

Patritius.

Sanchez.

Kuinol.

2 Cor. vi. 2.
Œcumenius.

(27) *That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us :*

Acts xiv. 17.
Rom. i. 20.

It is not God who is distant from us; it is we who, having departed from our Father's home, have removed ourselves far off from Him, and made ourselves distant by our sins and consequent blindness. Yet is He not far from any one of us. He is in and near every creature as its Creator and Sustainer.² He is within every man by means of his conscience and by the fear of the future, which He inspires as the safeguard against sin. He is in the good, moreover, by the gifts of grace strengthening and sanctifying the heart that serves Him; not far, therefore, from every one of us.

Luke xv. 11—17.

Dion. Carth.

That they should seek the Lord, moved by the proofs of His existence and goodness in the works of creation, and in the constitution of man's nature. Elsewhere St. Paul reminds men, that *that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen.* Thus also the author of the Apocryphal book of the Wisdom of Solomon, *Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know Him, that is : neither by considering the works did they acknowledge the workmaster.* But even then, with

Lorinus.

Rom. i. 18,
19.

Wisd. xiii. 1.

¹ Thus the Ethiopic version reads, *God hath appointed his times and his years, how long they shall dwell.*

² "Que cette parole n'est elle gravée dans tous les cœurs, que nous ne sommes sur la terre que pour chercher Dieu ! Une grande partie du monde fait toute autre chose. L'autre fait tout le contraire. Il y a deux manières de chercher Dieu. 1. dans nous mêmes.

2. dans les créatures qui sont hors de nous. Le péché a changé ces moyens en empêchemens. On s'arrête aux créatures et à soy-même, et on oublie Dieu au lieu de vivre en sa présence : ainsi on le perd au lieu de le trouver. Ce n'est plus qu'en Jésus-Christ et que par Jésus-Christ qu'on le trouve et toutes choses avec lui."—*Quezel.*

this book of nature open before them, as blind men, blinded by the darkness of sin and of a false belief, they were compelled to grope after Him, stretching forth the hand to reach, and when reaching only imperfectly apprehending and knowing Him, as blind men only imperfectly comprehend the outline of what they touch.¹

Sanchez.

Not far from every one of us. He is not only the God of nations, of the people, the bounds of whose habitation He had determined, He is also near to every individual in every such nation.

Stier.

Col. 1. 17.
Tit. 1. 12.
Heb. 1. 2.

(28) *For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring.*

The words cited by St. Paul are those of Aratus, a poet of Cilicia, most probably of Tarsus, the city and birth-place of St. Paul; but they occur almost identically in other poets, in *certain of your own poets*, as St. Paul says.²

Cook.

In Him we live, and move, and have our being. There is a progression in these words, though it has been disputed whether they are to be taken as a climax or an anti-climax. In the first case they are taken to mean, We have in Him bodily life (ζῶμεν), mere physical life, activity of soul (κινούμεθα), intellectual life, and our true life, immortal existence (ἔσμεν), that is, even we exist as organic beings, we move as animated existences, we live as spiritual beings, only in Him. In the second sense they mean, Without God we have no life: nay, not even motion, which many lifeless things have,

Olahausen.
Patrius.

¹ "ψηλαφήσιαν denotes properly, the motions of a blind man, who gropes along after an object in the dark. This verb is chosen, as well as the problematical form of the expression εἰ ἀραγε, because the Apostle would concede the comparative indistinctness of the light which the heathen have to guide them." —Hackett.

² "The quotation is found verbatim in the Phænomena of Aratus, ver. 5, and with a slight variation in the hymn to Zeus by Cleanthes [*Hymn. in Jovem: ἔκ σου γὰρ γένος ἔσμεν*. Pindar, Nem. Od. 6: *ἐν ἀνδρῶν, ἐν θεῶν γένος*]. Aratus was St. Paul's countryman, a native either of Tarsus or Soli: he flourished about 270 B.C., and wrote astronomical poems, which attained great popularity. His Phænomena

commences thus:—

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδεποτ' ἀνδρες ἰῶμεν
Ἀρρήτων μεσται δὲ Διὸς πᾶσαι μὲν ἄγναι,
Πᾶσαι δ' ἀνθρώπων ἀγοραὶ· μεστὴ δὲ θάλασσα,
Καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεθα πάντες·
Τοῦ γὰρ καὶ γένος ἔσμεν.

Cleanthes was a Stoic, a native of Assus in Troas, and a contemporary of Aratus."—Humphry. According to a Jewish tradition Gamaliel, the teacher of St. Paul, was distinguished among the Jewish Rabbins by the permission to read the writings of the heathen, which he accorded to his pupils.

as plants, water, nor even a bare existence as a stone has. Meyer.
The first sense, however, appears to be most consistent with the rest of the speech and with the course of St. Paul's argument.

In Him we live :—

(1) By Him, since He is the efficient cause, not only of our creation at first, but also of our being continued and sustained in life. Cyril.

(2) He embraces us all, we live surrounded and existing by His love.

(3) We live in His presence, under His jurisdiction, so that the soul of the believer exclaims, *Whither shall I go then from Thy Spirit? or whither shall I go then from Thy presence? If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.* Corn. & Lap. Ps. cxxxix. 6, 7.

We have not only been *made* by the one Creator of all things, we have been made and exist in His *image*, by the spirit which He has breathed into us, by the freedom of will with which He has endowed us, and by the immortality which we have received. Gen. i. 26. Amelote.

(29) *Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.* Is. xl. 18.

We. In all lowliness the Apostle includes himself. It is wrong for any of us to make or think God to resemble an *image graven by our art and device*, for we ourselves are not like to that statue of Minerva before us, the work of Phidias; we, and therefore God, who has made us, is greater and more glorious than this.¹ Chrysostom. Wordsworth.

The argument of the Apostle is this: The offspring resembles the parent. If, then, we are the offspring of God, since we are *not* like a marble and bronze statue, which has neither life nor motion, neither can God be like it, and since *in Him we live, and move, and have our being*, so needs must He be a living God, not a motionless statue; a God endued with power, not a powerless statue; a Being who has real existence, not one which is called into being at the caprice of man, and *graven by art and man's device.* Rosenmüller.

¹ "*Genus ergo cum simus Dei, nostra conditio et natura ipsa certiores nos facit nihil divinum esse posse in fictis numinibus, sive ad horum materiem spectes tanto nobis inferiorem, sive ad*

formam, quippe quam nos pro lubiter illis indamus. Ea enim quæ ab homine habent ut sint, qui possunt dii esse quum homo, ut sit, habeat à Deo." —*Patritius.* Compare l'salm cxxxv. 18.

Luke xiv.
47.
Acts xiv. 16.
Roun. iii. 25.
Tit. ii. 11, 12.
1 Pet. i. 14;
iv. 2.

(30) *And the times of this ignorance God winked at; but now commandeth all men every where to repent.*¹

Baumgarten.
Dion. Carth.

Salmeron.
Sylvester.

The doctrine enounced by the Apostle is this, That man is judged according to that which he knows, and not according to that of which he is ignorant. That in past times they were ignorant of God, but that this was now over through the revelation made by Christ, and accordingly now, by the preaching of the Apostles of Christ, He calls *all men everywhere to repent* and turn to Him, for that He did not exact from them that strictness of account which He would now; since He had made known to them His will and given them the means of knowing Him as their God and Saviour.²

Ecumenius.

Lorinus.

The Apostle does not say that God was ignorant of their sin, nor that He disregarded it, but only that He did not punish it, as He will now they are no longer ignorant. And one has understood these words as confined to the ignorance of those then living, and before whom St. Paul was speaking.

He commandeth all men everywhere. In this is the universality of Christianity asserted, and the unbounded nature of its blessings contrasted with the narrowness which Polytheism engenders. *To repent—*

Rosenmüller.

Stier.

(1) To change their mind—to turn from the idols which they had formerly worshipped, and henceforth to serve the living and true God.³ And—

(2) Since the corruption of the faith had been attended with or followed by moral corruption, He calls mankind to turn from moral pollution, and with purity of heart to serve God.

(31) *Because⁴ he hath appointed a day, in the*

¹ παραγγίλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν. — *Text. recept.* ἀπαγγίλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν. — *Tisch.*

² "ὑπεριδῶν does not occur further in the New Testament, but is found often in the Septuagint, where it signifies to neglect, which is its proper classical sense, then to despise, but especially to suffer to pass as if unnoticed, to withhold the proof of noticing a thing which is, at the same time, a matter of distinct knowledge; a frequent sense of $\epsilon\upsilon\beta\alpha\lambda\omicron$ in Hiphil and

Hithpaal (see Dent. xxii. 3, 4, etc.). — *Hackett.*

³ "Verbum μετανοεῖν h. l. explicandum est ex usu linguae, quo significat aliter sentire, mutare sententiam. Hactenus, inquit, homines coluerunt idola, et ignorarunt verum Deum; nunc debent mutare sententiam, recedere ab idolatria, et in posterum colere verum Deum, rerum omnium creatorem." — *Rosenmüller.*

⁴ Διότι ἔστησεν ἡμέραν. — *Text. recept.* Καθότι ἔστησεν ἡμέραν. — *Tisch.*

which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts ii. 24;
x. 42;
Rom. ii. 16;
xiv. 10.
John v. 22.

He hath appointed a day, it is fixed and determined by Him, in which He will judge, not, as here at the Areopagus, some single man, but all the world—you who now judge, and me who stand before the judges of the people. And that judgment will not be influenced by any other consideration than the righteousness or unrighteousness of men's actions. He will judge the people with equity, and this He will do by means of that Man whom He hath raised from the dead. It will be Christ in His humanity, and because He has taken to Himself our manhood, who is hereafter to judge the world.

Stier.

Menochius.
Ps. xcvi. 9.

Fromond.

He hath given faith or assurance to all of the truth of Christ's mission, by raising Him from the dead. The Resurrection was the seal and attestation of Christ's work. This was, according to St. Paul, the very *gospel*, since without it the truth of Christ's words would have lacked confirmation. He hath given assurance—

1 Cor. xv. 1.
Estius.

(1) That He will be the judge of all, since He was raised again to the glory of this rule.

Chrysostom.
Cajetan.
Kypke.

(2) Assurance or faith in all that He has promised, and of which this was one, that He should rise from the dead.¹ Thou shalt not leave My soul in hell, neither shalt Thou suffer Thy holy one to see corruption.

Ps. xvi. 11.

(3) Assurance of our own resurrection from the dead, since He was raised from the dead as our *first-fruits*. Though all these may be comprehended in the fact of Christ's resurrection, yet the first is that which belongs to St. Paul's argument. He was raised as an assurance of His hereafter coming to judge mankind.

1 Cor. xv. 20.
Lyra,
Hugo.

Corn. & Lap.

Here the Apostle would seem to have been interrupted, so that his argument remains unfinished. The doctrine of the resurrection of the body was so strange to his auditors that their impatience refused him any longer audience.

Hackett,¹
Lange.

(32) *And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*²

¹ Πίστιν παρασχών—"God by thus raising Him is said, most truly according to the dictates of reason, to have given to all men faith, i. e. an argu-

ment of full conviction, that He was what he pretended to be."—Hammond, *Reas. of Christianity*, chap. i. § 6.

² Ἀκουσόμεθα σου πάλιν περὶ τοῦ-

Kuinzel.
De Wette.
Meyer.
Howson.

Acts xxiv. 25.

Fromond.

Rosenmüller.

Arias
Montanus.

This is understood by most recent commentators to have been a courteous refusal to hear more from him, but with at least an implied willingness to hear at another time, a more convenient season. *Some mocked*, that is, as may well be supposed, the Epicureans among his auditors, who denied the doctrine of immortal life after the death of the body, and thought that the soul of man died with the body. *Others said, We will hear thee again*—that is, the Stoics, whose philosophy, however imperfect, was nobler than that of their opponents the Epicureans, and who did not hold that it was impossible for the soul of man to live after death.

This interruption occurred when they heard for the first time of *the resurrection of the dead* body, a truth of which they could have no anticipation from reason, or any foreshadowing, as in the case of the immortal existence of the soul.¹ This truth is due at the first to revelation alone, and when forgotten needed to be given back to man by revelation, hence the mocking of the Athenians at its strangeness. Of the immortality of the soul, at least many of them had a speculative belief, they held it as the teaching of philosophy.

(33) *So Paul departed from among them.* (34) *Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris,² and others with them.*

Dionysius, who was one of the judges of the court before which St. Paul appeared, is said by a tradition entitled to credit to have been ordained by Paul to be the first bishop of Athens.³

Euseb. Hist.
Ecc., lib.
iii. c. .

του.—Text. recept. 'Ακουσόμεθά σου
περί τούτου καὶ πάλιν.—Tisch.

¹ Tertullian (*de Præscript. Heret.*, cap. vii.) says that the doctrine of the resurrection of the body was denied by every sect of philosophers. Pliny (*Nat. Hist.*, lib. vii. c. 55) derides the belief in it as childish. Cæcilius in Minucius Felix (*Octav.*) calls this doctrine an old wives' fable. "Oraculis fabulas adstruunt et annectunt: renasci se ferunt post mortem et cineres et favillas, et nescio qua fiducia mendaciis invicem credunt; putes, eos etiam revixisse." Celsus in Origen (*Cont. Cels.*, lib. v.) regards the doctrine not only as silly, but as detestable, and thinks that the resurrection of the body is impossible. See Hody on the resurrection of the

same body.

² "Δάμαρις. Alias vocatur Δάμα-
λιν, solent autem permutari litteræ λ
et ρ. Varinus. Δάμαρ, γυνὴ γαμνη,
λέγεται καὶ Δάμαρις."—Rosenmüller.

³ "Un seul corps qui est si
nombreux et si sage! C'est qu'il faut
plus d'un miracle pour convertir à
l'humilité de la croix un sage du siècle.
Dieu console toujours un prédicateur
Apostolique par l'acquisition de quel-
ques âmes. Un petit nombre bien
converti lui tient lieu d'un monde
entier. Saint Paul convertit Athènes
en convertissant Denis l'Aréopagite,
qu'il en devoit établir Evêque, et qui
a formé cette Eglise et l'a arrosée de
son sang par le martyre."—Quenest.

He departed from among them, and came not again, neither is there any writing of St. Paul to the Church at this place, which appears to have been but of little importance in Apostolic times. The soil was an ungenial one. The people were lacking in all earnestness, and the opportunity given to them by the sojourn of the Apostle amongst them was suffered to pass away, whilst the people of the city conversed on the strange and incredible tidings which he had brought to them. Lange.

NOTE A.—MACEDONIA.

MACEDONIA was divided into four districts: Macedonia Prima, M. Secunda, M. Tertia, et M. Quarta. Of the first of these provinces, which lay to the east of the river Strymon, Amphipolis originally was the capital, though the importance of this city had been diminished by the rise of Philippi, which gradually came to be considered the capital. Macedonia Secunda, which extended from the Strymon to the Axios, had Thessalonica for its chief city. Of the two northern districts Macedonia Tertia had Pella for its chief city; and Pelagonia or Heraclea was the capital of Macedonia Quarta. In the time of the Romans, however, Macedonia was no longer divided into these districts, and the whole province had Thessalonica for its capital. Macedonia was bounded on the north-west by Illyricum, stretching to the Adriatic, and south and west by Achaia, which included Epirus. AMPHIPOLIS, the capital of Macedonia Prima, was situated between Lake Cercinitis and the sea, at about three miles from the mouth of the Strymon, and on its eastern bank, and about thirty miles south-west of Philippi, commanding the only easy pass from the shore of the Strymonic Gulf into Macedonia (Liv. xlv.30), and, like Apollonia, was almost entirely a Greek city (Thucyd. i. 100; Herod. vii. 114). It was formerly known by the name of *Ἐννία ὁδοί*, the nine ways, because of the number of roads which

radiated from it. Of these the chief was the Via Egnatia, which intersected Macedonia from east to west, and extended from Dyrrhachium in Epirus on the Adriatic to Hebrus in Thrace. This city had been successively held by the Athenians, Spartans, the Macedonian emperors, and by the Romans. It was built and colonized by Cimon the Athenian (Nepos in vitâ Cimon). Thucydides was exiled for failing to succour it when besieged by the Spartan forces. It has now almost entirely disappeared, and is represented by the village of Jenikeni. APOLLONIA lies between Amphipolis and Thessalonica, at the distance of 30 Roman miles from the former city and 37 from the latter. Some ruins, still known by the name of Pollonia, are supposed to preserve the memory of this place. In neither of these places were there any, or at least any considerable number, of Jews, and the Apostle did not make any stay in either city. THESSALONICA, which stands on the north-east corner of the bay of Therma, near the mouth of the Echedorus, formerly bore the names of Emathia, of Halia, and of Therma, the latter from the hot salt springs in its neighbourhood. In earlier days it was remarkable as the resting-place of Xerxes in his campaign against Greece, and in later times as the place to which Cicero was exiled. The name by which it was known from the time of Alexander the Great was derived from

Thessalonica, daughter of Philip, and wife of Cassander, one of the generals of Alexander.

In the time of the Roman occupation of Macedonia Thessalonica was made a "free city" after the battle of Philippi, having its own laws, customs, and magistracy, although the residence of the Roman proconsul or governor of that province. In the importance of its ruins it ranks next to Athens, and traces of the Hippodrome, memorable for the slaughter of six thousand of its citizens by order of Theodosius the Great, may still be seen. It stands on the great road which once passed through Macedonia, and which crosses the city from east to west, and still forms the chief street of the modern city. Until the foundation of Constantinople, Thessalonica was the chief city of Illyricum and Greece, and even after that time was one of the most important commercial cities of the empire. The modern city, which still bears its old name with a slight variation, *Salonika*, is a place of considerable trade,

ranking second in commercial importance among the cities of Turkey. It is still inhabited by a large number of Jews, many of them the descendants of those who fled from the persecutions in Spain. A recent traveller has estimated their number at 35,000, or one half of the whole population of the city. The Church founded by St. Paul in Thessalonica long continued to flourish, and the names of its bishops are in the records of the early councils. For several centuries the Church in this city was the bulwark of Oriental Christendom. It had a considerable share in the conversion of the Slavonians and Bulgarians, and for these reasons received the name of "the orthodox city." To the Church of Thessalonica St. Paul wrote from Athens the earliest of his Epistles. Both the Epistles to this Church are supposed to have been written within the same year, i. e. A. D. 53.—*Lewin and Conybeare and Howson, Life of St. Paul; Renan's Saint Paul; and Fullarton's Biblical Cyclopædia.*

[Note B.—COURTS OF JUSTICE.]

THOUGH Thessalonica, being a free city, preserved its old Greek rights, yet the Julian laws, which included charges of treason (*Lex Julia Majestatis*), extended to all parts of the empire. These were sufficiently elastic to embrace all offences which remotely or immediately affected the State (*majestas, dicitur amplitudo et dignitas populi Romani. Corvinus in Digest., lib. xlviii. tit. 4.*). The accusation against St. Paul was that he had been guilty of high treason (*crimen læsæ majestatis proprium*) against the Prince and the Imperial power, both by exciting sedition and by speaking of another king. The provincial governors were very sensitive to charges of this nature, since slackness in taking notice of such crimes exposed them to the suspicion of disloyalty to the reigning emperor. It was alarm at the insinuation

that he was no friend of Cæsar which led Pilate to consent to the crucifixion of our Lord. On this occasion the same charge and the same attempt to overawe the decision of the magistrates was made by the Jewish mob of Thessalonica. Here, however, the magistrates were Greeks, not Romans, and less dependent upon the patronage of the Emperor, and they contented themselves with taking security that the peace of the city should not be disturbed by the Apostle.

The mode of procedure in the case of accusation before the court of justice in a "free city" was for the accuser to procure a summons and to cite the defendant to attend on a certain day before the magistrates. In criminal cases, however, where an escape might be attempted, the accuser was allowed at once to drag the accused before the

tribunal. Here he preferred his indictment, and if the magistrates thought there was *prima facie* grounds for the charge they received it: a copy was made and posted up in the court, and a day was appointed for the trial. At the discretion of the judge the defendant was at once committed to custody until the day of trial, or bail was taken for his appearance. When the charge was ripe for hearing, and the appointed time had arrived, the plaintiff on oath repeated the charge and offered evidence, either oral or documentary, or both, as to its truth. When this had been heard the accused was sworn, and answered upon oath to the various parts or counts of the charge, and offered evidence to rebut the accusation. For the speeches of the accuser and the accused a limited time, measured by a clepsydra, or water-clock, was fixed. The judges or jurors, selected by lot from those liable to serve, then gave their verdict by ballot, and the opinion of the majority decided as to the truth

or falsity of the charge.

In the case of St. Paul it would seem that the malice of the Jews in making the charge of high treason was evident to the magistrates, but that these, fearful of the consequences of teaching which had already disturbed the peace of the city, and involved, however remotely, the person and prerogatives of the Emperor, took *security* (*τὸ ἰκανόν*) of Jason for their quiet departure. That this was not bail for their appearance before the tribunal of the politarchs at Thessalonica is evident in the immediate departure of St. Paul to a city at a short distance from the capital, since had it been an escape from his bail he would not have retired to a place from which he might immediately have been taken and brought back to Thessalonica. Nor when the Jews of this latter city pursued the Apostle to Berea is there any suggestion that he was a criminal bound to make his appearance before the court at Thessalonica.—*Lewin. Corvinus in Digesta.*

NOTE C.—MARKET-PLACE.

WHEN the Athenians for security dwelt on the Acropolis the assemblies of the people (*ἀγορὰ*) were necessarily held in the plain below. This name *Agora*, which means the assembly itself, came gradually to be applied to the place where the assemblies were held, and hence specifically to a *market-place*, where people assembled daily for buying and selling the necessaries of life. The market, or *Agora*, at Athens was the open space occupied by shops and booths under the Acropolis, the whole of the present district to the south of the heights of Acropolis, Areopagus, and Pnyx, and north of the Museum hill. To this quarter the towns-people gradually migrated when these heights and the fortifications were no longer necessary for their defence, and the confined space of the Acropolis no longer sufficed to contain their increasing numbers. Athens itself, thus hav-

ing migrated from the heights to the plain, became the *Agora*, and is sometimes called by this name. In the centre of the *Agora* stood the *Agora* proper, or *market-place*, which resembled the piazza or square of the southern cities of Europe, in which at the present day the markets are held and the courts of justice usually stand. This square at Athens was surrounded by colonnades built for protection from the heat of the sun, and the centre was occupied by booths and stalls, whilst shops, public offices, courts of justice, and schools were entered from the arcades or porches on all sides. In these latter, or walking about in the ambulatory, sophists, philosophers, and other teachers might be listened to or consulted. The *Stoa Basilicus*, in which the *ἀρχὸν βασιλεύς* held his court, and the *Stoa Eleutherius*, the porch of the Jupiter of Freedom, were, it is sup-

posed, both on the south side of the square: the painted porch (*σροά ποικίλη*), or porch of the Stoics, was in this case on its western side. In the mouth of an Athenian the word *Agora* in its local signification might thus mean—(1) The southern district of the city, the district first inhabited by those who descended from the Acropolis, south of Areopagus, and the Acropolis with the Pnyx on the west, and the height of the Museum in its south front. (2) The market in the centre of the district. (3) There was, at the time of the visit of St. Paul, another

market of more recent establishment on the north of the Acropolis, and this might be spoken of as the *market*. In any of these ways an Athenian might speak of the *market*, though the first had long passed out of use. In the mouth of a stranger, however, as St. Luke was, the *Agora*, or market, meant the second of these, that place of assembly, whether for traffic or entertainment, which had from the earliest days existed south of the Acropolis.—*Lewin and Conybeare and Howson, Life of St. Paul, and Dyer's Athens.*

NOTE D.—EPICUREANS AND STOICS.

AT the time when St. Paul visited Athens there were three sects of philosophers all claiming relation to and a descent from the school of Socrates. The Peripatetics or Platonists, the Epicureans, and the Stoics. Of the former no mention is made at this place, not so much, it may be, because they were less curious to ascertain the tenets of the strange teacher, but because after the death of Plato and Aristotle their followers had greatly diminished in numbers and importance, the larger part of them having attached themselves to one or other of the two rival schools of Epicureans and Stoics, and mostly to the first-named school, so that the Peripatetics, considered as a distinct school, had almost ceased to exist. The EPICUREAN sect or school derived its name from Epicurus (342—270 B. C.), the son of an Athenian schoolmaster settled at Samos, where it is supposed the philosopher was born. Having first opened a school at Lampsacus in the thirty-second year of his age, he after five years removed to Athens, and there promulgated his opinions. These were not new as to their elements, however new in their combination, but were systematized by Epicurus in part from the teaching of Democritus and Leucippus, in part from the philosophers of

the Cyrenaic school, which itself in the end merged into that of the Epicureans. In physical science, with which we are chiefly concerned in its connection with the speech of St. Paul, this sect taught the eternal existence and the indestructible nature of the primordia out of which the world had arisen. The Atomic theory, when engrafted on the ethical and theological systems of the Epicureans, was one of gross materialism, but whether this negative belief was a legitimate and necessary deduction from the Atomic theory itself, or was due only to the metaphysical theories among which it was incorporated, may be doubted. *Cudworth* (Intellect, System, Book i. ch. 1) held that Materialism was an abuse or perversion of the Atomic theory, not a natural deduction from it. In the system of Epicurus, however, the Atomic theory became pure Materialism and sank to Atheism. This it did because of its association with the theory which Epicurus introduced, and by which he modified the physical theories of the older Atomists, teaching that the world came into existence by chance, and was regulated as a machine by inexorable necessity. In order to escape from the suggestion of a lawgiver regulating all things, and providing for the execution of the law which he had

given, Epicurus did not teach the existence of an inexorable law, but only of a subtle, all-pervading mechanical force. In his theory the world was a machine existing by chance, and always moving to the same end, though not always in the same way, so that phenomena were invariable though the causes producing them might differ, and must needs differ, since they were the results of accident. The world was thus, according to him, the last result of a mechanical concatenation of causes which nothing could interrupt. These tenets of Epicurus as to physics were contradicted by St. Paul in his declaration that there is a God, that *He made the heavens and the earth*, and was the universal Creator, so that *without Him was not anything made that was made* (John i. 3).

Though man, informed of all things by sensual perception, might be mistaken in his conclusions through an error of his judgment, yet the Epicureans held that the momentary sensual experience was in itself true. This perception was conveyed to man by means of atoms which were detached from the surface of matter and penetrated his frame and affected his sense. The soul or spirit was itself, according to their theory, composed of very minute round and fiery atoms which, like heated air, was able to penetrate a solid body, and entered the frame of man. As these were more or less heated, the passions and instincts of man were either ungovernable or able to be controlled. If they came in the semblance of warm air merely they begat repose and cheerfulness, to which it should be the aim of a wise man to attain, so that the temperament of man depends upon the proper balance in the qualities of the atoms which, flying off from matter, strike that subtle material which Epicurus considered the soul of man to be. Though, however, the soul of man, according to this philosophy, was material, for there was nothing immaterial, it was far more subtle in substance than the body of man: in other words, in accordance with the Atomic theory as held by this school, the atoms of which the soul was composed were less closely com-

pacted than those which constituted the body of man.

As to the Ethics and Theology which were blended with this physical teaching, since there existed in mankind on all sides a belief in the existence of divine beings, and this belief could only have resulted from sensuous perception, and all sensuous perception was true, though the deductions from these perceptions might occasionally lead into error, therefore the Epicureans were driven to acknowledge the existence of such divine beings as men believed in. These, however, were powerless to affect, or indifferent to the actions of men. They were in number as great as that of mankind upon the globe. None of these could have had part in the creation of the world, since the world is self-existent, and existed by a necessity as inexorable as that which controlled these several divinities. Since these divinities neither made the world, nor could assist nor injure man, they were not objects of either reverence or fear, and from the assertion of their indifference to the actions of man it followed that there was no account to be rendered of such actions, though man, inconsistently it would seem, with the cardinal doctrine of necessity, possessed a certain kind of free-will, so that he might choose virtue and abstain from vice, not, however, because of any moral reason, but because one was pleasure and the other pain, and the wise man was one who pursued pleasure, not, indeed, as an end, but as a means for the attainment of that which was the end of man's being—the repose of the soul.

The teaching of Epicurus, whether regarded in its physical, its ethical, or its theological aspect, if indeed it can be said to have appealed to theology, was entirely material. There was no creator, and therefore no creation, no ruler of the world, and no judge of mankind. There were indeed gods many, yet these possessed no power and took no concern with the affairs of man. The proper pursuit of man was pleasure, and through this the satisfaction and repose of the material soul. Against these tenets St. Paul taught that there is one God, that He is the

L.

maker of all things, that He not only takes an interest in the affairs of man, but gives to all life and motion, and will hereafter judge all mankind. See *Cudworth's Intellectual System*, Book i. cap. 1, together with *Mosheim's* notes appended to his translation. *Dollinger: Jew and Gentile*, vol. i. pp. 341—372. *Tenneman's Manual of Philosophy*.

Like the Epicureans, the STOICS were an offshoot from the Socratic school of Philosophy. Its founder was Zeno of Citium in Cyprus (340—260 B. C.). After hearing as well the teachers of the Cynic school, Crates and Stilpo, and the Academicians, Xenocrates and Polemo, he put forth a system which, avoiding the unnatural asperity of the Cynical school, attempted to oppose scepticism and to establish rigid morality on loftier principles than those appealed to by existing schools. The disciples of Zeno met in one of the porches (*stoa*) at Athens, and hence its name. In its physical aspect the doctrine of this school was Pantheistic. Matter was considered to be eternal, but passive, whilst divinity was not personality, but a power, the active, all-pervading soul, a living fire, producing as well as permeating all things, whilst the world is but the outer expression or body of the divinity. The stars were also possessed by similar souls or divinities, inferior, however, to that which actuated the world. These physical theories were adapted from earlier schools. Thus, according to Clemens Alex., Xenocrates had taught that the seven planets were seven gods, and that these, in conjunction with and subordination to that which gave life to the world, made up an eighth god (*Ad Gentes*, cap. 5). As, according to the Stoics, God was not a personality, but a power only, though they tolerated the popular polytheism, and even regarded the gods of pagan mythology as lesser manifestations of the world-spirit, yet they discountenanced the worship of images, and were averse to the use of temples.

In the ethical part of their philosophy the Stoics taught that nature is so framed as to lead us to virtue. Hence, among the primary maxims of this

school is this, that we ought to live agreeably to the law of right reason, which is, in other words, to live conformably to nature. Evil and good are in their system of equal necessity in the world as light and shadow are necessary the one to the other. Neither of them is good or evil, vice as well as virtue comes from the same inexorable fate. Hence, since the Stoics denied that the will of man was free, they denied also his accountability for actions which in themselves were alike and came from the like source. This did not prevent them regarding all men who lived otherwise than in accord with the dictates of reason as aliens, whilst the tenets of their philosophy taught them to despise all outside of their school. Such a philosophy was the cherished monopoly of the few, it had little interest for the world at large. It inspired and sanctified selfishness. It was a lofty egotism, and little more. The pride and arrogance naturally resulting from this contempt for man in general, as well as from the belief that man was self-sufficient without help from any superior intelligence or power, and was, indeed, himself elevated by his actions to co-ordination with deity, find expression even in the writings of Seneca and in the sayings of Epictetus, but have disappeared almost wholly from the writings of Marcus Antoninus. From the loftiness of some of its maxims it has been said, "If Christianity were capable of division Stoicism would be half Christianity" (*Vinet*). It failed, however, utterly to teach even its most forward sons what it prescribed. It seems a philosophy of patience and endurance; but was, in fact, a religion of despair. Its chief teachers and its most renowned apostles, the Greeks Zeno and Cleanthes, the Romans Cato and Brutus, died by their own hands. But whilst Stoicism contrasts favourably with the gross materialism of the Epicurean school, its influence was less felt. Unlike the Epicurean school, which remained on the whole undivided and faithful to its regard for its founder, the Stoic, perhaps from the greater intensity of belief and the stronger hold which it had on the intellectual and moral nature of

man, was broken up into separate schools. It lasted as a living philosophy for about eight hundred and fifty years, reckoning from its beginnings with Zeno until its practical extinction at the death of Simplicius in the fifth century of the Christian era, and since its chief teachers, such as Epictetus, Seneca, Marcus Antoninus, and Simplicius flourished after the public and wide-spread teaching of Christianity, it is utterly impossible but that their ethical code and practice must have been coloured and influenced by the morality of the gospel. The curiosity of the Stoics of Athens, and their wish to understand in what the teaching of Christ consisted, is but a sample of the way in which the philosophers of this school would hear of the new faith.

Forty years after St. Paul had planted the Church in Macedonia Epictetus was banished, or retired to Epirus. One hundred years after the Sermon on the Mount had been delivered Marcus Antoninus reigned at Rome. It was no more possible for these men to avoid being influenced by Christianity than for their bodies to have been uninfluenced by the purity or impurity of the air which they breathed. This is sometimes forgotten when the loftiness of the later school of Stoic philosophers is dwelt upon.—*Marcus Antoninus in Meditations*, with preface by G. Long. *Dollinger: Jew and Gentile*, vol. i. pp. 348—372. *Havet, Le Christianisme et Les Origines*, t. 1. *Villemain: Nouveaux Mélanges historiques*, 273—292. *V. Cousin*.

NOTE E.—AREOPAGUS.

THIS, like many other similar names, is used both for the place at which the court met and the court itself. As to the place, it has been described from personal inspection as a "narrow, naked ridge of limestone rock rising gradually from the northern end, and terminating abruptly on the south, over against the west end of the Acropolis, from which it bears almost north, being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties hewn in the rock; and towards the south-west is a descent by a flight of steps, also cut in the rock, into the valley below. On the west of the ridge, in the valleys, between it and the Pnyx, was the ancient market, and on the south-east side the later or new market" (*Robinson's Palestine*, vol. i. p. 10). As to the court, the Areopagus (ἡ ἐν Ἀρείῳ πύργῳ βουλή), or upper tribunal (ἡ ἀνω βουλή), of Athens dates back from the most remote antiquity, but was so modified by Solon that he may almost be

considered its founder. It was originally purely aristocratic in its constitution, and this character was not destroyed through the entry of the Archons, who became members of this court on the expiration of their archonship, and whose qualification for office was not birth, but property. For though the elements of the court were somewhat altered, its aristocratic complexion remained, since as a considerable proportion of the Archons, whilst holding that office by virtue of a property and not of a birth qualification, were yet of noble patrician families, the traditional character of the court remained until its final extinction, in the main, aristocratic, and, like the Senate, served as a check upon the democracy of Athens. Besides being a criminal court, with jurisdiction in all cases of wilful murder, of wounding, of poisoning, and of arson (*Pollux*, viii. 117), it had extensive powers of a ceremonial and political nature, and generally was regarded as the guardian of the laws. Charges of impiety (*Lysias*, *περὶ Σήκου*, 109—111), of disregard of the ceremonial laws, of religion, and of

the introduction or use of strange and unauthorized forms of religious worship (*ἑτεροῖς ἱεσιν*, as opposed to the *νόμιμα*, or older rites of the state), were within its cognizance. By this tribunal Anaxagoras (500 B.C.) was condemned and exiled for teaching that the sun was a fire-stone, not a divinity. Diagoras (415 B.C.), as a derider of the gods, was driven from the city. Protagoras (442 B.C.), for introducing a philosophy at variance with popular notions, was also banished, and died in banishment. Socrates for setting forth a strange God was put to death (400 B.C.); and it was its activity in this respect which prevented Euripides from not more openly exposing his disbelief in the gods of the municipality of Athens (*Plutarch. de plac. Phil.*, lib. i. c. 7. *Hammond*). Before this tribunal—whether by way of *actio* or not—St. Paul is thought to have now appeared; though others have

supposed that all that is meant by his appearing at Areopagus is that he appeared before an assembly of Epicurean and Stoic philosophers on the hill where the court of Areopagus met.

The reputation for learning, gravity, and incorruptibility, long adhered to the members of this court. Its decisions were held in reverence, and its members treated with deference and marks of outward respect. Though its importance and character sank before its final extinction, it possessed under the early Roman emperors most of its ancient power and prestige, and asserted its independence with somewhat of its ancient spirit in the times of Tiberius (*Tacit. Ann.* ii. 55). It existed in all but the name as late as the time of the Emperors Gratian and Theodosius (A.D. 380). See *Dyer's Athens, Dictionary of Greek and Roman Antiquities*; *Lewin's Life of St. Paul*.

NOTE F.—ATHENS.

"THE eye of Greece" and the capital of Attica is about 40 miles east of Corinth, 300 south-west of Constantinople, and 5 miles from the Ægean Sea, standing on an irregular plain broken by rocky eminences, which plain is bounded on all sides except the south by mountains. As to its northern and eastern boundaries, on the north it has Parnes, and a little to the south-east of this the smaller ridge of Pentelicus, and still further to the south of this is the range of Hymettus running nearly to the sea. On the south it has the Saronic gulf, whilst M. Ægaleos encloses the western side of this plain, and runs down to a point opposite Salamis. The whole plain is arid, with a thin covering of soil over limestone. It has been tenanted or ruled by several races, the Pelasgi and the Cecropidæ (but which of these two preceded the other is disputed), the Athenians proper, and an Ionian race. But though it boasts of successive founders or restorers in

the persons of Cecrops (1550 B.C.), Theseus, and Solon, its history cannot be traced with any certainty until the time of Pisistratus (560—527 B.C.). Its ancient inhabitants, most probably a wandering colony of Pelasgi, occupied the various heights rising out of the plain, the Acropolis, the Areopagus, the Museum, the Pnyx, and the Nymph's Hill. On all of these, save the first, the traces of the primitive dwellings or cabins, partly excavated from the live rock, are still found, and this mode of constructing dwellings continued until a late date in the history of the city. The fact that no other traces of domestic buildings remain serves to prove that the houses which stood amid the massive temples and colonnades of Athens must have been but fragile. The repeated fires and captures to which Constantinople has been exposed have not obliterated the old houses of the Greek residents built long before its final capture, whereas there is no old house now

remaining in Athens. Its glory is in the ruins of its temples and public buildings, in the past associations of its history, in the beauty of its scenery, and in the charm of its pure and healthy atmosphere.

The city has borne at different periods the names of Cranaë, Cecropia, and from the time of Theseus Athens, from Athena (*Ἀθηνῆ*), or Minerva, its tutelary goddess. Though the Acropolis stands about five miles from the sea, yet in reality the ancient city extended to the Ægean, and the Piræus was only the sea suburb of Athens, connected with the city by a long street, with dwelling-houses and shops, between two walls, estimated to have been 60 feet in height. Only some inconsiderable traces of the foundation of these walls are found. The primitive sites occupied by the Athenians were known as the upper city; when in course of time they were compelled by the increase of population to settle also on the plains below, this new city was known as the lower city. In 480 B.C. the city, having been by the counsel of Themistocles deserted by the bulk of its inhabitants, was captured by Xerxes and destroyed. It subsequently, in the Peloponnesian war, fell under the dominion of Sparta. Notwithstanding a spirited resistance, it was taken by Philip of Macedon, after the battle of Cheronea (333 B.C.), and with this terminated the independence and glory of the "eye of Greece." It was afterwards captured by Mithridates, king of Pontus, and besieged, taken, plundered, and a great part of its citizens massacred by order of Sylla (87 B.C.). In the intestine struggles of Rome Athens had the singular ill-fortune to side almost always with the weaker parties. It adhered to Pompey, sent forth its levies to swell the armies of Brutus and Cassius, and allied itself to Antony, so that even if spared by the victors it was not to be expected that they would treat it with exceptional favour. At the time of St. Paul's visit, though it preserved the character of a "free city," it had lost all political and commercial importance. It was, however, still renowned as a seat of learning, and its university was considered on a par with those of Tarsus

and Alexandria. Cicero was educated here, and hither he sent his son, that he might attend the lectures of Cratippus. Horace visited it for the same reason, and it was long the fashion for Romans of rank and wealth to finish their education at Athens. The schools of Athens, however, could hardly have had a beneficial, though they might have had a refining influence upon the Roman youth. From the days of its short-lived splendour and power under Pericles until its decay, though the genius and passion of its scholars might be fostered, its moral influence was corrupting. Neither knowledge nor morality were taught, but the cultivation of the susceptibilities of body and mind; and the lack of all true earnestness is evident in the indifference with which St. Paul was treated.

Though literature and art attained almost to perfection in the palmy days of Athenian greatness, and the Athenian school was in after days renowned for its philosophers and rhetoricians, the period of St. Paul's visit was not one of activity in either pursuit. Art, indeed, of high excellence it never again attained to. Its glories in that respect had long passed away, at least no statues worthy of its past sculptors were added to its stores. Indeed it was a city full of bronze and marble, to which there needed no additions. Its gates were carved and heavy with sculpture, its porches and colonnades swarmed with statues, from the equestrian figure of Neptune at the Peiraic gate to the colossal Minerva on the Acropolis. Gods and goddesses, chiselled by Praxiteles and Phidias, stood like an extended line of sentinels along its streets, or were hidden in the caverns and chasms of the limestone heights which rise amid the populousness of the city, and the exceeding religiousness of the Athenian people was marked, not only towards the gods and their attributes and even to the accidents of the countless members of the Grecian Pantheon, but also by altars to such abstractions as Fame and Energy, Persuasion and Modesty, Contumely, Oblivion, and Pity, or probably Piety, and when all these failed to exhaust their religious-

ness, such as it was, they had erected altars "to the Unknown God." Though the immediate success of St. Paul's teaching at Athens appears not to have been great, the Church in this city soon rose to eminence. Dionysius, who is mentioned as a convert to the gospel, is said to have been the first bishop of Athens, and after him the name of Narcissus, one of the seventy disciples, occurs (*Hippolytus* and *Dorotheus*). In the second century Publius was bishop here and suffered martyrdom under Hadrian, A. D. 179. He was succeeded by Quadratus (*Eusebius*, E. H. lib. 4, cap. 23), who presented an apology to the same emperor in behalf of the Christians. In his time Aristides, another of the early Apologists, flourished at Athens. Jovius was a presbyter of this Church, and suffered martyrdom about the same

time. Athenagoras addressed an apology to the Emperors Antoninus and Commodus. In the third century Auger commends this Church for its quiet and purity. In the fourth century the school at Athens was a flourishing one, and Basil and Gregory Nazianzen were educated here (*Baronius* ad An. 364). In the councils of Nicæa (325) of Chalcedon (451), and at Constantinople (680), bishops of this city were present. This bishopric was subject for awhile to the metropolitan of Corinth, but in 869 we find the name of Nicetus, Archbishop of Athens, among the metropolitans. *Dyer's Athens; Lewin's St. Paul; Conybeare and Howson's St. Paul; Renan's S. Paul; Chandler's Travels in Greece; Patterson's Character of the Athenians. Le Quien's Oriens Christianus; Tillemont's Mémoires.*

CHAPTER XVIII.

EMPEROR,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

CLAUDIUS.
VENTIDIUS CUMANUS.
ISMAEL BEN PHABI.

(1) *After these things Paul¹ departed from Athens, and came to Corinth;*² (2) *And found a certain Jew named Aquila,³ born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded⁴ all Jews to depart from Rome :) and came unto them.*

Rom. xvi. 3.
1 Cor. xvi. 19.
2 Tim. iv. 19.

THIS chapter is divided into three portions, and contains an account of—

(1) The preaching of the gospel at Corinth, together with the opposition which it encountered, and the success attending the labours of St. Paul.

(2) The departure of St. Paul to Ephesus, and his journey from that city in fulfilment of his vow and in order to keep the feast at Jerusalem.

(3) The teaching of Apollos, and his more perfect instruc-

¹ *Tischendorf* rejects ὁ Παῦλος of the *Text. receptus*.

² See Note A at the end of this chapter.

³ *Aquila*. The nominative is Ἀκύλας, and this should have been retained to mark that it is of the masculine gender. "Probably a name adopted for commercial intercourse with the Romans; and the same as *Onkelos* (*Valek*)."—*Wordsworth*. The name *Aquila*, not an uncommon one, was borne by the Greek translator of the Old Testament, who was also a native of Pontus, where indeed great numbers

of Jews had long been settled. The latter, however, lived in the time of Hadrian, and was a convert from heathenism to Judaism. *Iren. Adv. Hær.* iii. 44; *Jer. de Vir. Illust.*, and in *Isaiah* viii. 14, c. 54. *Philast. de Hær.*, § 90. Attempts have been made, but without success, to identify *Aquila*, the translator of the Old Testament, with *Onkelos* the Targumist. See *Leusden, Phil. Heb. mixtus dissert.* vi., and *Deutsch's Literary Remains*, p. 334.

⁴ τὸ διατεταχέναι Κλαύδιον.—*Text. recept.* διὰ τὸ τεταχέναι.—*Tisch.*

Hugo de S.
Cuauro.

tion in Christian doctrine by Aquila and Priscilla,¹ the companions of St. Paul.

Conybeare
and How-
son.

Baumgarten.

St. Paul appears to have made but few converts at Athens, where at first sight it might have seemed that the inquiring character of its people would have opened a door for the reception of the gospel. Leaving that city, he now visited Corinth, in which great numbers of Jews were settled for the purposes of commerce, and where the large commercial intercourse of this city with Western Europe and Africa enabled the Apostle to make known to men of various nations the message entrusted to him. Here, in the midst of the gross voluptuousness and immorality which reigned on all sides, a picture of Roman Greek life in its worst aspect, the gospel made great way. The very shamelessness of sin made men and women the more to long after a purer and more self-denying life, and Christianity supplied that which they were longing after.

Starke.

As before to Sodom and to Nineveh, so now to Corinth God sends His message and calls its inhabitants to repent. Thus is He untiring in His mercy, and does not desert men in their great need of Him, though they have greatly sinned against Him, and have departed far from Him.

1 Pet. i. 1.

Acts ii. 9.

A certain Jew named Aquila born in Pontus,² a province in which we know from incidental notices that there were many Jews settled. It is the first named of the districts in which they were *scattered*, and to them and to the Jews in the neighbouring provinces St. Peter wrote his First Epistle. Of these, some were present at the time of the crucifixion of our Lord, and had listened to the preaching of Peter on the day of Pentecost, when the Spirit was given in outward as well as in inward manifestation to the Church. It has been questioned whether Aquila and Priscilla were

¹ An instance of naturalness may be noted here. In 2 Tim. iv. 19, the latest of the Epistles of St. Paul, the name Priscilla (Rom. xvi. 3; 1 Cor. xvi. 19) gives place to that of *Prisca*. The endearing diminutive of early days is changed for one more suitable to the advanced life of Priscilla.

² Pontus was a province, formerly an independent kingdom, lying on the shores of the Black Sea, the Pontus Euxinus, from whence it derived its name. It has the sea for its northern boundary; it is separated on the west from Paphlagonia by the river Halys. It is bounded on the south-west by Galatia, on the south by Cappadocia,

and on the south-east by the Lesser Armenia. It existed as an independent kingdom for upwards of four hundred years. Its most celebrated sovereign was Mithridates the Fourth, at whose death, B. C. 64, the greater part of his kingdom became a Roman province, and in the reign of Nero the remainder was incorporated in the Roman Empire. The Jewish inhabitants of this province were numerous. The First Epistle of St. Peter is sometimes called the Epistle to the Pontians, from this place being named first in its inscription (1 Pet. i. 1). Pontus was the birthplace of Marcion the heretic (*Tertul. Adv. Marcion*, lib. i. cap. 1).

already Christians or not, and opinions are divided on this point; the reason, however, for supposing that they were not believers in Christ—namely, that instead of speaking of them as brethren, or as disciples, Aquila is called a *Jew*—seems inconclusive, whilst the grounds for thinking that they were converts to the faith in Christ greatly outweigh this solitary reason for thinking that they were not. If this argument, indeed, were of much weight it would be limited to the case of the husband, and we might therefore infer that his wife was a believer in Christ. It seems, however, that Aquila is characterized as a Jew only for the purpose of assigning the cause for his expulsion from Rome.¹ It is hardly likely that St. Paul would have been allowed to take up his residence in the house of one who as a Jew would have been opposed to his teaching. We know, again, that Aquila and Priscilla were both Christians by the time they accompanied St. Paul to Ephesus, and though we cannot be certain on this point, it is most likely that they were both members of the Church of Christ at the time when St. Paul visited Corinth.

Beelen.
Alford.

Olshausen.
Weiseler.
Ewald.

Because that Claudius had commanded all Jews to depart from Rome. This expulsion is mentioned by the Roman historian, Suetonius.² Another historian says, that though there was an intention to banish them, this was not put into execution, and that all that was done was to shut up the synagogues and thus prevent the Jews from assembling for religious worship. This, however, was, in fact, to banish them from Rome. It has been supposed that this edict, it may be because of the entreaties of Agrippa, king of Chalcis, who had great influence with Claudius, was soon after repealed, and because it continued but a short time in force, and was perhaps not rigidly carried out at any time, Josephus does not notice that which Suetonius as well as St. Luke affirms to have been done. We know, indeed, that the edict for the departure of the Jews was soon after repealed, or at least was suffered to fall into oblivion, and that Aquila and Priscilla, as well as many other Jews, were settled in Rome a few years later.

in vit. Claud.
c. 25.

Dio. Cass.
lib. x. c. 6.

Blascoe.

Cook.

Grotius.

Rom. xvi. 3.
Acta xxviii.
17.

Tradition says that this expulsion took place in con-

¹ It has been thought that *Aquila*, the name by which he was known at Rome, was a translation of a Jewish name נֶשֶׁר, *Nesher*, an eagle: others, however, think it might be a Greek name, and derived from ἀκυλος, *an acorn*. See *Drusius* in *Comm. priorem ad voces Heb. N. T.* p. 13, 14. In the *Menologia* Aquila and Priscilla are commemorated on Feb. 13.

² "Judæos impulsore Chresto assidue tumultuantes Roma expulit." — Suetonius, *Claud. 25*. Meyer supports the view that Chrestus was the name of some Jew who disturbed the peace of the capital, but this is unsupported by the least evidence or even probability, and we learn from Tertullian (*Apol.*, c. 3) and Lactantius (*Instit.*, iv. 7) that by Chrestus was meant Christus.

sequence of the conversion, or the attempted conversion, of the wife of Claudius,¹ and from what we know of the readiness of other women to embrace the religion of the Jews, this is not unlikely. But whether this were so or not there might well be many other causes for the edict of Claudius. After the Great Passover and Pentecost, the Crucifixion of our Lord and the outpouring of the Holy Spirit, Jews, converted to the belief that Christ was the Messiah, had settled in Rome, and their presence would have been an occasion of disputation, and hence of tumults, and have led to deeds of violence such as occurred at Jerusalem, at Antioch in Pisidia, at Iconium, at Philippi, at Thessalonica, at Beræa, at Ephesus, and elsewhere. As all such tumults were dangerous to the peace of Rome, and might be used for political purposes, the Imperial Government would not be likely to be more forbearing on such occasions than the provincial governors were, and since at this time the dispute would be within the bosom of the Jewish community, for the Christians were only a section of the Jewish settlers, if peace were to be preserved, it could only be, or seem only to be, by means of the banishment of all Jews, whether they were those who adhered to the Rabbins, or those who had accepted Christ as the expected Messiah.

Acts ii. 10;
xxviii. 16.
Rom. xvi. 7.

Acts vii. 54—
60.
Acts xiii. 45.
Acts xiv. 5;
xvi. 22;
xvii. 5, 12.

Menochius.

Acts xvii. 2;
xx. 24.
1 Cor. iv. 12.
1 Thess. ii. 9.
2 Thess. iii. 2.

(3) *And because he was of the same craft, he abode with them, and wrought:*² *for by their occupation they were tentmakers.*³ (4) *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.*

The notice that the Apostle wrought for his living with his own hands is introduced in this place not to inform us of the fact that he laboured at his trade as a tent-maker,

¹ "Causam hujus expulsionis primo assignant Lyran. Hugo, quod nempe Messalinam [quere, Agrippinam] Claudii uxorem pellexissent ad Judaismum, nam etiam ex simili causa Tiberius eodem à Roma præscripserat, id quod Fulviam Saturni senatoris uxorem ad Judaismum traxissent et ab ea aurum et purpuram extorsissent ut scribit Joseph. lib. 18, *Antiq.*, c. 1, et 8."—*Sykesira*.

² καὶ σκηπάζετο.—*Text. recept.* καὶ σκηπάζοντο.—*Tisch.*

³ "Are scenofactoria est ars confici-

endorum tentoriorum, vel aulaeorum. Nam Græca vox etiam ad aulae seu tapeta extenditur. Alioquin tentorium usus non est nisi in bello."—*Estius* "*Erant scenofactoria artis, Syrus, optices canopæorum*; Vatablus et alii, *aulæorum*, quæ scilicet ex consutis pelliculis fiebant, ut et nunc apud Turcas."—*Trinius*.

Menedemus, the philosopher of Eretria and the disciple of Plato, was of the same trade, and is spoken of as σκηνοπόδης, a maker or sewer of tents (*Diog. Laert.*, lib. 2).

for this he had done at Thessalonica without any remark on the part of St. Luke, but apparently as accounting for his residence with Aquila and Priscilla, because they were of *the same craft* as the Apostle.

1 Thess. ii. 9.
2 Thess. iii. 8.
Baumgarten.

It was a maxim of the Rabbins that every man should be brought up to a trade,¹ and so—

(1) Be able to earn his own living by his hands, if adversity should overtake him. This maxim the Jews put in practice, and the most celebrated teachers among them have been instructed in, and have often exercised, some mechanical art.

(2) But they seem to have prescribed manual labour and trade not for this reason only, but also because such manual labour is a defence against the evils of idleness and of listlessness.² By his own example St. Paul taught at once the dignity of labour in a city where, in consequence of the great number of slaves, manual occupations were looked down upon; and amidst a population largely given over to voluptuousness and sensual gratification he left this lesson, that such occupations are a safeguard against the temptations which acquire strength from man's idleness.

Novarinus.
Olshausen.

Though tents were usually made of leather, and St. Chrysostom speaks of St. Paul as a worker in skins, yet it is most generally supposed that the tents which St. Paul laboured at were made of goats' hair, the cloth of which was largely exported for that purpose from Cilicia, his native country, and known for that reason as *Cilicium*.

Cæsar. Bada.

Humphry.

He reasoned in the synagogue every sabbath. Here was the common resort of all who, tired of heathenism, were seeking after the one God, whether they were by birth *Jews* or *Greeks*.³

¹ "Mos erat etiam doctissimis Judæorum opificium aliquod discere, unde, ubi res ferret, se sustentarent. R. Jochanan *fellio*; R. Nahum *librarius*; R. Jochanan *Sandalaris*; R. Juda *pistor*."—*Rosenmüller*. "Sapientes plurimi artem aliquam fecerunt ne aliorum beneficentia indigerent."—*Maimonides*, *Tora.*, cap. i, § 9. "What is commanded of a father towards his son?" asks a Talmudic writer. 'To circumcise him, to teach him the law, to teach him a trade.' Rabbi Judah saith, 'He that teacheth not his son a trade, doth the same as if he taught him to be a thief;' and Rabbah Gamaliel saith, 'He that hath a trade in his hand, to what is he like? He is like a vineyard well fenced.'"—*Conybeare and*

Hewson.

² "In the *Pirke Avoth*, c. 2, § 2, we read, 'Beautiful is the study of the law with an earthly employment, by which a man gains his livelihood,' and the reason alleged is, that both together are preventives of sin, but in their absence, the soul is easily ruined, and sin finds entrance."—*Neander: Planting of the Christian Church*, vol. i. p. 181.

³ "Sicut Petrus piscando nos à finibus seculi per retia fidei extraxit: ita Paulus umbracula protectionis erigenda ab umbra criminis, ardore tentationis et cupiditatis, à pluviis carnalitatis, à ventis superbis et vanitatis et insidiarum, verbo et opere nos defendit ac tuetur."—*Ferus* from *Beda*.

(5) *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,¹ and testified to the Jews that Jesus was Christ.* (6) *And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.*

Job xxxii. 18.
Acta xvii. 2,
14, 15.
Lev. xx. 9—
12.
2 Sam. i. 16.
Neh. v. 13.
Ezek. iii. 18,
19; xviii.
13; xxxiii.
4, 9.
Mat. x. 14.
Acta xiii. 45,
46, 51; xx.
26; xxviii.
24.
1 Pet. iv. 4.

At Corinth Silas from Beræa and Timotheus from Thessalonica now joined St. Paul, and assisted him by their labours, whilst, amid his weakness of body, they cheered him by their presence. On their coming to him, and during his stay at Corinth, he wrote the two Epistles to the Thessalonians.

Paul was pressed in the spirit. Another reading of about equal authority with that in the text gives it, *by the word* (τῷ λόγῳ). The difference of meaning is but slight.

(1) If we adopt the reading of the authorized version and of the *textus receptus* they mean that he was deeply moved by the Holy Spirit,² or in his own spirit, by the duty which *pressed* upon him, and by his desire to make known the truth entrusted to him; in other words, that he was engaged in preaching the word with all earnestness.

Rosenmüller.
Cook.

(2) If we accept the reading, *pressed by the word*, then the meaning will be, The power of *the word* which he had to preach mightily urged St. Paul to declare it, and filled him with anxiety and earnestness.

Bengel.

He testified to the Jews, both by his teaching and by miracles, for we know that his preaching was accompanied by these tokens of the truth of his mission; hence afterwards in writing to them he says, *Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

Dion. Carth.
2 Cor. xii. 12.

He shook his raiment—shaking, that is, the dust from off it. He did this—

(1) In testimony that he had carried away nothing of

¹ συνείχετο τῷ πνεύματι. — *Text.*
recept. συνείχετο τῷ λόγῳ. — *Tisch.*

² "Coarctum fuisse Spiritu ut Jesum doceret Christum esse, sensus est, majore vehementia fuisse impulsus ut libere palamque de Christo dissereret. . . Cæterum *Coarctatio Spiritus* non accipitur pro violento impulsu et extrinseco,

ut loquuntur, quemadmodum Phæoades et homines fanatici diabolico furore abripi solebant sed ad solitum Spiritus Dei instinctum, qui in Paulo vigeat, plus accessit, fervoris, ut nova Dei virtute impulsus fuerit et tamen sponte sequutus sit Spiritum ducem."—*Calvin.*

theirs. That his message had been delivered without cost to them.

(2) As a solemn act by which he would testify that they had neither lot nor part with the messengers of God. That the Jews by their own act had separated themselves from the Apostles of Christ. Fromond.

(3) A significant action, by which he would teach them and us that all those who reject God, and persist in their rejection, God will Himself reject and shake off. Doddridge.

Your blood, that is, your sin and its consequences, be upon your own head. Your ruin comes from yourselves. You and you alone are accountable for exclusion from the Church of God, and if you persist in it, will yourselves have to answer for your loss of eternal salvation and happiness. I am clean, I am free from the consequences of your rejection of the offer which I have made known to you. sa.
Beelen.
Ezek. xxxiii.
9.
De Sacl.

I will go unto the Gentiles, that is, to the Gentiles of Corinth. It does not mean that his mission to the people of the Jews had now ceased, since we find him soon after this going to Ephesus, and there teaching in the synagogue of the Jews. Though he was the Apostle of the Gentiles, yet at Corinth he did not turn to the Gentiles until his teaching had been rejected by the Jews, to whom he had first declared the message of salvation. Alford.
Verse 19;
xix. 8.
Estius.

(7) *And he departed thence, and entered into a certain man's house, named Justus,¹ one that worshipped God, whose house joined hard (συνομοροῦντα)² to the synagogue. (8) And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.* 1 Cor. i. 14.

*Justus was, according to the description here given of him, a Gentile, serving the one God and worshipping in the synagogue. To his house St. Paul removed, leaving Aquila and Priscilla seemingly because the house of Justus was more convenient from its nearness to the synagogue, and that he was therefore the better able to join in the worship there.*³ Schmidt.

¹ εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου. —Text. recept. ὀνόματι Τίτου Ἰούστου. —Tisch., but rejected by Alford and Wordsworth.

² συνομορίω occurs in no other part of the New Testament; it comes from ὁμορος, which appears to be com-

pounded of ὁμοῦ and ὅρος. —Olshausen.

³ "Ex auditione legis, pietatem haurire potuit et idecirco domum Synagoga proximam habebat, ideò salutare est Divina verba audire et spiritualibus colloquiis interesse." —Novarinus.

In baptizing Crispus,¹ *the chief ruler of the synagogue*, St. Paul departed, as he tells us, from his usual practice of leaving to those who assisted him the work of baptizing. He baptized this convert with his own hands.

1 Cor. i. 14,
16.
Olshausen.

Yet, notwithstanding this zeal in his ministry, the Apostle, weighed down by bodily sickness, was also weighed down in the spirit. Like Elijah, he seems to have had by nature that mixture of an earnest and desponding temperament, which is so commonly joined together. Athens had been unmoved by all his preaching; for a time he was alone in the midst of Corinth, a city overflowing with sensuality, and allowing only the pursuit of money-getting to share in the thoughts of its citizens with the pursuits of pleasure. He was himself an insignificant, unknown man. The work was mighty, and contrasted with this was the ever-present sense of his own weakness. The Apostle seems for a moment, at least, to have given way to despondency, and hence the need of special revelation, and of the strength afforded by Christ's presence.

1 Kings xix.
4, 14.

Acts xxiii. 11.
Jer. i. 18, 19.
Matt. xxviii.
20.

(9) *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:* (10) *For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.* (11) *And he continued there a year and six months, teaching the word of God among them.*

Though St. Paul was a chosen vessel in the Lord, yet had he, like other servants of God, his moments of depression, and needed, as they have done, the consolation of God's direct presence and special revelations of His nearness and love. And He who is always present to His faithful ones in their hour of sorrow and of need now granted to the Apostle the assurance of His aid, and the consolation of His being present with him to bless his efforts.² *He spake to Paul in the night by a vision, Be not afraid, fear not, thy labours will not be without fruit. Think not that, as at Athens, people will not be converted and accept the truth. I am with thee to protect and console thee, so that no man shall set on thee to hurt thee, and to make thy mission without*

Malcolm.
Novarinus.

¹ "This was a Jewish name; frequent mention is made of R. Crispus in the Jewish writings (Talm. Hieros. Yebamot, fol. ii. 3, xii. 2, and xviii. 1, and passim)."—*Gill*.

² "Non de proprio periculo timet:

de alieno damno propter alienam incredulitatem nequitiamque timet: non sibi, vitæ suæ, sed aliis, quos ad salutis viam redire summopere cupiebat et ob eorum duritiam timebat ne irritus ejus labor esset."—*Novarinus*.

success. *For I have much people*, not, as some would understand these words, I have many Jews, my *people* of old, but *much people*, many in number, who are mine by creation, and by the love I bear them, and will become the people and sheep of Christ—sheep not of this fold now, but hereafter to be gathered in by thy instrumentality.

Lorinus.
Alford.
John x. 16.
Grotius.

St. Paul saw a city given over to idolatry and licentiousness, he saw not that which was beyond. Man sees the present aspect of things, what is before his eyes; God sees the future, and the heart that amid its sins may be yearning for Him. As He saw those whom Elijah did not, the *seven thousand* who had not bowed the knee unto Baal, so He saw those in Corinth who should hereafter be His messengers to the rest of Achaia.

Lechler.
1 Kings xix.
18.
Malcolm.

I am with thee. The promise made to St. Paul is threefold:—

(1) I am with thee to strengthen, to comfort, and protect thee. And, as St. Paul could afterwards say from his own experience, *If God be for us, who can be against us?*

Rom. viii. 31.

(2) *No man shall set on thee to hurt thee.* He stilleth ever the raging of the people, is with His servants, and protects them against the malice of His enemies and their enemies, and defends those who count not their lives dear for His sake.

Ps. xli. 6.

(3) *For I have much people in this city*, many to be gathered in, many whom thou by thy own labours shall gather into My fold.

Lechler.

Strengthened by this promise, he continued there a year and six months, teaching the word of God among them. As Corinth was a commercial city, with a mixed population, and was much frequented by strangers coming and going, St. Paul in preaching among them preached to others than to the Greek inhabitants, and more were gathered in even from the midst of the dissoluteness which reigned at Corinth than from among the intellectual triflers who thronged around him at Athens, and listened, and went away unmoved. So true is it that where sin abounds, there also doth grace still more abound.

Humphry.

(12) *And when Gallio was the deputy of Achaia,¹ the Jews made insurrection (κατεπίστησαν)² with*

¹ Achaia is a small district in the northern part of the Peloponnesus. It is here used, however, for the whole province of Greece, of which Corinth was the capital, and contained Hellas and the Peloponnesus, being almost co-extensive with the present kingdom of Greece. With the province of

Macedonia, which comprehended Epirus, Thessaly, and part of Illyria, it embraced the whole of the Grecian dominions belonging to Rome.

² κατεπίστημι. The verb only occurs in this place in the New Testament. It is not found in the Septuagint.

one accord against Paul, and brought him to the judgment seat, (13) Saying, This fellow persuadeth men to worship God contrary to the law.

At the end of the year and six months spoken of in the previous verse, during which time Paul was teaching in the city, a new deputy or proconsul came to Corinth, and whether, as it would seem, the Jews had been restrained in their violence by the former *deputy*, or whether they counted on the ignorance of the state of affairs on the part of the new *deputy*, they immediately seem to have commenced their accusations against Paul.

Wordsworth.

Suet. Claud.
c. 25.
Tacit. An. I.
76.

In the title which St. Luke gives to Gallio, *deputy* or proconsul (*ἀνθύπατος*), we have another of those instances of minute accuracy, which are sufficient to convince all who care at the time usually assigned to it.¹ Achaia, of which the political capital was Corinth, had not always since its subjection to the Romans had a proconsul as its governor, though at this moment it was presided over by a proconsul. Under Tiberius it had been an Imperial province, and hence was governed by a Proprætor or *Legatus Cæsaris*. Claudius, however, had given this province to the Senate, and under the Senate the governor was a proconsul. The proconsul who now ruled at Corinth was Gallio, the brother of the Stoic philosopher Seneca,² the minister of Nero. He was known

¹ "In the time of Augustus Achaia (that is, Greece as opposed to Macedonia) was allotted to the senate and ruled by proconsuls; but under Tiberius it was transferred to the Emperor, and subjected to proprætors (Tacit. *Ann.* i. 76). In the fourth year of Claudius (A.D. 44) it was restored to the senate and became proconsular (Suet. Claud. xxv.; Dion. lx. 24). Under Nero, who succeeded him, Achaia was once more taken from this people and declared free (Suet. Nero, 24; Pausan. vii. 17, 2); and in the reign of Vespasian it became a province again (Suet. Vesp. viii.; Pausan. Achaic. vii. 17, 2). When Paul started from Athens to Corinth, in the time of Claudius, Achaia was under the government of proconsuls, and considering what singular vicissitudes the province experienced, it is remarkable that Gallio is accurately described by Luke as proconsul (*ἀνθυπατεύων*." — *Levin's Life of St. Paul*.

² Marcus Annæus Seneca the Rhetorician had three sons: Lucius Annæus Seneca the philosopher, the private tutor of Nero, by whom he was put to death; Marcus Annæus Novatus, who afterwards took the name of Junius Annæus Gallio on his adoption by L. J. Gallio the Rhetorician; and M. Annæus Mela, the father of Lucan the poet, author of the *Pharsalia*, who was put to death at the same time as his uncle, L. A. Seneca. Statius speaks of Gallio as "*dulcis Gallio*" (*Sylv.* ii. 7, 32), and as "*dulcis omnibus*." On account of his official dignity his elder brother (*Ep.* 104) speaks of him as "*Dominus*." He resigned the province of Achaia from ill-health, and though spared when his mother and brethren were put to death (Tacit. *Ann.* xv. 73), he is said—agreeably to the practice of the Stoics—to have put an end to himself (Euseb. *Chron. ad. Ann.* 818), with which compare Dio Cassius (lxii. 25).

among his contemporaries for the mildness of his temper and the sweetness of his disposition. This mildness, it may be, encouraged the Jews to violence against Paul.

The Jews now *made insurrection*, rose with violence, and made a tumult, and brought an accusation against the Apostle that he was teaching and persuading men to worship God contrary to the law; either, that is—

(1) *Contrary to the Roman law*, which forbade the introduction of any new object of worship without the approbation of the Roman Senate, or— Lorinus.

(2) *Contrary to the law of Moses*, in teaching the non-importance of the rite of circumcision, and in going into and frequenting the company of the uncircumcised, and in this teaching contrary to a decree of the Sanhedrim. As the charge was in a Roman colony and before a Roman governor it is most probable that the first is what was meant by his accusers. Grotius.

(14) *And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: (15) But if it be a question¹ of words and names, and of your law, look ye to it; for I will be no judge of such matters. (16) And he drave them from the judgment seat.* Acts xxiii. 29; xxv. 11, 19.

Gallio lays down with precision the duties of his office as proconsul, which was to administer the civil and criminal laws of the Roman province of which he was governor. When, then, the Jews clamoured for the removal of St. Paul from Corinth, or for his being silenced, if not punished there, he expresses his readiness to investigate any charge of *wrong*, of any injury done by St. Paul, or of any grievous offence committed against the Imperial laws, that wide class of offences which came within the sweep of the Julian law.² It would in that case, he says, be reasonable (*κατὰ λόγον*), and in the line of his duty, *but if it be a question of words and names*, whether Jesus ought to be acknowledged as the Messiah, the Christ who was to come, or of your law Lorinus. Wordsworth.

¹ "Ζήτημα, a scholastic question, disputation which belongs not to the judicial sphere, but to the theoretic and scientific."—*Lechler*.

² "Ἄδικημα, an act of injustice, an infringement of private rights, which might be a ground of a civil complaint. ῥαδιούργημα πονηρόν, wicked audacity, a

real transgression which it would be criminal to commit."—*Lechler*. "ἄδικημα and ῥαδιούργημα designate the acts perhaps legally and ethically: this as an offence against morality; that as an offence against the state or the personal rights of others."—*Hackett*.

as to the admissibility of the uncircumcised to the privileges of the children of Abraham, then since he was a judge appointed to administer the laws of the Empire, and not to decide on any such controverted points of Judaism (νόμου τοῦ καθ' ὑμᾶς), he adds, *look ye to it*, it is no concern of mine.

Reason would that I should bear with you. In this word *bear* he implies the irritating, annoying behaviour of the Jews in preferring such charges before him.¹ But since their conduct was vexatious, and the charge one which in its nature was not within his jurisdiction, he refused to entertain it, *he drove them from the judgment-seat*, he closed the case, shut them out of his court, by this declaration, that it was not a matter which properly came before him. In saying *he drove them* (ἀπέλασεν αὐτοὺς), all that is meant is that they retired unwillingly, were disappointed at his decision that he would not hear them; it does not mean necessarily that any violence was used, though it is possible, and even probable, that the zeal and obstinacy of the Jews might have necessitated the interference of the officers of the proconsul.

1 Cor. i. 1.

(17) *Then all the Greeks² took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.*

Then all. Manuscript authority leaves it doubtful whether *the Greeks* or *the Jews* is meant. S. Chrysostom understood it to mean *all the Jews*, and if *all* be read, and it is necessary to supply the nouns, then this antecedent is Jews and not Greeks. The Greek fathers generally understand this to mean that the Jews, irritated at the lack of zeal on the part of Sosthenes, and the protection which he accorded to St. Paul so as to shield him from the tumultuary violence of the people, *beat him before the judgment-seat*. He was not heartily with the accusers of St. Paul, and afterwards became a convert to Christianity and a distinguished member of the

¹ Ἀνίχεσθαι notat, aures præbere, *certi patienter auscultare*. Kypke. "It is designedly chosen to express partly the declaration of the court of justice, but partly also to indicate to the Jews that the whole information was troublesome to the proconsul, unbearable in the full sense of the word." — Lechler.

² Tischendorf, Lachmann, Hackett, Alford, Wordsworth, and most other

critics reject the οἱ Ἕλληνες of the text. *receptus*. Hackett, however, considers them "correct as an explanation, but textually spurious," with which Alford agrees, whilst Wordsworth believes the proper words to be supplied are οἱ Ἰουδαῖοι, in this according with St. Chrysostom. Sā says, "Omnes scilicet vel ministri Gallionis, vel turba Gentilium;" Syr. "Omnes Ethnici."

Church of Christ. Hence they *took him*, laid hands on him ; the word implies violence done to him.

Wordsworth.
Grotius.

A question has arisen whether *Sosthenes the chief ruler of the synagogue* was the same as *Sosthenes our brother*, whom St. Paul joins with himself in his salutation to the Church at Corinth. The general opinion is that they were the same. Others, however, think that they are different persons, and that Sosthenes here spoken of was beaten by the Greeks, irritated at the groundless and vexatious charge against St. Paul. I believe that the Sosthenes at Corinth and the Sosthenes who was joined with St. Paul in his letter to the Church at Corinth was one and the same.

1 Cor. i. 1.

Chrysostom.
Theodoret.
Erasmus.
Bengel.
Ewald.
Olshausen.
Wordsworth.
Humphry.

Alford.

But he is here called *the chief ruler of the synagogue*, and just before Crispus has been so called, whereat there have been various suppositions :—

(1) That Crispus and Sosthenes might be two names of the same man.

Chrysostom

(2) That when Crispus acknowledged himself a convert to the cause of Christ he was removed, and Sosthenes preferred in his place.

(3) That since there were many Jews in Corinth there were also several synagogues, and that Crispus was the chief ruler of one of these, and Sosthenes of another.¹ The latter explanation seems the most probable one.

Grotius.
Blascoe.

(18) *And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila ; having shorn his head in Cenchrea :² for he had a vow.* (19) *And he came to Ephesus,³ and left them there : but he himself entered into the synagogue, and reasoned⁴ with the Jews.*

Num. vi. 18.
Acts xxi. 24.
Rom. xvi. 1.

A question has been raised as to who is meant by *having shorn his head* ; is it St. Paul, the subject of the chapter, or Aquila, the immediate antecedent ? About this there can, however, be little doubt, and the fact of Aquila remaining at Ephesus, and not going to Jerusalem, where, and in the temple, such vows were fulfilled, would confirm this.

Hammond.

It was the custom of devout Jews when surrounded by

¹ " *Sosthenes*, ipse postea ad Christum conversus, 1 Cor. i. 1, aut successerat in locum Crispi, v. 8, aut fuit princeps synagogæ alterius ab ea, cui præerat *Crispus* ; nam in magnis urbibus plures erant synagogæ, et singulis sui archisynagogi."—*Rosenmüller*.

² See Note B at the end of this chapter.

³ *κατήντησε*.—*Text. recept. κατήντησαν*.—*Tisch.*

⁴ *διελέχθη τοῖς Ἰουδαίοις*.—*Text. recept. διελέξατο τοῖς Ἰουδαίοις*.—*Tisch.*

any danger to make a vow of offering a sacrifice of thanksgiving, generally within a certain time, and until then to leave the head unshorn. And the loosing of the vow, its completion, was to take place in the temple at Jerusalem.¹ Some have thought that this latter was not of obligation, but no evidence is adduced of this. We must remember that though St. Paul strenuously insisted that the Gentiles were not bound to the observance of the Jewish law, yet he as strenuously urged that the Jews were not excused in neglecting it. Only with the destruction of Jerusalem and the complete overthrow of the temple were the Jewish Christians released from the law, and then by a necessity over which they had no control.

Cook.

Num. vi. 13.
Acts xxi. 23.

Lechler.

Olshausen.

Since the fulfilment of such a vow as that taken by St. Paul was to be made in the temple, and since the shaving of the head was done in sign of the fulfilment of this vow, a difficulty arises as to how *having shorn his head in Cenchrea* is to be understood. Two solutions have been proposed:—

(1) One, which, however, leaves the chief difficulty untouched, is by an alteration of the pointing of the passage, and the reading the passage thus—*sailed thence unto Syria (and with him Aquila and Priscilla), having shorn his head; for he had a vow* (that is, had made a vow) *in Cenchrea.*²

Wolff.

(2) The other is, that shearing the head (*κεϊράμενος τὴν κεφαλὴν*) is a different thing from shaving the head (see *ξυρῆσονται τὴν κεφαλὴν*, Acts xxi. 24); that the first was done on account of some accidental pollution, the last in fulfilment of the vow, and that St. Paul, having shorn his head here, having cut off his long hair, completed his vow at the temple, whither he was going. We know so little of the way in which the vows of a Nazarite, or those made on occasion of any signal deliverance, were made or fulfilled that we cannot determine which vow had been taken, or in what way it was fulfilled in the days when the Apostle was at Ephesus. What we do learn is St. Paul's adherence to the law under which he was born, at the same time that he asserted the freedom from its obligations³ of those not born *under the law* of Moses.

Hammond.

¹ See Note C at the end of this chapter.

² The Syriac version reads: "And Priscilla and Aquila went with him, when he had shaved his head at Cenchrea, because he had vowed a vow"—whilst the Ethiopic version reads, *they had shaved their heads, for they had a vow*, that is, Aquila and Priscilla had so done.

³ "σκοπὸν ἓνα εἶχον πάντες οἱ διδάσ-

καλοι, προσαγαγεῖν τῇ γνώσει τοῦ ἱνὸς Θεοῦ, καὶ τῇ κατηχήσει τοῦ Εὐαγγελίου" ἀμέλει Παῦλος ἰθὺς Ἀπόστολος ὢν, εἴ ποτε παρετύγχανεν ὠφελθῆναι δυνάμενος Ἰουδαίους, Ἰουδαίους Ἰουδαίους ἐγένετο, ὅπως μὴ ἄλλοτριωθῶσιν αὐτοῦ ὡς ἀπιστῶντος νόμου, καίτοι ὑπερανάβας ἤδη τὸν τῆς σκιάς Ἰουδαϊσμόν" ταύτη γοῦν κατὰ τὰ πάτρια νόμιμα κείρεται τὴν κεφαλὴν ἐν Κεγχρηῇ, εὐχὴν ἔχων περὶ τούτου,

He took his leave of the brethren. His work was done, much people were added to the Church, a light was lighted in the midst of the moral darkness of Corinth, and the Apostle now took his leave, not driven out by violence, for according to the promise made to him in the vision, no man had been permitted to set on and hurt him in this city. Unlike what happened at Thessalonica, and Beræa, and at Ephesus afterwards, St. Paul was allowed to depart in peace from Corinth.¹

Baumgarten.

He came to Ephesus, and when the Apostle left that city, he left them, Aquila and Priscilla, there, and having preached in the synagogue at Ephesus he sailed from that city to go to Jerusalem.

De Dien.
Hackett.

(20) When they desired him to tarry longer time with them,² he consented not; (21) But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.³ (22) And when he had landed at Cæsarea, and gone up, and saluted the Church, he went down to Antioch.

Acts xix. 21;
xx. 16.
1 Cor. iv. 19.
Heb. vi. 3.
James iv. 15.

That which Paul was forbidden to do at the commencement of this missionary journey he was permitted to do at its close, and he now visited the province of Asia, the chief city of which was Ephesus, and though his stay was but for a short time, since the necessity of being at Jerusalem at the time of the feast hindered any longer stay, yet he prepared the way for his subsequent residence in that city.

Acts xvi. 6.

This feast is generally supposed to have been that of Pentecost, chiefly for the reason that the time when the Passover was celebrated was considered a dangerous season for sailing in those seas, and he would have had to make his journey by land.⁴ For the purpose of attending this

Olshausen.
Wordsworth.
Alford.

κατὰ διὰ τὰ ξιν τοῦ παλαιοῦ νόμου· ἀλλὰ καὶ ἐν Ἱεροσολύμοις ἰλθὼν τοῖς ἔχουσι τὴν τοιαύτην εὐχὴν ῥέσσαρσιν ἀνδράσι συνείδραμε γινώμῃ, τῶν ἐκεῖ πρεσβυτέρων συμβουλευσάντων λῦσαι αὐτὸν τὴν κρατήσασαν περὶ αὐτοῦ διαβολὴν, ὡς ἄρα ἀποστασίαν τοῦ νόμου διδάσκει· πρὸς τοῦτοίς δι' ὠφελείαν ἐτέρων Ἰουδαίων περιτίμνει Τίτον καὶ Τιμόθεον." —Didymus.

¹ See Note D at the end of this chapter.

² Tischendorf rejects παρ' αὐτοῖς, which is in the text. receptus.

³ 'ΑΛΛ' ἀπετάξατο αὐτοῖς εἰπὼν Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. καὶ ἀνῆχθη ἀπὸ τῆς Ἐφίσου. —Text. recept. 'Αλλὰ ἀποταξάμενος καὶ εἰπὼν· πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος· νῆχθη ἀπὸ τῆς Ἐφίσου. —Tischendorf.

⁴ (1) This feast could not have been that of the Passover: for the ordinary duration of the "mare clausum" was (Livy xxxvii. 9) till the vernal equinox. "Ex die iii. Id. Novembr. usque in

Lorinus

Rosenmüller.

feast, having landed at *Cæsarea*, he went up to Jerusalem, and having performed his vow there, went down to Antioch in Syria, his usual home when not engaged in travelling. And thus ended the second great missionary journey of the Apostle, in which he had not only strengthened the Churches of Phrygia, formerly gathered by him and Barnabas, but had been led on by the Spirit of God against his own desire to proclaim the gospel in Macedonia and Achaia, and thus make it known in Europe.

Acts xiv. 23;

xv. 32, 41.

Gal. i. 2;

iv. 14.

1 Cor. i. 13;

iii. 5, 6;

iv. 6.

Tit. iii. 13.

Acts xiv. 3.

Rom. xii. 11.

(23) *And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.*¹ (24) *And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.* (25) *This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord,*² *knowing only the baptism of John.*

Lechler.

The Apostle had been mighty and successful in his work of converting Jews and Gentiles to the faith, but since the increase of numbers to the Church without growth in grace is not enough, he now goes forth on his third journey, and begins it by visiting again the members gathered into the Church of Christ, that he may *strengthen* and build them up in the faith.

Apollos, who was afterwards to visit Corinth, and pursue the work there commenced by St. Paul, visited Ephesus, whilst Aquila and Priscilla were in that city. He was *eloquent* and *mighty*, or well-instructed, and capable of

diem vi. Id. Martii, maria claudibantur." And we are not at liberty to assume an exceptional case, such as sometimes occurred (Philo, Leg. ad Caium, § 29; Tacit. Ann. xii. 43; Plin. ii. 47). Hence, if the voyage from Corinth at all approached the length of that from Philippi to Jerusalem in ch. xx., xxi., he would have set sail at a time when it would have been hardly possible. (2) Not that of *Tabernacles*, for if it were he must have sailed from Corinth in August or September. Now, as he stayed there somewhat more than a year and a half, his sea-voyage from Berea to Athens would in this case have been made in the depth of winter, which (especially as a choice of land or

water was open to him) is impossible.

(3) It remains, then, that the feast must have been that of *Pentecost*, at which Paul also visited Jerusalem, ch. xx. 16. Wieseler Chron. d. Apostelgesch. in *Alford*. This argument, conclusive as it may be against the feast being that of the Passover, is not so forcible against its being that of *Tabernacles*, since we are unable to determine how much longer than a year and six months the Apostle may have stayed at Corinth and Achaia.

¹ ἐπιστηρίζων πάντας τ. μ.—*Text. recept.* στήριζων π. τ. μ.—*Tisch.*

² περὶ τοῦ Ἰησοῦ.—*Lachmann* and *Tischendorf*.

applying the *Scriptures* of the Old Testament,¹ and seems to have possessed too the knowledge of the Messiahship of Jesus, having been instructed by John the Baptist, or his disciples. Whether, however, from his absence from Jerusalem or not, Apollos knew not the truth, the full meaning of the crucifixion and resurrection of Christ, and of the outpouring of the Holy Spirit, and the effects of these upon the salvation of man. It could hardly be meant that he was ignorant of these facts, but that he knew not the significance of these facts. *Knowing only the baptism of John*, of the baptism of repentance, not of the baptism for the forgiveness of sins.² Either, that is—

Alford.

Chrysostom.

(1) Not knowing that there was any difference, any greater grace in the baptism of Christ than in that of John.

Meyer.

(2) Having only experienced the power, such power as there was, in the baptism of John.

Estius.

Apollos was *instructed in the way of the Lord* (τὴν ὁδὸν τοῦ Κυρίου), the rudimentary principles of Christianity by which the way of the Lord was to be prepared. The phrase here used was, it may be, intended to recall the teaching of John, as the words themselves are his. But though the appeal is to the rudimentary principles of the gospel, such knowledge sincerely held may be, as in the case of Apollos, the foundation for greater knowledge, and for the full comprehension of all truths respecting Christ (τὰ περὶ τοῦ Κυρίου).

Grotius.

Luke iii. 4.

(26) *And he began to speak boldly in the synagogue: whom when Aquila and Priscilla³ had heard, they took him unto them, and expounded unto him the way of God more perfectly.* (27) *And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:* (28) *For he mightily convinced (διακατηλέγχετο)⁴ the Jews, and that publicly, showing by the Scriptures that Jesus was Christ.*

1 Cor. iii. 6.

Acts ix. 22;
xvii. 3;
xviii. 5.

¹ "Δυνατὸς ὢν ἐν ταῖς γραφαῖς C'est une expression des Ellenistes. Ainsi ils disaient puissant dans les sciences (Judith xi. 8) pour dire, savant, tres-habile. Il y a une expression semblable dans un autre endroit du Livre des Actes (vii. 22)."—Beausobre.

² See Note C at the end of chapter XIX.

³ Ἀκύλας καὶ Πρίσκιλλα. — Text. recept. Πρίσκιλλα καὶ Ἀκύλας.—Tisch.

⁴ "The form διακατελέγχεσθαι, in which the signification of the simple verb appears with augmented force, is to be found in no other part of the New Testament."—Olshausen.

Gorranus. He *spoke boldly* of Christ, and so consoled and strengthened the Christians, as well as convinced those who still hesitated about accepting Jesus as the Messiah. It was mightiness in the *Scriptures* which distinguished Apollos, and it was from these *Scriptures* that he showed *that Jesus was Christ*. His mission must therefore have been, at least in the main, confined to the Jews and to those Gentiles who, frequenting *the synagogues*, were prepared to accept the conclusions drawn from *the Scriptures*.

He *helped them much which had believed through grace*. Through, that is, the gospel and the living power of God who gave it to men. The words imply either, and the facts imply both—

Hammond. (1) That Apollos was enabled *through grace* to help those who believed, and—

(2) That *through grace*, through Him from whom all power comes, the believers were enabled to receive and to put in practice those truths which Apollos preached.

Cook. *The way of God*. In the teaching of Aquila and Priscilla *the way of the Lord*, or the way of Jesus who was the Lord, becomes *the way of God*, since He who by His Incarnation was the Lord ever was God.

NOTE A.—CORINTH.

CORINTH, anciently called Ephyra (*Ἐπίρα*, *Apollid.* i. 9), a name afterwards used in poetry instead of Corinth (*Ovid. Met.* ii. 240; *Virg. Georg.* ii. 264), stands near the northern shore of the Peloponnesus and immediately south of the isthmus which separates the *Ægean Sea* from the Corinthian Gulf. Probably from the insecure state of the coast of the Mediterranean Sea in ancient times Corinth, like Athens, Ephesus, Philippi, Ragusa, and other commercial cities, was built at a short distance from the shore, in order to be beyond the reach of pirates. Like Athens, it was connected with its chief, or western port, Lechæum or Lechæe (*Plin.* iv. 5), by two "long walls." Those of Corinth, however, were much shorter than those of Athens, being only about a mile and three quarters in length. Its nearness

to the isthmus where the celebrated sanctuary of Poseidon or Neptune stood, before which the most famous games of antiquity were held, gave Corinth from the earliest times an importance which the poverty of much of its soil (*Strabo viii.*) and the smallness of its territory, scarcely exceeding thirty miles in length or in breadth, would otherwise have prevented it from attaining. The city was about five miles round, and where not sufficiently defended by nature was protected by strong walls. The *Acrocorinthus*, like the *Acropolis* at Athens, is a natural citadel of rock, but of far larger proportions and of much greater height, rising half a mile perpendicularly from the plain, and approached by an ascent of nearly four miles. The city lay on the southern slope of this natural fortress. Under its ancient

kings Corinth rose to eminence as a commercial power, for which its two ports, of Lechæum on the Corinthian Gulf, 12 stadia distant, and Cenchræa (Strabo viii. 380; Paus. ii. 2, 3) on the Ægean Sea, 70 stadia distant, admirably fitted it to become. Its numerous colonies, among which were those of Syracuse, Ambracia, and Corcyra on the west, and that of Potidæa in Macedonia on the east, added to its importance in this respect, and as the whole traffic by land between the Peloponnesus, Athens, and northern Greece necessarily passed through or under the walls of Corinth, it attained great importance and wealth, notwithstanding the scantiness and sterility of much of its soil. It was the first state of Greece which possessed a war-fleet, and triremes were first built here (Thucyd. i. 13). Under the influence of Sparta, and as a consequence of the great wealth of many of its citizens, it exchanged the monarchical character of its government for that of an aristocracy. Though it was in the earliest historical period in friendly relation with Athens, the rapid growth of that city inspired the Corinthians with jealousy, and it soon ranged itself under the banner of the opponents of Athens, and to the insistency of Corinth was owing the destruction by the allies of the "long walls" of Athens. When, however, its commercial rival was humbled in the Peloponnesian War a long and obstinate contest arose between Corinth and Sparta, in the course of which Corinth after several defeats was for a time itself rendered powerless by the destruction of its own "long walls." From the battle of Chæronea it was held by the Macedonian kings, and a garrison was maintained by its new masters on the Acrocorinthus, or citadel of Corinth. On the destruction of the Macedonian power by the Romans, B.C. 168, Corinth shared the fate of the rest of Greece, and was declared free. In the time of the Achæan league against Rome, A. U. C. 608—164 B.C. Corinth was pillaged and most of its buildings destroyed by fire by the orders of L. Mummius (Liv. Epitome lii.). All its adult males were put to the sword, and the women and children sold into

slavery. It remained in this state for a century, the city a desolation, and its territory cut up and divided between the people of Rome, as public land, and the Sicyonians. Its commerce was transferred to Delos (*Wheeler's Journey into Greece*, p. 53). In 46 B.C., however, Julius Cæsar rebuilt Corinth, and settled there a numerous colony of veteran soldiers, captives, and freedmen, and in a short space of time after it rose if not to its former greatness, yet to become a prosperous and populous city, *lumen totius Græciæ*, according to Cicero (Manil. v.), and at the time when St. Paul visited the city it was the capital of Achaia and the residence of the Roman proconsul. Its mixed population however, the suddenness and the greatness of its wealth, and the number of strangers visiting Corinth and making it their temporary home for the purposes of commerce, or through the attraction of the Isthmian games, were all unfavourable to morality. It became one of the most corrupt of the corrupt cities of this corrupt period. The Acrocorinthus was crowned by a temple of Venus, and the most shameless debaucheries were openly encouraged as a part of its religious rites. More than a thousand women were kept at this place for the use of the strangers who visited the shrine of the goddess. In addition Corinth swarmed with courtesans, and the whole city was the home of profligacy (*la ville entière était comme un vaste mauvais lieu où de nombreux étrangers, des marins surtout, venaient follement dépenser leurs richesses.—Renan*). Luxury and art, science, commerce, and manufactures, chiefly in metal and porcelain, vied with each other to make Corinth an attractive, an immoral, and a wealthy city. The character of the colonists introduced by Julius Cæsar, as well as its commercial relation with all the countries bordering on the Mediterranean Sea, made Corinth more cosmopolitan than Grecian. The Aphrodite of Corinth was Phœnician rather than Grecian, and whilst the deities of Hellas had their appropriate temples, Pausanias mentions several enclosures of Isis and of Serapis. Side by side with the refined

sensual rites of Greece were the coarser and bloodier sports of Rome, and as though this were not enough the flagging sensuality of Greece was stimulated by rites brought from Phœnicia by the original settlers at Corinth, or imported by its merchants, so that the name of Corinth had become proverbial for debasing, enervating pleasures, and the moral corruption of its inhabitants infected 'all shores' (Athenæus vii. 281; xiii. 543. Alciph. iii. 60. Strabo viii. 378. Eustath. Iliad β, p. 220). The first members of the Church at this place were chiefly Gentiles (1 Cor. xii. 2), with, however, a large admixture of Jews (Acts xviii. 8). Like the early converts to Christianity, the Church at Corinth included many poor (1 Cor. i. 26), but, as in other places where the Apostle planted the Christian Church, it also comprised men and women of wealth and station, among whom were Crispus (Acts xviii. 8; 1 Cor. i. 14) and Sosthenes (1 Cor. i. 1), rulers of the synagogue, Erastus the chamberlain (οἰκονόμος) of the city, and Gaius *mine host* (ὁ ξένος μου) *and of the whole Church* (Rom. xvi. 23). The First Epistle of St. Paul to this Church, written from Ephesus in A.D. 57, reveals the existence of party spirit and division, which the First Epistle of Clement, one of the *fellow-labourers* (Phil. iv. 3) of the Apostle, A.D. 97,

shows 'to' have increased and to have borne evil fruit after the death of St. Paul. Its best known bishops in early times are Primus, A.D. 160, Dionysius his successor, Bacquillus who succeeded Dionysius about 180. He held a Council at Corinth attended by nineteen bishops of the province of Achaia (Tillemont). A metropolitan of Corinth is mentioned as late as the capture of the city by the Turks, A.D. 1458 (Wiltsch). After having been sacked, and its inhabitants carried off by Alaric, A.D. 396, it shared in the general decay of the Eastern Empire, and was occupied at different periods by the Turks and Venetians, and has now dwindled into a small village. Were it not for the natural features of the site, which nothing can obliterate, the position of Corinth would a few years since have been hardly discernible, nor would the scattered dwellings at the foot of the Acrocorinthus have been deemed the remains of so wealthy, renowned, and powerful a city. Whilst the site of the old city is almost deserted new Corinth is a gradually increasing town, built almost on the site of the old eastern waterside suburb of Lechæum. —*Smith's Dictionary of Classical Geography; Renan's Saint Paul; Conybeare and Howson, and Lewin's Life of St. Paul; Leake's Peloponnesiaca; and Mure's Travels in Greece.*

Note B.—CENCHREA.

CORINTH stood near the isthmus of the same name, and communicated with the sea on either side by two towns or suburbs, one on the eastern and the other on its western side. Lechæum was the eastern waterside suburb of Corinth. On the Corinthian or Alcyonian Gulf Cenchrea was the western suburb, and extended to the Saronic Gulf or Ægean Sea. 'This place was the emporium for the trade of Corinth with the Asiatic shores of the Mediterranean. Apuleius speaks of its port as a safe harbour for shipping, and the town as

very populous (*Metamorphos.* i. 10, in fine). The isthmus itself is about five miles in width. Cenchrea, which was 70 stadia, or about nine miles, from Corinth, is so named from the κίχχοι or millet which was formerly abundant there, and which still grows in its vicinity, as the next port, Schœnus, derived its name from the rushes (σχοῖνοι), and Crommyon, near it, from the onions (κρόμμυα) which grew in great numbers near. Venus was the presiding deity of Cenchrea, and her temple was a conspicuous object to

mariners on entering the port. In its neighbourhood were the tombs of Diogenes the cynic and of the courtesan Thais. This town is now represented by Kalamaki, which stands not far from the ruins of Cenchrea. On the old site, however, there is a village which still bears the old name, but corrupted

into *Kikries*. There was a Church here, founded by St. Paul, of which Phœbe was one of the deaconesses (Rom. xvi. 1), and the Apostolic Constitutions speak of Lucius as bishop of Cenchrea.—*Lewin's Life of St. Paul*; *Smith's Dictionary of the Bible*; *Le Quien's Christ. Oriens*, ii. 177.

Note C.—Vows.

WE know so little of the practice of the Jews as to vows in the later days of the nation that we have not the means of deciding positively as to the nature of St. Paul's vow, and the circumstances attending its fulfilment. Bearing this caution in mind we may note—

That vows were of very early date. The earliest recorded in the Bible is in Genesis xxviii. 22, by which Jacob vowed to the service of God the tithe of those possessions which God might hereafter bestow upon him. "Of all that Thou shalt give me I will surely give the tenth unto Thee." This vow was accepted by his posterity and seems to have bound them. Moses gave laws for the fulfilment of such voluntary vows, insisting in some cases on their scrupulous fulfilment. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. xxiii. 21—23). In other cases he allowed of redemption from the vow, and lays down stringent rules for such redemption (Lev. xxvii. 1—25), and gave to a father or a husband the power of annulling a vow made by a daughter, "being in her father's house in her youth," and of a wife "in her husband's house" (Num. xxx. 1—16).

Voluntary vows were of two kinds: (1) Affirmative, נִדְּבָה, by which property or persons are devoted to God. Such a vow was that of Jacob. (2) Negative. The oath to abstain from things permissible either for life or for a limited period. This kind of vow Josephus says Bernice, sister of Agrippa the Great and widow of Herod, had

taken, and was at Jerusalem in the time of Florus, A.D. 66, in order to fulfil. And he adds, "It is usual with those that have been either afflicted with a distemper or with any other distresses to make vows, and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their head" (*Hist. of Jewish Wars*, Book II. ch. xv. § 1). Such a vow differed from that of the Nazarite chiefly in its being for a more limited time and with reference to a specific trouble. The vow of the Nazarite, נָזִיר, the *ἐὺχὴ μεγάλη* or votum magnum of Philo (*De Temulentia, et de Victimis*), was either for life or for a shorter period. It was a vow—(a) To drink no wine nor strong drink, nor anything produced by the vine, in which even vinegar was classed. (b) To cover the head—to allow the hair to grow so as to cover it. (c) To avoid all contamination by approach to a dead body, or to the tomb in which such were, even though of the nearest relation (*Philo de Victimis*, § 12). In some instances the vow was made by parents before the birth of a child, as in the case of Samson and John the Baptist (Judges xiii. 2—5, 12—23; Luke i. 13—15).

If the Nazarite was unexpectedly contaminated he was to be purified by shaving off the hair and by making his offerings in the temple, and to begin over again the period of Nazarite-ship (Num. vi. 9, 12). When his vow was completed he offered three offerings—a ram of a year old for a burnt-offering, a ewe lamb of the same age for a sin-offering, and a ram for a thank-offering; with this he offered

also unleavened cakes and wine to be wholly consumed (*Philo* as above). His hair was now shaven off before the gate of the sanctuary and cast into the fire where the thank-offering was burning.

Lightfoot (*Hor. Heb. et Talmud. in Lucam* i. 15) suggests—(1) "Whether the vine might not be the tree in paradise that had been forbidden to Adam, by the tasting of which he sinned. The Jewish doctors positively affirm this without scruple (*Sanhedr.* fol. 70, 1; *Bernidb. Rab.* fol. 140, 2; fol. 238, 4, etc.). (2) Whether that law about the Nazarites had not some reference to Adam while he was under that prohibition in the state of innocency. For if the bodily and legal uncleanness, about which there are such strict precepts (*Numb.* v.), especially the leprosy, the greatest of all uncleannesses, did excellently decipher the state and nature of sin, might not the law about Nazarites, which concerned the greatest puri-

ties in a most pure religion (*Lam.* iv. 7), be something in commemoration of the state of man before his fall?"

It has been supposed that St. Paul shaved his head or cut off his hair at Cenchrea because his vow was then at an end. This, however, is unlikely. We nowhere read that it was necessary to shear the head as soon as the vow was at an end, although it could not be shorn before, nor could it properly be shorn except at the temple. It may be that having made a vow at Corinth in thankful acknowledgment of some mercy, and having been accidentally contaminated, that he cut off the hair as prescribed, and commenced anew the period of his Nazariteship, which he fulfilled on his going up to the temple at Jerusalem. See *Jahn, Archaeologia Biblica*, §§ 392—394. *Carpzovius Apparatus Hist. Crit. Antiq. Sac.*, lib. 1, cap. viii. *Philo de Temulentia et de Victimis.*

NOTE D.—EPISTLES WRITTEN FROM CORINTH.

ALMOST all critics are agreed that the two Epistles addressed to the Church of the Thessalonians were the first written of all those sent by St. Paul to individuals or to Churches. This is the conclusion of St. Chrysostom, Theodoret, Baronius, Ussher, Petavius, Lightfoot, Pearson, Hammond, Mill, Lardner, Eichhorn, Hug, De Wette, Henssen, Wurm, Anger, Credner, Wieseler, Bloomfield, Davidson, Alford, Wordsworth, Lewin, Conybeare and Howson, and others,¹ a consensus of critics which is all but conclusive as to this fact. There is almost as unanimous an accord as to the place from whence they were written, Corinth. On the other hand, one or two writers, e.g. Davidson and Renan, without, however, producing any reason for their conclusion, have suggested that the Second Epistle, according to the order of the Canon, was written first, and that it

was sent from Berea. The absence of any reason for such a proposed arrangement and its inherent improbability is increased by the fact that the Second Epistle is addressed as the First, in the names of Paul, Timothy, and Silas (or Silvanus), whereas Timothy was left at Thessalonica when Paul and Silas returned to Berea, and there is no trace of Timothy having joined the other two at the latter place. We infer, indeed, from 1 Thess. iii. 6, that he left Thessalonica when he joined the Apostle at Corinth. *Ist* in Acts xvii. 14 refers to Silas and Timothy remaining in Macedonia, whether in Thessalonica or in Berea, when St. Paul went to Achaia. Again, both in the First Epistle to the Thessalonians and in the First of the Corinthians (the only Churches to which two epistles were written) the personal details and the occasion for writing occur, as is natural, in the First

Epistle according to the Canonical arrangement, showing that it was the first written of the two, and that the Second in both instances are supplemental to that which has always been accounted the First. Now as the First was undoubtedly written soon after St. Paul's stay at Athens (1 Thess. iii. 1), if this order is correct, the Second could not have been written from Berea. The First Epistle was probably written in A.D. 52 (*Lewin*), or in A.D. 53 (*Wordsworth*), and the Second at an interval of a few months after the First.

In addition to these two Epistles to the Thessalonians some critics have conjectured that the Epistle to the Galatians was also written from Corinth at this time. The more common opinion, however, is that it was sent

from Ephesus during St. Paul's stay in that city, after his journey to Jerusalem at the end of his second missionary journey (Acts xix. 1). On this see Bishop Wordsworth in his Introduction to the Epistle to the Galatians.

In his subsequent visit to Achaia in the spring of A.D. 58, St. Paul wrote at Corinth the Epistle to the Roman Church, and sent it from this city or from Cenchrea when on his way to Palestine with the alms collected in Achaia and Macedonia for "the poor saints" at Jerusalem (Acts xx. 1, 2; xxiv. 17. Rom. xv. 26. 1 Cor. xvi. 1, 4. 2 Cor. viii. 1—4). The two Epistles to the Thessalonians, then, were written during the first stay at Corinth, the Epistle to the Romans during the second visit.

CHAPTER XIX.

EMPEROR OF ROME, PROCURATOR OF JUDÆA, HIGH PRIEST,	{ CLAUDIUS, <i>died</i> OCT. 13, A.D. 54. { NERO. CLAUDIUS FELIX. ISMAEL SON OF PHABI.
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¹ 1 Cor. i. 15;
 iii. 5, 6.

(1) *And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came¹ to Ephesus:² and finding certain disciples, (2) He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

¹ 1 Sam. iii. 7.
 Acts viii. 16.

THIS chapter is naturally divided into three parts:—

(1) In which is related the coming of St. Paul to Ephesus, and his preaching, and the mighty works which he did in that city.

(2) His intention of going to Rome, and the missionary journey of himself and of his disciples in Macedonia and Achaia.

(3) The commotion raised by Demetrius and his fellow-workmen at Ephesus, on account of the success of the gospel, and through fear of the loss of their trade by the abandonment of the worship of Diana.

Hugo de S.
 Charo.

While Apollos was at Corinth, engaged in watering that seed of Divine grace which Paul had recently planted there, and which God had abundantly blessed in a large increase, the Apostle commenced his third missionary journey,³ in which he had from the first Timothy for his companion, Silas or Silvanus seemingly remaining behind at Jerusalem.⁴

¹ 1 Cor. iii. 6.
 Du Vell.

¹ ἰλθεῖν.—Text. recept. κατελθεῖν.
 —Tisch.

² See Note A at the end of this chapter.

³ See Note B at the end of this chapter.

⁴ Silas, or Silvanus, had first accompanied Barnabas with the Apostolic letter sent by the Council at Jerusalem. After the arrival of St. Paul at that city from Corinth Silas is not mentioned in connection with him, and his name

As Ephesus was near the sea-coast, the interior part of Asia proper as well as the countries beyond might well be described as being in the *upper coasts* (τὰ ἀνωτερικὰ μέρη). By some this has been understood to comprehend the province of Pontus, the country of Aquila, as well as the province of Bithynia.¹ Olshausen.

At Ephesus St. Paul found *certain disciples*, probably men who had but recently arrived at Ephesus, and had not come into contact with any Christian teachers in that place. They were *disciples* of the Lord, though knowing, having received, only the baptism of John. They had been cleansed and brought nigh to Christ, though they had not received the regenerating gift of the Holy Ghost, and they believed in the Messiahship of Jesus, though they knew not the after-truths of His life. Hackett.
Lorinus.

Have ye received the Holy Ghost? or, did ye receive the Holy Ghost when ye became believers, when ye made your profession of faith and were baptized? That is, did you receive it simultaneously with your reception into the Church, by the visible sign of baptism and of the laying on of the hands of the Apostles in confirmation? To which question of St. Paul these disciples answer, *We have not so much as heard whether there be any Holy Ghost.* Either, that is— Humphry.
Lýra:
Sylveira,¹
Lienard.
De Saci.

(1) We have heard nothing of the personality of the Holy Ghost, we did not know when we were baptized that there was any Holy Ghost; or— Hackett.

(2) We have heard of no gifts of the Holy Ghost. In this latter sense the answer of the disciples is understood by most commentators. We have heard nothing of any effusion of the Holy Ghost, nothing of any such grace as was given on the day of Pentecost. Bengel.

It is supposed that these disciples had been at Jerusalem at one of the great feasts, and had heard the preaching of John, and had been baptized by him, and then leaving Judæa for their own country had not been witnesses of the life of Christ.² Sylveira.

next occurs in the Epistle of St. Peter (1 Pet. v. 12) as one, however, well known to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, the scene of St. Paul's labours.

¹ "τὰ ἀνωτερικὰ μέρη. By this name were known the eastern parts of Asia Minor, beyond the river Halys, or, in comparison with Ephesus, in the direction of that river. So Herodotus,

speaking as a Halicarnassian, calls even the neighbourhood of Sardis τὰ ἀνωτῆς Ἀσίας, i. 177, including in this term, however, many of the inland districts, Assyria, Babylonia, &c. So that the reading ἀνατολικὰ, which is found in three cursives and Theophyl-sif., is a good gloss."—*Alford*.

² See Note C at the end of this chapter.

(3) *And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.*
 Acts xviii. 25.

They were not baptized unto John, but *unto John's baptism*. In this is a distinguishing mark between John's baptism and that of Christ pointed out. They received the benefit of the baptism of repentance, but were not incorporated *unto John*.¹ Those, however, who have been baptized with the baptism which Christ has sanctified and appointed have in that baptism *put on the new man*, the second Adam, for those who have been baptized into Christ have put on Christ.

Eph. iv. 24.
Gal. iii. 27.

(4) *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*² (5) *When they heard this, they were baptized in the name of the Lord Jesus.*

Matt. iii. 11.
John i. 15, 27, 30.
Acts i. 5;
viii. 16; xi. 16; xiii. 24, 25.

It is a matter of controversy whether the baptism of John was accompanied by any form of words, as in the case of Christian baptism, or whether the words of this verse indicate merely that it was accompanied by an exhortation to repent. It is most probable, however, that some form of words, some declaration as to the gift thus conferred, accompanied the rite administered by God's appointment and by the hands of John the Baptist.

They had been baptized *unto John's baptism*, in the way, that is, which God had appointed: in the form which He gave to the Baptist, for from Him the baptism of John derived all its efficacy. They who were so baptized were required to *believe on Him who should come after him, that is, on Christ Jesus*. The words do not necessarily import that the name of Christ was used by John in invocation, or otherwise, and it would seem from the course of history that this baptism was not accompanied by the *name*—the verbal name—of Christ, otherwise it is difficult to see how the *Priests and Levites from Jerusalem* should have asked him whether he himself were the Christ, the Messiah.

Lienard.

Whitby.
John i. 19,
20,
25.

¹ "The Apostle takes it for granted that they were baptized, since they were not only believers but disciples; such as not only believed with the heart, but had made a profession of their faith and were followers of Christ." —*Gill*. They could not have been disciples unless they had been baptized.

² εἰς τὸν χριστὸν Ἰησοῦν.—*Text*.
 recept. εἰς τὸν Ἰησοῦν.—*Tisch*.

They were baptized in the name of the Lord Jesus. This in the times of the Anabaptist controversy was cited to justify the baptism of adults, who as children had been *baptized in the name of the Lord Jesus*. This, however, is to overlook the whole force of the fact recorded. These *disciples* were baptized anew, because their first baptism had been imperfect, in this respect, that it had not been administered *in the name of the Lord Jesus*; so that if it had been so accompanied, the only fair inference is that they could not or would not have been again baptized.¹

(6) *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.* (7) *And all the men were about twelve.*

Acts ii. 4;
vi. 6; viii.
17; x. 46.

The Syriac, Arabic, and Ethiopic versions read "*twelve*" without the addition of "*about*." These were the first-fruits to Christ at Ephesus, the twelve stones of what was afterwards a large and flourishing Church. Gill.

Paul, in accordance with the Apostolic practice, . . . *laid his hands upon them*, giving them the strengthening gift of the Spirit, and marking them out as the possession of God, whose temples they were made by the indwelling of the Holy Ghost. As the hands of the sacrificing priest laid on the head of the animal destined to be sacrificed marked it out as dedicated to God, and as His sacrifice, so by the hands of the Apostle, as now by the hands of the appointed ministers of God, were these men marked out as living sacrifices to God, an offering well pleasing and acceptable to Him.

1 Cor. iii. 16.

Novarinus.

They prophesied, not only, that is, as to the future, but by their exhortations and their praises, in which they magnified the great power of God and of the Saviour. These probably were among the first elders of the Church of Ephesus.

¹ This passage, in order, as it seems, to diminish the force of an argument of the Anabaptists, has been supposed by *Beza*, *Calovius*, *Wolf*, and others, to be the words not of St. Luke, but of St. Paul, and thus to mean—"When they had heard John declare the necessity of baptism in Him who was to come they were baptized in the name of the Lord Jesus," and hereupon St. Luke adds, Paul laid his hands upon them. In this even *Gill* coincides. This, how-

ever, is to do violence to the text. Others for the same controversial purpose have given the passage another interpretation. "*Sunt qui hæc omnia, quæ de baptismo dicuntur, non intelligunt de baptismo aquæ, sed de doctrina, ut sit sensus: non iterum eos baptizavit sed de novo eos instituit atque instruxit, qui prius baptizati, hoc est, instructi erant baptismo, hoc est, doctrina Joannis. Verum videtur textus reclamare.*"—*Ferus*.

Acts i. 8;
xvii. 2;
xviii. 4;
xxviii. 23.

(8) *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.*

Gangneus.

We have here the manner of his preaching, and its success. He disputed respecting error, and he declared the truth: he persuaded men, by showing from the Scriptures to which they appealed that Jesus was the very Christ. And the matter of which he disputed and in which he persuaded men was of *the things concerning the kingdom of God*, of the Messiah,¹ of eternal happiness, and the way in which men must walk, and the door through which they must enter if they would attain to it: of all those *things* which relate to that kingdom of grace here and of glory hereafter, the kingdom militant upon earth as well as triumphant over sin and in glory, that eternal kingdom which God has prepared for us in the heavens by the ascension of Christ, and which He made known to us in His incarnation.

Fromond.

Acts ix. 2;
xx. 21;
xxii. 6;
xxiv. 14.

(9) *But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.² (10) And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.*

Whitby.

Divers were hardened. Those who have sufficient evidence of the truth, and yet refuse to believe, and shut their eyes to that which ought to convince the reason and influence the will, are *hardened*, not so much by any influence from above as by their turning away from that influence. The evil are *hardened* by the same truths and the same love which soften the heart of those who accept the truth. *Hardened* by their own act in resisting the love and rejecting the truth, and in turning from *that way* which was shown to

¹ "La persévérance d'un ouvrier évangélique au milieu de la contradiction, lui donne enfin la consolation d'avoir rempli son ministère envers tous ceux à qui il était envoyé—Rien ne peut fermer la bouche à un prédicateur qui

est plein de ses obligations et de son devoir. Il ne peut retenir captive la parole du Seigneur."—*Quesnel*.

² ἐν τῇ σχολῇ Τυράννου τινός.—*Text. recept.* ἐν τῇ σχολῇ Τυράννου.—*Tisch.*

them, as Pharaoh was hardened by the very mercies and forbearance of God from which he turned.¹ Dion. Carth.

Tyrannus, that is, Tyrnus or Tirnus. Suidas speaks of a sophist of this name, and it is possible that he refers to the same man who is named in the text. Be that as it may, *Tyrannus* was most probably a Gentile, and not, as some have supposed, the chief of a Rabbinical school at Ephesus, since in that case it is hardly likely that St. Paul would have taken refuge there when driven from the synagogue. The word used, *school* (σχολή), is that which is commonly applied to the place itself, or to the assemblies gathered round some Grecian philosopher or sophist. And to this perhaps the words which follow point. Having taught in the synagogue, he now continued his teaching in a Gentile school, so that all, both Jews and Greeks, heard the words of the Lord Jesus.² This St. Paul did daily. As the synagogue was only open thrice in the week for worship, he came to the school of Tyrannus, and there was able to hold daily conferences and disputations. Corn. & Lap.

All they which dwell in Asia heard the word. All the people, that is, of the province of Asia, either by their visits to Ephesus, or by the journeys of the companions of St. Paul, heard the word of the Lord Jesus. To the assiduous teaching of St. Paul at this time the seven Churches of Asia owed their formation. Baumgarten.

This continued for the space of two years. We read soon after, in the address of the Apostle to the elders at Miletus, remember that by the space of three years I ceased not to warn every one night and day. The space of two years in which he taught in the school of Tyrannus, added to the three months in the synagogue, and the period, how long or how short we are not directly told, when the city was thrown into commotion by the efforts of Demetrius and his fellow-workmen, could not well have been less than three years. The practice, Lechler.

¹ "Verè via est, quæ Domini est: quæ Domini, Deique non est, non tam via est quàm præcipitium."—*Novarrinus*.

² Baumgarten says, "In opposition to the prevailing opinion, both of ancient and modern times, that the school of Tyrannus in Ephesus was a rhetorical school, Meyer has defended the hypothesis of Hammond that Tyrannus was a Jew, and that the school was one of the so-called בית מדרש, and De Wette avers that it is impossible to controvert this opinion." Whether this school was named from some former

teacher, or was the house of a philosopher living at that time, is not stated. Renan says, "Peut-être s'agit-il de la salle privée d'un personnage, d'un grammairien par exemple nommé Tyrannus," and in a note he adds, "Ce nom n'était point rare, 2 Macch. iv. 40; Jos. Antiq., xvi. 10, § 3; Bell. Jud., i. 26, § 3; Eus. Hist. Ecc., viii. 32, § 3; Le Bas, Inscr., iii. no. 1439. Suidas (au nom Τύραννος) mentionne un sophiste de ce nom, mais sans indication de lieu ni de date." Grotius, however, seems to have supposed him to have been the same person as here named. Alford.

Acts xx. 31.
Lorinus.

however, of the Jews in reckoning part of a day or part of a year as the whole would explain the use of the words *three years*, even if the residence of St. Paul at Ephesus in reality only extended to two years and to the greater part of the third.

Mark xvi. 20.
Acts xiv. 3.

2 Kings iv.
29.
Acts v. 15.

(11) *And God wrought special miracles by the hands of Paul*: (12) *So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*¹

Matt. ix. 20,—
22.

Malcolm.

Special miracles. Δυνάμεις, neither wonders nor signs, but powers or influences, which were *special* in their greatness, *special* in their significancy, *special* in their effects. They were not wrought by Paul, but by God working *by the hands of Paul*, so that some have thought that they were wrought unconsciously by the Apostle; so that as the woman who came and touched the hem of Christ's garment was healed, in the same manner these sick persons, coming with full faith, and being touched by the handkerchiefs with which others had touched St. Paul, were also healed, *and the diseases departed from them*. This, however, is not the usual interpretation, and more than this seems implied by the words that tell us that the miracles were *wrought . . . by the hands of Paul*:² by his conscious agency, by his prayers, and at his entreaty.

Baumgarten.

Ephesus was a city in which the magical arts were largely practised, a place for false miracles, and where false claims to the possession of a Divine power in working them were loudly professed. This God rebuked by the *special miracles* done by the hands of St. Paul, as Moses had power given to him by God to rebuke the enchantments of the magicians of Pharaoh, and to proclaim the power of God as exhibited in the *special miracles* done over all the land of Egypt.

¹ ἐπιφέρεισθαι ἀπὸ τοῦ χρωτός . . . τὰ πονηρὰ ἐξίρχεσθαι ἀπ' αὐτῶν.—
Text. recept. ἀποφέρεισθαι ἀπὸ τοῦ χρωτός . . . τὰ πονηρὰ ἐκπορεύεσθαι.—
Tisch.

² σουδάρια ἢ σιμικίνθια—"σουδάρια (Lat. sudaria), handkerchiefs, lit. sweat-cloths. They had their names from the use to which they were principally applied;—σιμικίνθια, aprons, such as artisans and servants wore when engaged

about their work."—*Hackett*. "What he might wear as a mechanic, when working at his trade."—*Gill*.

"Σουδάριον vox origine Latina, sudarium, linteum, quo sudor faciei abstergitur. Σιμικίνθιον quod et σιμικίνθιον scribitur, est quoque vocabulum origine Latinum, ex semi et cingo, indicat tegumentum linteum, quo anteriorem corporis partem opifices cingere solent."—*Kuinoel*.

(13) *Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you¹ by Jesus whom Paul preacheth.* (14) *And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.*

Matt. xii. 27.
Mark ix. 38.
Luke ix. 49.

The *vagabond*,² or wandering, *exorcists*, those who cast out in some instances, and who professed to cast out in more instances, abounded in the days of Christ, as possession by the evil spirit appears to have been more common at that time than before or since. The reason seems obvious. Though possession by the evil spirit is distinct from an evil temper or spirit in man, yet abandonment to work evil fits the heart for the permanent abode of the evil one, as holiness is the requisite for the permanent indwelling of the Holy Spirit. *For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.* Now at the time of the Incarnation of Christ, the *fulness of time*, when God sent forth His Son to redeem the world from bondage to Satan and from the lusts of the flesh, the world had sunk to a greater depth of uncleanness than at any previous time, so that we might have expected to hear of more numerous instances of possession than at any formertime. Ephesus, moreover, was the centre at once of Greek, and Roman, and Asiatic impurity, and of the exorcists who ministered to the wants and to the credulity of Jews and Greeks. The lower class of the Jewish exorcists were accustomed to exorcise devils by the invocation of the names of Abraham, of Isaac, and of Jacob, and they added to this the use of various magical arts. But whatever truth there might be as to the exorcisms practised and the cures effected by some of the Jewish exorcists, these at Ephesus were pretenders only, and now availed themselves of the name of Christ, as likely to add to the strength of their charms. They had heard of the miracles of Christ, and knew now of the miracles of the Apostle, and they tried to imitate what they had thus heard and seen.

Wisdom i. 4.
5.

Whitby.

Joseph. Antiq. i. 2.

Corn. & Lap.
Cook.

*Sceva, a Jew, and chief of the priests*³—chief, that is, of one

¹ ὁρκίζουεν.—Text. receptus. ὁρκίζω.
—Tisch.

² “περιερχομένων, not opprobriously *vagabond*, but *wandering* from place to place in the practice of their arts.”—Hackett.

³ “ἀρχιερεως, a *chief priest*, a priest of the higher class. . . οἱ τοῦτο ποιοῦντες denotes a habit. The next verse relates an instance of their practice.”—Hackett.

- De Saci. of the twenty-four sacerdotal courses. It is not said that he himself was at Ephesus, but only that these *seven sons* of his were there. And the *seven sons* here spoken of, though the words may mean, and are generally taken to mean, that they were members of his own family, yet they have been supposed to mean only that these seven were the disciples of Sceva.¹
- Sylveira. Thus when our Lord, addressing the Pharisees, Matt. xii. 27. says, *by whom do your sons cast out devils?* His words are not limited to sons by birth, but rather imply the disciples of the Pharisees. It may therefore be so also in this instance.

(15) *And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?* (16) *And the man in whom the evil spirit was leaped on them,² and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.*

- Cook. We have here a distinct proof of the personality of the evil spirit which had possession of this man; he was able to address himself to these exorcists, he *answered* to their invocation. The man, then, in whom the evil spirit was, was different from the spirit which possessed him. Not the evil spirit, but the man in whom he had made his abode leaped on them with great muscular power.

Worasmouth. *Jesus I know*, that is, I recognize His power (γινώσκω), and Paul also I have a knowledge of (ἐπίσταμαι). The difference of the words used express the different estimation of Christ and of His minister.³

- Matt. iii. 6. Luke i. 65; vii. 16. Acts ii. 43; v. 5, 11. (17) *And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.* (18) *And many that believed came, and confessed, and showed their deeds.* (19) *Many of them also which used curious arts brought their*

¹ "The Alexandrine copy reads his name, Sceuta, and the Æthiopic version omits it; it is the same with סְעוּטָא, and signifies a spectator or observer; see the Targum on 2 Sam. xiii. 34; Isa. xxi. 6."—*Gill*.

² Καὶ κατακυριεύσας αὐτῶν, ἰσχυθεὶς κατ' αὐτῶν.—*Text. recept.* κατακυριεύσας ἀμφοτέρων, ἰσχυθεὶς κατ' αὐτῶν.—*Tisch.*

³ "The *Vulg.* has here, 'Jesum novi et Paulum scio.' A distinction is made

between γινώσκω and ἐπίσταμαι. The former signifies knowledge producing some affection and emotion of mind. I recognize and own his power (cp. James ii. 19.) But ἐπίσταμαι, which is of rarer occurrence, being only once used in the Gospels (Mark xiv. 68), expresses a knowledge of a lower degree, such an acquaintance with a *fact*, without any consequent reflection upon it, and sometimes only an instinct."—*Wordsworth*.

*books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.*¹ (20) *So mightily grew the word of God and prevailed.*

Acts vi. 7;
xiii. 24.

The great works of God, the manifestations of the power of the gospel, were evidenced at Jerusalem, Thessalonica, Corinth, and here at Ephesus, a city of great resort, filled with a large population, before whom *was made known* the truth and the great power of God. They saw, and fear—in this instance servile fear, terror at the mightiness of God and at the nearness of His judgments—*fell on them all* who witnessed the mighty deeds done *by the hands of Paul*. Men came confessing their sins, not merely confessing that they had practised these magical arts to deceive, but also the other evil deeds of their evil lives. They stayed not, however, at the confession of their sins, this was not enough, they showed the reality of that *fear* which is *the beginning of knowledge* by a change of life, and signified this by the destruction of those means by which they had deceived men, *they brought their books and burned them*. This conversion of men at Ephesus was *known* by these four signs:—

Lorinus.

Lechler.

Prov. i. 7.

Gangwas.

(1) By the fear that fell on all, so that they no longer dared to commit those sins in which they had been before immersed.

(2) By their magnifying the name of the Lord Jesus, by the reverent estimation in which it was held by them.

(3) By the confession of their sins.

(4) By their destruction of the means by which they had practised deception, their books of magic. And since these books of magic were of great importance to these pretended exorcists and magicians, and all books at that time were of great value, the amount which was cast into the flames was estimated at the sum, if we reckon in Greek money, of upwards of fifteen hundred pounds; if, however, in Jewish money, then at four times this amount.²

Ferus.

Hackett.

¹ "καὶ εὖρον ἀργυρίου μυριάδας πέντε. And they found as the sum fifty thousand (sc. δραχμῶν) of silver money. It was common in such designations to omit the name of the coin. See Bernh. Synt., p. 187. The Attic drachma passed at this time among the Jews and Romans for a denarius, and the whole worth of the books amounted to [about fifteen hundred pounds]. Some suppose *Shekel* as the elliptical word, which would make the amount four times as great. But as

the occurrence took place in a Greek city, and as Luke was not writing for Jews, it is entirely improbable that he has stated the sum in their currency. All books in ancient times were expensive, and especially those which contained secrets or charms held in such estimation."—Hackett.

² "Thought to answer to one thousand five hundred sixty-two pounds and ten shillings of our money; reckoning a piece of silver, an Attic drachma; for such might be the silver pieces at

So mightily grew the word of God and prevailed. Mightily in proportion to the assaults of Satan, which were mighty. *Mightily* as evidenced in the overthrow of him who was mighty, the strong man. *Mightily* both as to the numbers of those who confessed Christ and as to the fervour which was evinced in their newness of life, in their good works, which proceed from the root of faith in the heart of man.

(21) *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. (22) So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.*

Rom. xvi. 23. The name of Erastus occurs in the Epistle to the Romans, and the same name is mentioned by St. Paul when writing to Timothy. But it is doubtful whether these are the same person, or whether either of them represents the Erastus here spoken of. It is never safe merely from the similarity or even the identity of names to assume that the persons intended are the same.

*Paul purposed, intended in the spirit,*¹ in his spirit, to journey to Rome, by passing through Greece. This, however, was not permitted to him now. He visited Rome afterwards in a way to him, however, at this time unexpected. All his journeys, as we have seen before, all his movements, were controlled by the Holy Spirit, and he submitted all his actions to His guidance.

He desired to see Rome, not to feast his eyes upon the magnificence of the city, the metropolis of the civilized world, but to strengthen the saints who were gathered into the Church there, to impart to them the spiritual gifts which had been entrusted to him, and to gain other souls from the heathen population of Rome so that they also might be partakers of the same blessing.

(23) *And the same time² there arose no small stir*

Ephesus, a city of Greece, and which was of the value of our money sevenpence halfpenny; but if Luke meant by pieces of silver shekels, according to the Jewish way, then the sum is much larger; for a shekel was about two shillings and sixpence of our money: so that fifty thousand pieces of silver

amount to six thousand two hundred and fifty pounds."—Gill.

¹ *In his own spirit*, as both the Syriac and Ethiopic versions read.

² "Κατὰ τὸν καιρὸν ἐκεῖνον, about that time, namely, that of Paul's intended departure."—Hackett.

about that way.¹ (24) *For a certain man named Demetrius, a silversmith which made silver shrines for Diana, brought no small gain unto the craftsmen; (25) Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.*

Acts ix. 2.
2 Cor. i. 8.

Acts xvi. 16,
19.

With the Jews it was a fanatical regard for their law and their own perversion of its meaning which led to these persecutions of the Christians; there was not a sufficient belief among the Gentiles in the objects of idolatry to make this a sufficient motive for opposition to the Apostles. As at Philippi, so here at Ephesus, when the heathen were stirred up, it was from fear on account of their material wealth, of the loss of *gain by soothsaying*, or of the failure of the demand for the silver shrines or models of the temple of Diana which these craftsmen made for sale at Ephesus, and to send into distant countries. Demetrius appears to have been a wholesale dealer in such shrines, and hence he gave occupation to a large number of workmen, and could command their services, and he now stirred them up by the fear that the effect of St. Paul's preaching would be the loss of so lucrative a traffic.

Acts xvi. 16.

Hackett.

(26) *Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: (27) So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.²*

Ps. cix. 4.
Is. xlv. 17—
20.
Jer. x. 2.

The language of Demetrius as to the wide extent of the influence of St. Paul's preaching is in conformity with what St. Luke himself had a few verses before asserted. *All they which dwell in Asia heard the word of the Lord, both*

¹ Περὶ τῆς ὁδοῦ. Thus paraphrased in the versions:—Syriac, *the way of God*; Vulgate, *de via Domini*; Ethiopic, *about this doctrine*.

² "οἰκουμένη—the world. 'Diana Ephesia, cujus nomen unicum multiformi specie ritu vario nomine multijugo totus veneratur orbis.'—Apuleius,

lib. ii. 'Templum Dianæ Ephesiæ' is called 'Orbis terrarum miraculum' by Pliny, N. H. xxxvi. 14. And it is described as 'factum à tota Asia;' and therefore in contending against idolatry at Ephesus the Apostle was contending against the religious superstitions of the Gentile world."—Wordsworth.

Vers. 10. *Jews and Greeks.* In both instances Asia means what the Romans understood by this name, that province of which Ephesus was the chief city, into which the gospel had now fully extended. Here, as in so many other instances, the opponents of the gospel were forced unwillingly to bear the strongest testimony to its large diffusion and its great success.

Cook.

The worship of Diana of Ephesus was common throughout the provinces of Asia, but it was by no means confined to Asia. Temples were erected to her and the rites of her worship were celebrated in Corinth and in many other places.

Pausanias.

(28) *And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.* (29) *And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*

**Acts xx. 4;
xxvii. 2.
Rom. xvi. 23.
1 Cor. i. 14.
Col. iv. 10.
Philam. 24.**

It would seem that the workmen, their numbers increased by the populace as they rushed through the streets of the city, ran shouting out these words, *Great is Diana of the Ephesians*,¹ and that having inflamed their own passions and the passions of the people by these cries, they flocked with one accord to the theatre, the common resort for the exhibition of public shows, and for the holding of popular meetings.²

Lorinus.

Rosenmüller.

Diana of the Ephesians—Artemis; not the Grecian goddess of this name, but an Indian, or at least Oriental, deity, to whom, from some resemblance to the Grecian goddess, the name Diana had been given. This idol, it is thought, was of very remote antiquity, and was worshipped at Ephesus before the first Ionian colonists settled there. The image which occupied the temple in this city differed from other images of Diana in that it was many-breasted, like an Indian or Egyptian idol, symbolizing the earth which nourishes man and beast, the presentment of nature.³

**Jerome in
Præm. 2
Ephes.**

¹ "Gentiles numerabant duodecim magnos deos, sex mares, sex feminas, quos Ennius hoc disticho complectitur,

'Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovi, Neptunus, Vulcanus, Apollo.'
Ceteri erant minorum gentium dii."—*Tirinus.*

Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. — *Xenophon*, Ephes. i. ὁμύρω τε τὴν

πάτριον ἡμῖν θεὸν, τὴν μεγάλην Ἐφεσίων Ἀρτεμιν.

² "Tacitus, Hist. ii. 80, de Vespasiano dicit: Antiochenium theatrum ingressus, ubi illis consuetare mos est, concurrentes et in adulationem effusos alloquitur. Cicero ad Fam. viii. 2, pro Flacco 7. *Cornelius Nep.* Timol. iv. 2, veniebat in Theatrum, quum ibi concilium plebis haberetur. *Valer. Max.* ii. 2."—*Rosenmüller.*

³ "Apostolus scribebat ad Ephesio

There were three persons mentioned in connection with St. Paul who bore the name of *Gaius*. *Gaius of Macedonia* here mentioned, *Gaius of Derbe*, and also *Gaius* the host of the Apostle at Corinth, and among the first-fruits of the teaching of St. Paul in that city. As the name was a common one it is not necessary to suppose that this *Gaius*, who is expressly said to have belonged to Macedonia, was the same as either of the others, or that, having left Macedonia, he had, as some have suggested, settled at Corinth. Of *Aristarchus* we have frequent mention as one of the Thessalonian converts, and again as the companion of St. Paul and St. Luke in their voyage to Rome, where he shared the prison in which St. Paul was detained, by whom he is commended to Philemon as one of his fellow-labourers.

Acts xx. 4.
Rom. xvi. 21.
1 Cor. i. 14.

Cook.
Acts xx. 4.

Acts xxvii. 2.
Col. iv. 10.
Philem. 24.

(30) *And when Paul would have entered in unto the people, the disciples suffered him not.* (31) *And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.*

Though Christianity was the gospel preached to the poor, and in its appeal to the suffering classes of society was distinguished from the theories which circulated in the schools of the philosophers, yet it was only preached to the poor in the sense that it included them together with all sinners, and spake of comfort to them as well as to the rich and learned. Thus the converts who came into the Church upon the preaching of St. Paul and the other Apostles were drawn from all ranks of society. The minister of Candace, queen of the Ethiopians, was baptized by Philip. The Roman centurion, who commanded the Italian band at Cæsarea, together with his friends, were baptized by St. Peter. The converts of St. Paul were found in the household of Cæsar at Rome. At Athens Dionysius, one of the judges of the supreme court of Areopagus, clave to him and believed. At Corinth, through his preaching, Crispus, the chief ruler of the synagogue, embraced the faith of Christ, and was baptized by him. And now at Ephesus, among the Asiarchs,¹ the chief men of the province of which Ephe-

Matt. xi. 5.

Acts viii. 28.

Acts x. 48.

Phil. iv. 22.

Acts xvii. 34.

Acts xviii. 8,
17.
1 Cor. i. 14.

Dianam colentes, non hanc venatricem, quæ arcum tenet atque succincta est, sed illam multimammiam, quam Græci κατωλύμασθον vocant, ut scilicet ex ipsa quoque effigie, mentirentur omnium eam bestiarum et viventium esse nutricem."—*S. Hieron. in Epist. ad Ephes.*

Premium.

¹ "τῶν Ἀσιαρχῶν. The *Asiarchs* were ten men (*Mey.*), chosen annually from the chief towns in Proconsular Asia, to superintend the games and festivals held every year in honour of the gods and the Roman Emperor. They

Wordsworth. sus was the capital, *were his friends*, and had listened favourably to his teaching.

In the circumstances attending the preaching of St. Paul three things may be noted, which throw light not only on the preaching of St. Paul, but also on the indifference of the upper classes here, as elsewhere, to the claims of the popular idolatries of the day:—

(1) That the Asiarchs, who were closely connected with the old worship, were his friends.

(2) That the priests of Diana appear not to have taken any prominent part against him, and that the outbreak, which originated with the lower classes, and was avowedly instigated by fear of losing a lucrative trade, was not countenanced by the upper classes.

(3) That the *town clerk* of Ephesus speaks of the worship of Diana as a thing not at all called in question by the Apostle, or attacked by his preaching.

And from these facts two conclusions may be drawn:—

(1) That the intelligent part of the population of Asia had but little, if any, zeal for the old idolatry which prevailed at Ephesus.

(2) That St. Paul, proceeding according to the principle which runs through his teaching, did not so much attack, at least directly, the old belief, as substituted in the minds of men that truth which would supplant error and uproot it from the hearts of his hearers.

Humphry.

Desiring him that he would not adventure himself. Not to surrender himself (*μὴ δοῦναι ἑαυτὸν*). The danger to which he exposed himself is expressed in the word used, it would be a giving himself up to the fury of the multitude, probably to death, to go into the theatre.¹

Kypke.

were chosen from the wealthier class of citizens, since, like the Roman *œdiles*, they were required to provide for these exhibitions at their own expense. They who had filled the office once retained the title for the rest of life. One of the number acted as chief Asiarch, who commonly resided at Ephesus. The Bithyniarchs, Galatarchs, Syriarchs, [Cappadociarchs, Phœnicarchs,] were a similar class of magistrates in other provinces of Western Asia. Akermann offers here the following just remark: "That the very maintainers and presidents of the heathen sports and festivals of a people to whom the doctrine of Christ and the resurrection was foolishness were the friends of Paul was an as-

sertion which no fabrication of a forgery would have ventured upon. We cannot penetrate the veil which antiquity has thrown over these events, and are only left to conjecture, either that Christianity had supporters, though secret ones, who feared the multitude, in these wealthy Asiarchs; or that, careless of the truth of what the Apostle preached, they admired his eloquence, and wished to protect one whom they considered so highly gifted."—*Hackett*.

¹"*μὴ δοῦναι ἑαυτὸν*—*Latet in phrasi, quod periculum Paulo in theatro immincat cui se non debeat imprudens committere. Hinc sæpe additur, εἰς κινδύνον sive κινδύνους.*"—*Kypke*.

Though it is the duty of the pastor to be ready to give up his life for the flock, it is not less the duty of the members of the flock to shelter him, and to guard him from peril.¹ Queensl.

(32) *Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.* (33) *And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.* (34) *But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.*

Acts xii. 17.
1 Tim. i. 22.
2 Tim. iv. 41.

If it could be certain who this Alexander was, it would be less difficult to determine his motives for interference. He seems to have been a well-known man, and he is introduced as though the reader needed no information about him. He is generally thought to have been a Christian who, either from fear at this time, or who afterwards, apostatized from the faith, and that he was the same whom St. Paul, when writing to Timothy, the bishop of the city of Ephesus, condemns with Hymenæus, and of whom he says, *Alexander the coppersmith did me much evil.*² Ewald.

Tirinnp.
1 Tim. i. 20.
2 Tim. iv. 14.

He was drawn out of the multitude and put forth as the spokesman for the Jews, who were numerous in the city, and who, since equally with the Christians they abhorred the worship of Diana, would be the objects of popular hatred at the moment. We cannot suppose that in this instance the Jews made common cause with the followers of Christ, though this has been suggested. The object of Alexander seems rather to have been to inflame the people against St. Corn. & Lap.
Chrysostom.

¹ "On ne doit pas abandonner ses serviteurs de Dieu au peril, ni à leur propre zèle. Un pasteur fait son devoir quand il est prêt à tout: mais ses brebis doivent faire le leur en empêchant qu'il ne s'expose sans nécessité."—*Queensl.*

² "Had Alexander not been long known in Ephesus as a fluent mob-orator or as an enemy of Paul the Jews would not have put him forward: and hence Ewald (*Geschichte des Apostolischen Zeitalters*, p. 484) infers that he is the

same with the bitter opponent of the Apostle mentioned in the Second Epistle to St. Timothy (iv. 14). Besides, the Alexander of the Epistle was a copper-smith, and his trade may have brought him into connection with Demetrius and the craftsmen of like occupation. The identity between them is not improbable".—*Gloag.*

See note at end of Epistle for St. Luke's Day. *Commentary on the Epistles for the Sundays and Saints' days*, vol. ii.

Paul, and to divert the popular indignation from the Jews by directing it towards the Christians solely. In this, however, he was not successful, since as soon as the people saw that it was a Jew who was about to speak, they in their zeal for their false goddess Diana and for their trade refused to listen to him.

Rosenmüller.

(35) *And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper¹ of the great goddess Diana, and of the image which fell down from Jupiter? (36) Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. (37) For ye have brought hither these men, which are neither robbers of churches (ιεροσύλους),² nor yet blasphemers of your goddess.*

Bodinus.

Waltby.

Winer,
Revue.

The town-clerk, or Chancellor, as he has been called, is generally thought to have been an officer chosen by the people to preside at the festivities in honour of Diana, and that he derives his title *town-clerk*, or recorder (*ὁ γραμματεὺς*), from having to register either the public acts and laws, or the names of those who obtained prizes in the games of the theatre.³ His argument is, the accused has not preached against Diana. He has not once named the Great Goddess, or her worship. He has indeed said that they are no gods which are made with hands, but this does

¹ "νεωκόρον. Literally, 'temple sweeper,' sacristan. Eng. Vers. *Worshipper*, rather 'warden' or 'guardian;' thirteen cities of Asia having an interest in the temple, but Ephesus being honoured with the custody of it. The title νεωκόρος appears to have been one of those (like *πρωτή* and *μητρόπολις*) which certain Greek cities assumed by permission of the Roman emperors. It is found on many Asiatic coins, especially on those of Ephesus (*Ekkehl Doctrina vet. Num. iv. 290*).—*Humphry*.

In its secondary sense, which is that here used, it means "a votary or worshipper of a particular deity, as the patron of a city."—*Wordsworth*.

² *ιεροσύλους*, "robbers of the vessels of the temple."—*Arabic Vers.* "Addux-

istis enim homines istos, neque sacrilegos, neque blasphemantes deam vestram."—*Vulgate*. "Car ceux que vous avez amenés-icy, ne sont ni sacrilèges, ni blasphémateurs de votre Déesse."—*Mons. Vers.* "Ihr habt diese Menschen hergeführt, die weder Kirchenräuber, noch Lasterer eurer Göttin sind."—*Luther's Vers.*

"Ye have brought hither these men which have neither committed sacrilege, neither do blaspheme your goddess."—*Geneva Vers.*, 1560.

"For you have brought these men, being neither sacrilegious nor blaspheming your goddess."—*Rheims Vers.*

³ See in *John Gregory's Notes and Observations* upon some passages of Holy Scripture, chap. ix.

not affect Diana, or her worship, since it is known by all that this image was not made with hands, but came down from heaven, *fell down from Jupiter*, so that the accused has not uttered any blasphemy against it. Estius.

St. Paul taught that truth which was to overthrow all idols, and is incompatible with idolatry. He did not either here or at Athens attack any one member of the heathen Pantheon, but he sought to implant principles which would destroy all kinds of idol worship. The idol was often but the outward presentment of an evil principle in the mind, and St. Paul applied himself to root in the mind and heart of men a principle of good which should destroy that which was evil, and prevent it from again entering into and abiding in man's heart.

(38) *Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: ¹ let them implead one another.* (39) *But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.* (40) *For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse (συστροφῆς ταύτης).²* (41) *And when he had thus spoken, he dismissed the assembly.*

If these men, the town-clerk continued, have done wrong

¹ ἀνθύπατοι εἰσιν. As ἀνθύπατος is the Greek word for Proconsul, and there was only one Proconsul at a time, several suggestions have been made in explanation of the plural form, *there are proconsuls*, most of which are adequate. The least satisfactory suggestion is, that as this was the time of the public games, proconsuls from other provinces were then at Ephesus. These, however, had no jurisdiction in such a case. Many commentators explain the word by taking it as a categoric plural. There are proconsuls appointed for such matters. *Alford* suggests that "the consiliarii of the proconsul who were his assessors may have borne the name." *Mr. Lewin*, however, remarks: "Luke is so exact and accurate, that there must have existed some ground for substituting the plural for the singu-

lar number. In A.D. 54, when Paul arrived at Ephesus, Junius Silanus was proconsul, but he was poisoned at the instance of Agrippina, the mother of Nero, by P. Celer, a Roman knight, and Helius, an imperial freedman, the two procurators of Asia (Tac. Ann. xiii. 1), and it would seem that the reward of their villany was the joint consulship. It is certain that Celer (and no doubt Helius also) remained at Ephesus during the whole, or nearly the whole, period of Paul's sojourn there (A.D. 54—57), for on Celer's return he was accused by the provincials, and this was at the close of A.D. 57 (Tacit. Ann. xiii. 33), and we do not hear of Helius at Rome until long after, viz. in A.D. 66. Dion, lxi. 12; Suet. Nero, 23."—*Life of St. Paul*, vol. i. p. 412.

² "συστροφῆ here has only the mean-

to any man the courts of law are now open.¹ If they have not done wrong, but if it is their opinions which are thought to be evil, then let them be examined in a *lawful assembly*,² which this is not. And to enforce this part of his speech, he reminds his hearers that the Roman authorities were very jealous of any riot or popular movement, and that all they who were in the theatre were liable to be called in *question*, and to be punished for this disturbance of the public peace, since it was an established maxim of Roman law that he who raised a mob should be put to death.³

Wolfius.
Grotius.

With these words he stilled the popular fury, or alarmed the people into peace, and then *dismissed the assembly*. The rage which is kindled without reason is often as suddenly and easily extinguished as it is exasperated.

Chrysostom.

Some think that this tumult is what St. Paul refers to when he says, *I have fought with beasts at Ephesus*. Others, that he had literally done so in the arena, and had been cast to wild beasts. The former opinion seems the more likely one, as, if the latter were meant, and he had been delivered by the providence of God from death, he would not have remained in the city until driven from it by this tumult. As a Roman citizen, indeed, he could not have been lawfully delivered to the wild beasts at this time, and we cannot suppose that popular fury and power had reached such a height, in a city where a proconsul resided, as to do such an act of violence without law.

1 Cor. xv. 32.

Corn. & Lap.

ing of an uproar, though the idea of a conspiracy is also involved in the word (see Acts xxiii. 12), and it was therefore probably chosen with the design of suggesting to the meeting what construction might easily be put upon the commotion."—*Olehausen*.

¹ "ἀγοραῖοι (sc. ἡμίται) I would translate *Roman court days*; because ἀγορά in a *Judiciary* sense denotes *Roman* here, and xvi. 19, εἰλκεσαν εἰς τὴν ἀγορὰν, which signifies, that the magistrates, before whom Paul and Silas were dragged to appear, were of Roman appointment."—*Markland*.

"ἀγοραῖα implies that these courts

were actually going on. They were the periodical assizes of the district held by the Proconsul and his assessors."—*Alford*.

² "Ἐννομὸς ἐκκλησία *legitimus cœtus* est, qui a magistratu civitatis convocatur et regitur."—*Grotius*.

³ The Romans were very jealous of popular assemblies in the free cities. By a Roman law it was a capital offence to raise a riot. "Secundum legem illam, Qui cœtum et concensum fecerit capite puniatur" (Sulpicius Victor). "Qui cœtum et concensum fecerit capitale sit" (Seneca, *Controv.* iii. 8).

Note A.—EPHESUS.

EPHESUS, one of "the eyes of Asia," the capital of Ionia, and the chief city of Proconsular Asia, is said to have been founded by Androclus, the son of Cadmus, king of Athens. It has at various times been known by several names. In the time of the Trojan war it was known by that of Alope. This was afterwards exchanged for Ortygia, then for Morges, Smyrna, Trachea, Samomion, Pella, and finally for that of Ephesus (*Plin., N. H.*, v. 31). The city stands in a plain about five miles long by three broad. This plain is girdled on three sides by mountains, being bounded by Mons Galleus on the north, by Mons Pactyas on the east, by Mount Prion on the south, and by the sea on the west. The original site of the city was on the slope of Mount Coressus. The growth of the city soon, however, led the inhabitants to remove into the plain at its foot. It is situate almost half way between Smyrna and Miletus, at a distance of forty miles from the former city. The inner or city port was connected by a canal with the river Cayster, but from a mistake of the engineers who constructed this port was soon rendered useless; at present it is a marsh. The outer port (Panormus) was at the mouth of the Cayster. Though the situation of Ephesus was favourable to maritime commerce, it was not dependent upon the sea for its importance. The command which it possessed of the passes into the interior and the two great roads on which it was situate, one leading to Sardis and Galatia on the north-east, and another to Magnesia, Iconium, and the Syrian Antioch on the south, were favourable to an extensive inland trade. In addition to these great inland roads were coast roads leading to Smyrna on the north, and to Miletus on the south. The country around was fertile, the climate pleasant but enervating, and this, and its position as the chief port of communication between Europe and Asia, filled it with a rich, corrupt,

and luxurious population, in which it was difficult to determine whether the Greek or the Oriental elements preponderated. Sailors, Jew merchants and traders, magicians, astrologers, quacks and other charlatans, actors, musicians, innkeepers, makers of amulets and of consecrated models, sanctuary priests, gamblers and courtesans, and those who were attracted by these elements of voluptuous pleasure, of idleness, and of sensuous worship, made up a large part of the population of Ephesus, which with some local peculiarities resembled in this respect the cities of Antioch and of Corinth. The number of Jews gave a fanatical tone to the population, and the two facts that Ephesus was the chief seat of the worship of Diana, and consequently a place of pilgrimage, and that their temple possessed a right of sanctuary for malefactors, increased the moral corruption of its inhabitants. Though Ephesus was not distinguished for any attachment to philosophy, it was the birth-place of Heraclitus. In sculpture, however, it rivalled, and in painting excelled, Athens; and Parrhasius, and probably Apelles also, were natives of this city. It was in the third century the scene of the impostures of Apollonius of Tyana, and earlier, if not at the time of St. Paul's residence at Ephesus, Balbillus, a celebrated astrologer, who possessed the confidence of Nero and Vespasian, enjoyed a great reputation there (*Suet. Nero*, 36; *Dion. Cass.* lxi. 9). Books of charms, which Plutarch calls 'Εφέσια γράμματα, were produced in this city in large numbers, and were carried about as amulets. These were the books burnt by the Christian converts, of which mention is made in this chapter.

The temple of Diana, noted for its voluptuous Oriental worship, stood at the head of the harbour. It was an immense structure, and built, it is said through fear of earthquakes, on the swamp, piles being driven in to form

a foundation. The earlier temple, begun before the Persian war, was burnt down in the night when Alexander the Great was born. Another sanctuary was reared on its site, the magnificence of which was proverbial through the world. This was built at the joint cost of all Asia, and was 220 years in building. The theatre on the side of Mount Coressus is thought by some to have been the largest of which we have any account, or of which the ruins yet remain, and was capable of containing 56,000 spectators (*Falkener*). In it both scenic representations were given and assemblies of the people were held. Here Demetrius convened the workmen engaged in the manufacture of the silver shrines or miniature representations of Diana. The ruins of this temple have recently been unearthed and the ground plan of it determined. The fragments of sculpture which have been discovered attest the magnificence of this temple of "the great goddess Diana." The whole site of the city is now utterly desolate, with the exception of a small Turkish village at Ayasaluk; and where a Church was founded by St. Paul, in which "the word of God grew mightily, and prevailed" (Acts xix. 20), not a single Christian, it is said, is now to be found. At the date when *Wheler* visited it he observed that, "All the inhabitants of the once so famous Ephesus, the chief of this Asia, as the mistress governing the rest, by the residence of the Proconsul here, amount not now to above forty or fifty families of Turks, living in poor thatched cottages without one Christian among them" (p. 255). Later, when *Chandler* visited it, he found "a few Greek peasants living in extreme wretchedness on its site," and Christianity lingering on "in an existence hardly visible" (p. 130, 131). To return

to earlier days. Trophimus, one of the companions of St. Paul, was a native of this city (Acts xxi. 29), and most probably Tychicus was so likewise. St. John took up his residence at Ephesus and continued here beyond the close of the first century of our era, as late, according to St. Jerome, as the sixty-eighth year after our Lord's passion (*Hier. Cat. Script. Eccles. Eusebius, Hist. Ecc.*, lib. iii. cap. 1. *Clem. Alex., Quis dives*, cap. 42). It was one of the seven Churches mentioned in the Apocalypse (Rev. i. 11), and on Mount Prion in this city St. John is said to have been buried. Timothy was its first bishop, and is also said to have been buried in Ephesus. It was regarded as the fifth metropolis or patriarchal city of the Church, and for a time ranked with Rome, Alexandria, Antioch, and Jerusalem. This patriarchate, however, was afterwards transferred to Constantinople, and in exchange for the loss of dignity, the honorary title of "Eparch of the diocese of Asia" was conferred upon the bishop of Ephesus. Two provincial councils were held here in 198, by its bishop Polycrates, and in A. D. 431 the third general council which deposed Nestorius, patriarch of Constantinople, was held in Ephesus. A council was held here in A. D. 447, the so-called robber council in 449, and one which is known as a pseudo-council in 449. Forty-two bishoprics were at one time under the jurisdiction of the Metropolitan or Patriarch of Ephesus (*Le Quien. Fabricius*). Its "candlestick" has, however, been long removed "out of his place" (Rev. ii. 5).—*Fularton's* and *Smith's Dictionary of the Bible*; *Chandler's Travels in Asia Minor*; *Conybeare and Howson's St. Paul*; *Lewin's St. Paul*; *Renan's St. Paul*.

Note B.—ST. PAUL'S THIRD MISSIONARY JOURNEY.

IN this journey the Apostle traversed much of the ground passed over in his second journey, though he visited many places not included in his former journey. The present included Asia Minor, Macedonia, and Achaia. St. Paul left Antioch in Syria, accompanied probably by Titus, and either proceeded through Lycaonia and Phrygia to Galatia, and visited on his way, as some think, for the third time the Churches of Derbe, Lystra, Iconium, and Antioch in Pisidia, or, as others suppose, journeyed by way of Tarsus from Antioch to Galatia direct. At or from Derbe he seems to have been joined by Gaius (Acts xx. 4). And now he was able to fulfil his long-cherished wish of declaring the gospel at Ephesus, the chief city of Proconsular Asia. Whichever way he travelled, his route led him not far from the cities of Colosse, Laodicea, and Hierapolis. It is, however, doubtful whether he visited these cities or any one of them. Most critics suppose that he did not, though this seems an extreme and unnecessary inference from the opening words of the second chapter of the Apostle's Epistle to the Colossians. Theodoret in ancient times and Bishop Wordsworth have supported the contrary opinion, that he now visited these cities, and when we consider the relation of Philemon of Colosse with the Apostle weight is added to this opinion. Be this as it may, descending from the high lands, "the upper coasts" (*τὰ ἀνωρηνικά μέρη*—Acts xix. 1),—an expression which favours the supposition that his route was through Phrygia,—he came down to Ephesus, where he dwelt three years, teaching at first in the synagogue as usual, and then afterwards in the school, whether Jewish or Gentile, of Tyrannus. From Ephesus, on account of its being the seat of government, and the centre of commerce and of frivolity for the whole of the province of Asia, as well as for more distant parts, large numbers of people

were drawn from a great distance, and made this city their residence for some part of the year, so that the word of God preached by St. Paul sounded out from thence far and wide, until all of Asia, both Jews and Greeks, heard the truth (Acts xix. 10). Making Ephesus his head-quarters, St. Paul seems to have visited the whole surrounding country, and from him Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and probably Tralles received the word of life. Driven forth from Ephesus by the tumult occasioned by Demetrius the silversmith, St. Paul set out for Macedonia to visit the Churches planted there and in Greece during his former journey. He appears to have visited the Alexandrian Troad, where he left the companions who had accompanied him from Ephesus, and whose various dwelling or birth places evidence the extent and success of the Apostle's labours. One of his companions, Sopater, was of Berea; two others, Aristarchus and Secundus, were Thessalonians; Gaius and Timothy were of Derbe; and Tychicus and Trophimus were of Proconsular Asia, most probably both of Ephesus. Luke accompanied him on his journey, and after a stay of three months in Greece or Achaia, that is, most probably at Corinth, during which time he wrote his Epistle to the Romans, they went to Philippi, and from thence joined their companions, who awaited them in the Troad. St. Paul crossed the promontory on foot, whilst the rest of the travellers took shipping, and rejoined each other at Assos, and from thence went to Mitylene in the island of Lesbos, and coasting the shore of Asia, and visiting Samos almost opposite the port of Ephesus, but avoided this city, from whence he had been driven by the tumult. After a delay at Trogyllium St. Paul landed at Miletus, to which place he had summoned "the elders of the Church" (Acts xx. 17) from various

parts of the province. From Miletus the band of travellers voyaged by way of Coos and Rhodes to Patara in Lycia, where they found a ship ready to sail to Syria, having a cargo on board which was to be discharged at Tyre. From this point the journey of St. Paul was

by way of Ptolemais to Caesarea, and from thence, after a delay of "many days" (Acts xxi. 10), he set out for Jerusalem, and thus completed his third missionary journey, the last recorded in the book of the Acts of the Apostles.

NOTE C.—THE BAPTISM OF JOHN.

THE baptism of John, the forerunner of our Lord, was distinct from that of Christ, since Apollos knew nothing of that of Christ, though he knew of the baptism of John (xviii. 25). It was, according to the repeated declaration of John, less perfect than that of Christ (xviii. 26), and those who had been baptized *unto John's baptism* (ch. xix. 3) were still required to be *baptized in the name of the Lord Jesus* (ch. xix. 4). In what, then, did the baptism of John consist, and how far did it fall short of that of Christ?

There were among the Jews two kinds of baptism—(1) That for personal and bodily defilement. Of this there is frequent mention in the books of Moses (e. g. Lev. xiv. 7, 51; Num. xix. 7—22), and the use of this had been largely extended by the glosses of the scribes before the coming of Christ (Mark vii. 3, 4). (2) That at the reception of a proselyte from heathenism into the family of Abraham, and to a participation in the privilege of the covenant made with him. This practice was said by the Jewish Rabbins to have had its origin in the washing which took place at the promulgation of the law (Exod. xix. 10); and so "our Rabbins teach," saith Rabbi Solomon, "that our fathers entered into the covenant of baptism and sprinkling of blood; for there was no sprinkling of blood without baptism;" and in the days of David and Solomon these same Rabbins relate that whilst the heathen were converted in large numbers, and admitted into the family of David, such admission was by baptism, not by circumcision (*Lightfoot in Harmony*).

But though these two rites must have familiarized the Jews with the idea of baptism as an ordinance for the putting away of impurity, and as a means by which an entrance was made into the family of God, yet since these baptisms were confined to those who suffered from ritual uncleanness, or to those who, from amid the heathen, desired admission into the family of Abraham and of Israel, they would not have been sufficient of themselves to induce those of *Jerusalem and all Judaea, and all the region round about Jordan* (Matt. iii. 5), to seek baptism at the hands of John, and to make confession of *their sins* in order to obtain its benefits. This baptism was for *all*, whether ritually unclean or not, and was for those already of the family of Israel. Moreover, it was weighted with moral and not ritual requirements, and it pursued moral and not legal or ritual advantages, pertaining not to the body, but to the spirit (*Aquinas in Sum.*, tert. pars, q. xxxviii. art. 1). It carried back the mind to the promise made by God through the mouth of the prophets (*Isaiah* in *Joan.*, i. 26), "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will put *My* spirit within you" (Ezek. xxxvi. 25, 26, 27); and "the Branch of the Lord" was to be "beautiful and glorious," "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of

burning" (Isaiah iv. 2, 4). These prophecies had kept alive in the minds of the Jews the fact that a baptism more efficacious than any ceremonial one, a baptism by which sinners were to be "purged" and by which a "new heart" was to be given them, should mark the coming of Christ; and hence the question of the Pharisees to John, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet" (John i. 25)? They expected a baptism of repentance for the remission of sins either to usher in or to attend the ministry of the Messiah.

Now in what degree did the baptism of John answer to these expectations? (a) It was a baptism appointed specially by God, who sent John, and commissioned him by his word (Luke iii. 2) to baptize with water (John i. 33). (b) It was a baptism by which Christ *should be made manifest to Israel*; and it is significant of the importance of this baptism, that whereas we might have supposed that Jesus would be manifested as the Messiah more fittingly by the preaching of John and by his verbal testimony to His Messiahship, yet it was to be by this baptism that Jesus was to be made manifest as the Christ (*Tostatus* in Matt. iii. 1). (c) It was a baptism *unto repentance* (Matt. iii. 11) *for the remission of sins* (Mark i. 4); and John came for this purpose, not, however, to preach the need of repentance only, but *preaching the baptism of repentance for the remission of sins* (Luke iii. 3). "Fuit ejus baptismus velut media quondam dispositio paulatim ab uno extremorum abducens et introducens ad alterum" (*Estius in Magist.*, lib. iv. dist. 2, § 1). It was, as St. Cyril of Alexandria calls it, "an introductory (παιδαγωγικόν) baptism, washing those with water who were defiled through sin for a beginning of penitence" (Com. in John i. 26), "so that as the law of Moses is a kind of preparatory exercise (Gal. iii. 24), and pre-instruction for the worship in the spirit, so the baptism of repentance is a preparation for the reception of Christ" (*ib.*), "a sacramental disposing to the baptism and faith of Christ" (*Taylor's Life of Christ*, Part I. § 9), a real beginning of what Christ really

perfected. Thus St. Jerome (in *Marcam*, i. 4) says: "Joannes gratia Dei interpretatur. A gratia narratio incipitur. Unde sequitur, baptizans: per baptismum enim gratia datur, qua peccata gratis dimittuntur. Unde dicitur: Gratis accepistis, gratis date. Et Apostolus ait: Gratia salvi facti estis per fidem et hoc non est ex vobis: Dei enim donum est, ne quis glorietur. Et prædicans baptismum penitentiae in remissionem peccatorum. Quod consummatur per sponsum, initiatur per paranymphum. Unde catechumeni, hoc est instructi, incipiunt per sacerdotem et chrismantur per Episcopum." That is, the baptism of John was an effective, indeed, but yet an incomplete baptism. It prepared men for that complete remission which Christ could alone give. Thus St. Chrysostom in his commentary at this place says, "Seest thou, that both by the words of the Prophet and by his own preaching this one thing is manifested alone; that he was come, making a way and preparing beforehand, not bestowing the gift which was the remission, but ordering in good time the souls of such as should receive the God of all." (d) It was efficacious, since it was of God's appointment, and with it was a call to repentance and the means of obtaining penitence, since God calls us not to do what He does not at the same time give us power to accomplish. (e) It was of the grace of God, since what it called men to do was a good work, and God is the giver of all grace and the author of all goodness in man (John iii. 27; 1 Cor. iv. 7; James i. 17). Peter Lombard (*Sent.*, lib. iv. dist. 11) held that the baptism of John was only a sign, and only signified an effective baptism to come. "Significabat baptismus Joannis rem sacram, scilicet baptismum Christi." In this, however, the ablest of his commentators differ from their master. Had this baptism been only significant of grace about to be bestowed, there would have been no need of it, since the rites and ceremonies, the sacramental ordinances of the old law, did this; for even according to the lower view of the rites of the Jewish Church, it is held that "omnia sacramenta legis veteris erant

ad remissionem peccatorum, scilicet, significando," but John's baptism was something beyond and superior to the ordinances of the old law, and this it was because it both signified the need and gave to those who sought it the gift of repentance (*Testatus* in Matt. iii.), by which they should be fitted to receive the remission of their sins. Circumcision was a sacrament or sacramental ordinance for the putting away of the consequences of original sin (*Aquinas* in *Sum.*, tert. pars, q. xxxviii. art. 3; *Estius* in *Magist.*, lib. iv. dist. 1, § 30), but the sacrament which John was appointed, and sent, to dispense was different from, and stood in nearer relation to, that sacrament of Christ which it prefigured and for which it prepared the baptized. "Sacramentum praefigurans baptismum Christi et ad eundem præparans" (*Estius*, lib. iv. dist. 2, § 1). It was for actual sins. Those who received it first made confession of their sins, and it was given to prepare and fit them for the remission of sins which Christ should give. In keeping with this distinction are the directions of the Baptist to those who when they sought for baptism from him demanded, *What shall we do then (τί οὖν ποιήσομεν, Luke iii. 10)?* What must be done by us with reference to this baptism and repentance? All his directions to those seeking baptism have reference to the common sins of ordinary life, not to deep inbred corruption nor to the distortion of man's moral nature, but to man's actual daily sins.

But though the baptism of John prepared men for Christ by teaching and conferring the grace, at least the inchoate grace, of repentance and the gift of forgiveness of sins, it was yet inferior to that for which it prepared men, i. e. the baptism of Christ. "Si quis dixerit baptismum Johannis eandem vim cum baptismo Christi habuisse, Anathema esto" (*Coneil. Trident. Sess. vii. de Bapt. Chr. 1*). Thus John says, *I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire* (Matt. iii. 11; Mark i. 7, 8; Luke iii. 16; John i. 26,

27). *He must increase, but I must decrease* (John iii. 30). And hence our Lord at His Ascension declared, *John truly baptized with water, but ye shall be baptized with the Holy Ghost* (Acts i. 5). John's baptism resembled that of Christ in this, that by it the power of repentance for sin was given. This, however, is only one of the two gifts conferred in Christian baptism. The baptism of Christ bestows—(1) The gift of repentance consequent on which the remission of sins (Luke xxiv. 47), original as well as actual, is given. Thus St. Peter called upon those at Jerusalem who inquired after the way of salvation, *Repent and be baptized, every one of you, for the remission of sins* (Acts ii. 38). (2) Christian baptism confers regeneration or a new life, *the gift of the Holy Ghost*, "the Giver of life" (*Nicene Creed*). This latter, which is the completion of baptism, we read nothing about when John's baptism is spoken of. "Hoc est quod competit baptizatis, qui accipiunt Spiritum Sanctum in se" (*Aquinas* in Matt. iii. 16). The Spirit descended upon Christ alone, He was not given to those whom John baptized. This was a gift reserved to the Christian Church (*Grotius* in Acts xix. 2); and thus St. Ambrose (in *Lucam*, lib. 2) speaks of John's baptism as a laver of penitence, that of Christ as a laver of grace. "Baptismum Joannis lavacrum poenitentiae: Christi verò lavacrum gratiae." And St. Augustine says (*Enchirid.*, 49), "Non renascebantur qui baptismo Joannis baptizabantur sed Christo in quo solo renasci poterant, parabantur. Hujus enim baptismus est non in aqua solùm, sicut fuit Joannis verùm etiam in Spiritu Sancto." John's, therefore, was a real baptism to repentance; Christ's baptism, indeed, was this, but it was more than this, it was also a baptism of vivification (*Melancthon*). "The baptism of John was instructive, and significant, and preparatory, as from . . . the forerunner of the Lord; the baptism of Christ was sin-remitting, sanctifying, and life-giving, as being from the Lord, the Redeemer to whom as man the Spirit was without measure given; who as God shed forth abundantly that Spirit

which had again in His sacred person resumed His dwelling in man . . . The baptism, then, of John was preparatory, the baptism of Christ perfection; the baptism of John invited to repentance, the baptism of Christ gave grace upon repentance; the baptism of John stood on the confines of the promised land, was allowed to see it, led men to the border of it, guided them to it, but itself brought them not into it; higher than the law, as he whose baptism it was was greater than any born of the sons of men, yet less also than the least in the kingdom of heaven; greater than the baptism of the law, as being nearer to the Redeemer, but yet restrained within the precursorial office; still a shadow of good things to come, not the reality itself" (*Pusey on Baptism*, 242—271. 3rd edit.).

The baptism of Christ, then, is that of John with the higher gift of the new life superadded to that of the promise of forgiveness for the sins of the past, in the same way that the other sacraments of Christ both cleanse away the past and strengthen for future life. The latter, indeed, will not be without the former. John, or repentance, must precede Christ, *the Life and the Light of men* (John i. 4), for "the Eternal Wisdom of God will keep residence in that soul only which emptieth itself to receive it" (*Faringdon*); and so in the ritual offices of the Church, in express terms, the renunciation of the devil precedes the grace of regeneration and incorporation into the family of God. Water is first, and then the Spirit. Sanctified by Christ, the water is appointed "for the remission of sins," the Spirit is given as a means of new life, the author of regeneration. And here we may note that whereas several, and it is believed all, of the Apostles of Christ were baptized with the baptism of John, with, that is, the baptism of repentance, we never read of Christ's baptizing them, but only of His giving to them that part of Christian baptism which was lacking in that of John, the gift of the Holy Spirit (John xx. 22). Since, however, this gift could not be conferred in the same way by the Apostles, for they could not by breath-

ing upon any confer the gift of the Spirit, He only who sendeth the Spirit can do this, they baptized with the baptism of Christ those who had received only the imperfect baptism of John (Acts xix. 5).

The spiritual effect of baptism was prefigured by the healing waters of Jordan, in which the leprosy of Naaman was cleansed (2 Kings v. 10—14), and it is the rule in the economy of grace that such prefigurings and anticipations should be given to man to prepare him for the fuller manifestation of Divine truth. But more than this, it falls in with and is consistent with all the actions of Christ, that He should for the purposes of His kingdom take up to Himself and add a virtue and power to existing ordinances rather than create the matter by which He would work. All is from Him, and He is the Creator of all, for "without Him was not anything made that was made" (John i. 3). And He constantly makes use of His own creation, and gives to earthly things a higher use. It were as easy for Omnipotence to create as to use that which it had before created. God, however, does not ordinarily do so. It was not incident merely to Christ's humiliation that He should so use existing things, for Godhead so acts, and only when ordinary means fail does God supply extraordinary. Accordingly we find Christ during His incarnate life fulfilling this rule and law of God's dealings. He took water and changed it into wine for His first miracle at Cana (John ii. 6—9), though He might as easily have created the wine from nothing. He took clay and anointed the eyes, and sent the blind man to the waters of Siloam, where He restored his sight (John ix. 6, 7). He took at another time of the barley loaves of men and multiplied them for the large multitude, when a word could have created food (John vi. 9; Matt. xv. 36). He took bread and wine and blessed them, and made them His body and His blood (Matt. xxvi. 26, 27). So that, remembering this rule of His actions, we might have expected beforehand that He would both dignify His servant whom He had sent and the ordinance which

He had appointed by using the same sacrament which John had preached, rather than institute a new sacrament: that He would breathe into that which was without the full grace of spiritual life, thus giving it powers and supplying that which was lacking in the old ordinance. He did so. He took John's baptism of repentance and imparted to it

that which He alone could give, and raised it into union with Himself, making it His own baptism by giving to the baptism of repentance, which the baptism of John already was, the gift of the remission of sins and the regenerative grace of the Holy Ghost, the crowning characteristics of Christian baptism.

Note D.—CONFIRMATION.

CONFIRMATION, or *Impositio manûs*, has been defined as a "sacrament of the new covenant, in which the strengthening grace of the Spirit is given to the baptized in order both to confirm them in the faith, and to enable them the more boldly to confess the faith which they have received" (*Estius in Magistrum*, lib. iv. dist. 7, § 1). It is by the Roman Catholic Church regarded as one of the seven sacraments, "visibile atque operatorium signum invisibilis gratiæ" (*ib.*, § 3), and is so far regarded by the English Church as a sacrament, that it is included within the definition of a sacrament; that is, it is one of the "certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us" (Art. xxv. of Eng. Church), though inasmuch as no "express sign ordained by Christ Himself" is annexed to it, it is not regarded as a "Sacrament of the Gospel, κατ' ἐξοχήν" (Bishop Browne, *On the Thirty-nine Articles*). In agreement with this decision of the English Church Thomas Aquinas says, that Christ did not show forth, but only gave promise of this sacramental rite. "Christus instituit hoc sacramentum non exhibendo sed promittendo" (*Summa*, pars 3, quæst. lxxii. art. 1, § 1. *Conclus.*). Concina says, "De tempore quo illud instituit, num ante mortem, an post resurrectionem, vel in die Pentecostes, nihil certi statui potest." Christ did not institute it *immediatè*, for the Holy Ghost was not to be given until Christ was

glorified, yet it is more ancient than the preaching to the Gentiles. From its closely following on Baptism in the primitive Church, it is sometimes regarded as a part of the sacrament of Baptism (Bingham, *Antiq.*, Book xii. ch. 1, § 4), and where considered as a distinct sacrament it is for this reason reckoned second among the seven sacraments, not, however, in dignity, nor in importance, for in both respects it is inferior to the sacrament of the Holy Eucharist, but because it is administered in the time of infancy, or at least in early youth.

The sacrament of Confirmation consists of the laying on of hands, which is a sign of consecration: the blessing of Confirmation is that spiritual strength, constancy, and wisdom which is then conferred. "Sacramentum est ipsa consignatio quæ per manus Episcopi fit in fronte confirmati. . . res vero sacramenti est ipsa gratia spiritualis data, ad robur contra debilitatem seu instabilitatem ex fomite procedentem" (Gerson, *de Sacramento Confirmationis*). Saint Jerome (*Adv. Lucif.*, c. 4) says—"Are you ignorant that this is the custom of the Church, that after baptism hands should be laid on the baptized? The consenting of the whole world would be *instar præcepti*, even if there were no Scriptural authority."

Confirmation was from the first given by imposition of hands, and is hence spoken of by this name (Acts viii. 18; xix. 6; Heb. vi. 2). The imposition of hands is connected with the delivery of the

birthright; for being born in Baptism to the heavenly inheritance, in Confirmation our birthright is confirmed. It was joined with anointing, but this anointing of Christians, like the anointing of Christ, is spiritual rather than material. From its effects it is sometimes called the spiritual seal, "spirituale signaculum" (S. Ambros., lib. iii. *de Sacramentis*, cap. ii., etc.), or the Lord's seal, "signaculum Dominicum" (S. Cyp. in *Ep. ad Jub.*), or as Christ's sign, "signum Christi" (S. August., *Ant. Faust.*, lib. xx. c. 14). From the spiritual anointing conferred upon the baptized, and afterwards from the material used to express symbolically the anointing of the spirit, Confirmation was sometimes called "the sacrament of the chrism" (S. August., *cont. lit. Petil.*, lib. ii. c. 104), or "the seal of chrism" (Papa. Corn. ap. Euseb. H. E., lib. vi. c. 33). Sometimes it was named the "perfecting unction," or simply "the unction." "Sacra regenerationis donum et gratia, unguenti sacratissima consummatione perficitur" (Dion. *de Eccl. Hier.*, cap. iv. pars 3; S. Cyp., *Epist.*, lib. 1, cap. ult.). Among the Greeks it usually bore the name *τὸ χρίσμα*, "the unction;" *ἡ χειροθεσία*, "the laying on of hands;" *τὸ ἅγιον μύρον*, the holy myrrh, or *ἡ σφραγίς*, "the sign or seal of our Lord" (*Bingham*).

Chrism, which in the Roman Church is a mixture of oil and balsam, was not used at the first, but was an introduction of post-apostolic times. The earliest mention of it is by Tertullian (*de Baptismo*, cap. vii.), though he speaks of it as if it had been used of settled custom in his days; and Bishop Pearson (*in Act. Apost.*, v. 6) considers it to have been introduced soon after the times of the Apostles. Devotus (*Institutiones Juris Canon.*, lib. 2, § 2) says: "Of the matter of this sacrament the opinion of all Catholics is not the same. There are some who place it in the imposition of hands. Some consider the remote matter to be the chrism, which is made of oil and balsam, with the solemn consecration of the bishop, and the proximate matter the anointing itself of the forehead.

There are those who say that the imposition of hands and the anointing of the forehead are the matter of Confirmation. As concerning the matter, so also concerning the form of this sacrament there is a dispute: for some place it in the prayer in which the bishop while laying hands on the candidate invokes the Holy Spirit. Others in the words, 'I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.' Others, that the form is both in these words and in the prayer." Estius says, "Plerique opinantur Apostolos in conferendo confirmationis chrismate nunquam usos fuisse, sed sola manuum impositione baptizatis tribuisse Spiritum Sanctum, propterea quod Act. viii. et xix, ubi fit hujus sacramenti mentio, sola manuum impositio nominetur, et à Simone Mago generaliter dictum sit: *Date mihi hanc potestatem, ut cuicumque imposuero manus, accipiat Spiritum Sanctum*" (*in Magist.*, lib. iv., dist. 7, § 6). This opinion he, indeed, contests, but not by any appeal to history or to ecclesiastical writers, but on the ground that since chrism is of the essence of this sacrament, if the Apostles did not make use of it, then the present rite would not be the same as this sacramental rite administered by the Apostles. "Si Apostoli non eodem signo visibili fuerunt usi, quo nunc utitur Ecclesia; non ergo idem est sacramentum quod nunc dat Ecclesia et quod initio dederunt Apostoli." This, however, is a kind of argument which is of little weight in the solution of such a question, since it makes chrism an essential part of the sacrament, about which, as Devotus shows, there is a diversity of opinion even in the Roman Church. The Council of Trent only asserts the lawfulness, not the necessity of its use. "Si quis dixerit injurios esse Spiritui Sancto eos qui sacro Confirmationis chrismati virtutem aliquam tribuunt; anathema sit" (Sessio vii. *De Confirmatione*, Can. ii.). Concina replies to the question, "Quenam est hujus sacramenti materia?" doubtfully, "Omnes Catholici docent, esse *vel* chrisma, *vel*

manuum impositionem, vel utrumque simul" (*Theol. dogm. moralis*, lib. x. cap. 6, § 2). Though the use of chrism almost from apostolic times gives to it the dignity of so remote antiquity, it at the same time shows us that chrism is not essential to the validity of Confirmation, however significant it may be from the appropriateness of the symbolism. The conclusion which Gerson arrives at is that though imposition of hands was alone mentioned as used by the Apostles, "videtur Act. viii. tantum usi sunt pro confirmatione impositione manuum," yet that there was also a form of words, "nunquam sine verbis," and that chrism was also employed (*de Sacramento Confirmationis* in *Opera*, t. 1, p. 267). This, however, is an inference which is not supported by any evidence.

Throughout the East, both in the orthodox Church and among the Nestorians, Armenians, and others, Confirmation is administered at the same time as baptism, and by the priest, the chrism which he makes use of having been consecrated by a bishop (Ricaut. *on Greek Church*. Badger's *Nestorians and their Rituals*, vol. ii. p. 154, 195—214). The late Professor Rompotes of Athens gives this account of Confirmation in the Eastern Church:—

"This mystery of the holy Myrrh is connected with baptism. It has taken the place of the sealing of baptism in apostolic times, by which the Holy Ghost was imparted by the imposition of the Apostles' hands. But it would appear that even in apostolic times the anointing of the old covenant had taken the place of the laying on of hands. Because with the spread of Christianity it being impossible to find the Apostles everywhere, they who held the place of bishops were compelled to impart the Holy Spirit with myrrh, consecrated by them, the presbyters in each place anointing with it those who were enlightened. This is confirmed by the universal use of the myrrh in the second century (Theoph. Antioch. *to Autolytus*, i. 12; Tertullian *De Bapt.* 2), and the chrism is manifestly implied by the Apostle's words, *Now he which stablisheth us with you in Christ, and*

hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor. i. 21, 22). Then the myrrh was consecrated by the bishop, and the presbyters anointed the enlightened with the myrrh immediately after baptism. In the Eastern Church the holy Myrrh is now consecrated at Constantinople by the patriarch. It is prepared on Wednesday in Holy Week, the day on which the Saviour was anointed, and is composed of forty different odorous materials, together with the purest oil. On Thursday in Holy Week, after the consecration of the Elements, the holy Myrrh, previously placed upon the Holy Table, is sanctified, the patriarch invoking the sanctifying influence of the Holy Ghost upon it. This myrrh is communicated to all the Churches in the eastern communion, even to the autonomous Churches of Greece and Russia" (*Liturgiology of the Eastern Church*, Book ii. ch. 3. See also *The Voice of Orthodoxy*, by Archbishop Gregory Byzantinius, pp. 117—123).

In the Roman Pontifical there are no directions for the laying on of hands, but only for anointing on the forehead, the earlier rite being lost in the latter. Yet, as Martene tells us, the earlier Sacramentaries, whilst containing no directions as to any words to be used, or unction to be employed, direct that the hands of the bishop shall be laid on the head of each child or adult to be confirmed. "In Antiquis Sacramentariis, in quibus omnes sacramentorum ritus ad amussim referuntur, nulla unctionis et verborum quæ, dum eam efficit Episcopus pronuntiat, mentio habetur, sed impositionis dumtaxat manuum et orationis prædictæ" (*de Antiq. Ecc. Ritibus*, lib. 1, cap. 1, art. 3, § 3). In the Rubric of the Roman Pontifical the prayer which occurs in the English Prayer-book, "Almighty and everlasting God," is directed to be uttered "extensis versus confirmandos manibus;" in the Eastern office, however, the laying on of the hand on the head of each candidate is enjoined. In a Pontifical of Apamea in Syria given by Martene the bishop is directed to lay his hand upon the head of each (Martene, *ut*

supra), and this was the practice enjoined by the rituals of Chaldea and Alexandria (Palmer, *Orig. Lit.*, chap. vi. § 2). The ritual in the orthodox or Eastern Church is as follows:—After baptism the priest anoints the person baptized with the holy Myrrh, making the sign of the cross on the forehead, the eyes, the nostrils, the mouth, the ears, the breast, the hands, and the feet, saying each time, "The seal of the gift of the Holy Ghost. Amen." The Armenians, who use the same ceremony, have also appropriate prayers (Rompotes, *On Liturgiology*, lib. ii. ch. 3). Among the Nestorians the anointing must be by pure olive oil, without any admixture, and the child, having been anointed before and as a part of the baptismal rite, is after baptism anointed with oil on the forehead only (Bingham's *Antiquities of the Church*, Book xii. ch. 2, § 1).

Though, as we have seen, the usual names for this rite are the "unction," the "imposition of hands," or "the seal," yet the name "Confirmation," in Greek *βεβαίωσις*, occurs in the Apostolical Constitutions (*τὸ μῦρον βεβαίωσις τῆς ὁμολογίας*, lib. iii. c. 17). Neander, indeed, attempts to deduce it from some Gnostic formula where the phrase, "I am confirmed and redeemed," occurs. Yet the word here translated *confirmed* (*ιστηρίγγυμι*) is not that used by the Church in connection with this rite, and the attempt to derive it from these sectaries is as uncritical as it is unwarranted by any testimony whatever.—See Neander's *Church History*, vol. ii. p. 138, *Rose's trans.*

This rite is named Confirmation from its effects—(1) Because by means of it the grace given in baptism is increased, and the certainty of it confirmed; and (2) because the recipient of baptism is by means of the same grace strengthened against the assaults of the spiritual foes and temptations by which he is surrounded. "Effectus ejus est donatio Spiritu Sanctus ad robur" (P. Lombard. in *Sentent.*, lib. iv. dist. 7). "Scilicet contra debilitatem vel instabilitatem à fomite procedentem" (*Gerson*). It follows, and was from its first institution inseparable from,

baptism ("Olim vix separarentur." Fornici, *Institutiones liturgicæ*, pars iii. cap. 8), though distinct as to the grace therein conferred. In baptism the citizenship of heaven and fellowship with the saints is given: in confirmation strength to war against the enemies of Christ and of our own souls is conferred, and the recipient is enabled to become and continue a good soldier under the banner of Christ. Since, however, every baptized member of Christ is pledged at baptism to war unceasingly against sin, and the author of evil and the incentives to sin, confirmation does not impress upon the soul any new or distinct character, but it strengthens and confirms that which has already been given in baptism. It does not give to the infant in Christ the power to live as a man, and to struggle against sin. As the effects of confirmation in endowing the Christian with spiritual strength presupposes the gift of baptism, which is justification (Barrow, *Serm. on Justifying Faith*), so the rite of Confirmation presupposes that the sacrament of baptism has been received. "Post fontem super est ut perfectio fiat" (S. Ambros. *de Sacramentis*, lib. iii. cap. 2). It cannot therefore precede, it must follow baptism, and is of no avail unless to those who have been baptized. "Eò quod Baptismus est janua et fundamentum omnium sacramentorum sic ubi non nisi per Baptismum potest ad alia sacramenta iter haberi, sic nec ad alia sacramenta potest sine Baptismo superedificari" (*Gerson. de Sacramento Confirmationis*, Op. 1, 269). It is a gift not necessary indeed to spiritual life, but yet necessary to robust life. In the words of Leibnitz, "Baptism is of greater necessity, but Confirmation crowns the work." "Of what use is it," says Hugo de St. Victore, "that by Baptism thou art restored to that grace from which thou art fallen, unless by confirmation thou obtainest the power to stand upright." "Quid prodest si per baptismum a lapsu erigeris, nisi etiam per Confirmationem ad standum confirmeris." Yet it has never been esteemed of necessity like the sacrament of baptism. "Confirmatio non est sacramentum necessitatis; eò quod multi non

confirmati salvantur, dummodo contemptus sacramenti non interveniat" (Gerson as above).

In the case of doubtful, that is to say of heretical, baptism, it has been usually held that confirmation supplies whatever was defective in such baptism. Against this opinion, however, S. Cyprian strenuously contended.

This rite has in the Western part of the Church almost always been reserved to the bishop. His absence, however, and the consequent inability of the baptized to obtain this "laying on of hands," did not hinder the Neophyte from being admitted to partake of the Holy Communion of the Body and Blood of Christ (S. Cyril in John ii. 24. Estius in *Magist.*, lib. iv. dist. 7, § 2). None but a bishop, it has been always held, could confer this grace, and in support of this decision the fact that none but the Apostles did so in their days is appealed to (Euseb. Papa, *Ep. iii. ad Epis. Tuscia*). In answer to the question "An solus Episcopus sit ordinarius hujus sacramenti minister?" Concina replies, "Adfirmant omnes Catholici, idque definitum est tum in Concilio Florentino in *Instruct. Armen.* tum in Tridentino sess. vii. can. 3," but he adds, "Concedi tamen potest a summo Pontifice simplici Sacerdoti facultas confirmandi, ut plura exempla evincunt" (*ut supra*, lib. x. cap. 6, § 5). As early as the third century bishops travelled through their dioceses to administer Confirmation, and whenever a bishop baptized he at the same time confirmed (Neander's *Hist. of the Christian Church*, vol. i. p. 368, *Rose's trans.*). In the Eastern portion of the Church the same principle has been maintained in the necessity which it enjoins that the sacred chrism permitted to be used by a priest should have been consecrated by a bishop. In the Roman Church it is an unsettled point whether the Pope has the power of permitting a priest to consecrate the chrism. Suarez, Salmeron, Toletus, Sylvius, Gonet, and many other theologians and canonists deny that he can confer such power; whilst Sirmond, Cajetan, Soto, Vitassius, and others think that he may, an opinion which

Concina thinks probably right (Concina, lib. x. cap. 6, § 2). In the Orthodox Church, "The priest in making use of the sacramental matter which has been consecrated by the Hierarch ministers only as an assistant to the arch-pastor; he does nothing more than lift up the wearied hands of the bishop and lay them upon the baptized, as Aaron strengthened in prayer the wearied hands of Moses" (*The Voice of Orthodoxy*, p. 119).

Some have contended that as the laying on of hands in the days of the Apostles was commonly attended with miraculous gifts, that therefore now these have ceased we cannot expect any grace to follow upon confirmation. To this it seems a sufficient answer that gifts of healing, and other miraculous powers and supernatural gifts, followed at that time on the praying and preaching of the Apostles, and even on their presence and the passing by of their shadow, and yet though these effects have ceased, yet other and ordinary effects may be expected from praying and preaching, and therefore from confirmation. Indeed, these ordinary effects, that of influencing and healing the soul, are more wonderful and important than healing the body or informing the intellect. Again, as the doctrine of the *laying on of hands* was reckoned by St. Paul with baptism among the fundamental parts of religion (Heb. vi. 2), it is clear that confirmation was not to end with the ceasing of the outpouring of miraculous gifts upon the Church (Deacon's *Catechism*, less. 52 53). Pet. Lombard in *Sentent.*, lib. iv. dist. 7. Th. Aquinas, *Summa*, pars tertia, quæst. lxxii. Gerson, *de Septem Sacramentis, de Sacramento Confirmationis*. Opera i. 267—270. Estius in *Magistrum Sentent.*, lib. iv. dist. 7. Martene de *Antiq. Ecc. Ritibus*, lib. i. cap. 1, art. 3. Concina, *Theologia Christiano-moralis* ? lib. x. cap. 6. Bingham's *Antiquities of the Church*, Book xii. ch. 1—3. Bishop Taylor's *Discourse of Confirmation*. Palmer's *Orig. Liturg.*, chap. vi. § 2. Λειτουργική τῆς ἡμετέρας Ἀνατολικῆς Ὁρθοδόξου ἐκκλησίας. ὑπὸ Π. Πομπόρου. ἐν Ἀθηναῖς. 1869. ἡ φωνὴ τῆς Ὁρθοδοξίας.

CHAPTER XX.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
CLAUDIUS FELIX.
ISMAEL SON OF PHABI.

(1) *And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.*¹ (2) *And when he had gone over those parts, and had given them much exhortation, he came into Greece (Ἑλλάδα),*² (3) *And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.*

1 Cor. xvi. 5.
1 Tim. i. 3.

Acts ix. 23;
xxiii. 12;
xxv. 3.

THIS chapter is divided, according to its contents, into these four parts:—

(1) The departure of St. Paul in consequence of the uproar from Ephesus, his stay in Achaia or Greece, and his return to Macedonia.

(2) The stay of St. Paul at Troas, and the death and restoration to life of Eutychus.

(3) The voyage of St. Paul and his companions along the coast of Asia to Miletus.

(4) The charge at Miletus to the elders of the Church summoned by the Apostle for that purpose.

Hugo de S.
Charo.

After the uproar. This is an indication of the time when the Apostle left Ephesus, and does not seem intended to suggest the motive for his departure, since the tumult, or

¹ Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς καὶ ἀσπασάμενος ἱ. π. ε. Μ.—*Text. recepi.* Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητάς καὶ παρακαλίσας, ἀσπασ. ἱ. π. ε. Μ.—*Tisch.* In the Syriac version the rendering is—"Paul called the

disciples and consoled them and kissed them."

² "This is the only place where the word Ἑλλάς occurs in the New Testament;—a memorial of its grandeur before it was merged in the Roman province of Achaia."—*Wordsworth.*

uproar, had ceased when he left the city. He had intended, we are told by himself, *to tarry at Ephesus until Pentecost*, and he seems to have remained until then before he took his departure from a city in which he had resided longer than at any other place. He had whilst staying at Ephesus addressed an Epistle, his first, to the Church at Corinth. This he had sent about the season of the Passover, that is, in April, by the hands of Titus, directing him on his return to meet him at Troas. Having set out for Macedonia, he stayed at Troas for Titus, but being disappointed as to his arrival he went on to Macedonia, where he seems to have been joined by Titus, Timothy, and Trophimus. Having visited *those parts* where in his former journey he had preached the gospel and planted Churches, Philippi, Thessalonica, and Berea, he, after the coming of Titus with an account of the state of the Christians of Corinth, wrote his Second Epistle to that Church, and sent it from Macedonia. Soon after he came to Greece, and to its capital, Corinth, where he abode *three months* as the guest of Caius, or Gaius, one of the converts there whom he had in his former visit converted and baptized. From this place he wrote his Epistle to the Romans, and sent it by the hands of Phebe, a deaconess of the neighbouring Church of Cenchrea. Having received the alms of the brethren at Corinth, as well as that of the Churches of Macedonia, St. Paul, when *about to sail into Syria*, was made aware of an attempt against his life or liberty on the part of the Jews settled in Achaia, stimulated, it may be, by the knowledge that he was bearing the alms of the brethren to the poor of Jerusalem. As the danger especially threatened him on his sea voyage he determined to avoid this lying *in wait for him* by travelling by land to Macedonia.¹

(4) *And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus;*² *and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.* (5) *These going before tarried for us at Troas.* (6) *And we*

¹ "Habuitque consilium ut reverteretur per Macedoniam — ad evadendum insidias et ne spoliaretur eleemosynia, seu collectis, quas detulit secum versus Hierusalem."—*Dion. Carthusianus*. If this were so, that may have been one of the *perils of robbers, perils of mine own countrymen*, of which he elsewhere speaks (see 2 Cor. xi. 26).

² Συμεικτο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος κ. τ. λ.—*Text. recept.* Συμεικτο δὲ αὐτῷ Σώπατρος Πύρρου Βεροιαῖος. There can be but little doubt but that the reading ἄχρι τῆς Ἀσίας is genuine; it is found in A.D.E.H.L.P. and in the Syriac and Arm. versions. It is absent in B.W and in the Vulgate.

Acts xvi. 1;
xix. 29;
xxi. 29;
xxvii. 2.
Eph. vi. 21.
Col. iv. 10.
2 Tim. iv.
12, 20.
Tit. iii. 12.

Hackett.

Rom. xvi. 23.
1 Cor. i. 16.

Acts xxiv. 17.
Rom. xv. 25.
2 Cor. viii. 4.

Cook.

sailed away from Philippi after the days of unlovened bread, and came unto them to Troas in five days; where we abode seven days.

Ex. xii. 14,
15; xxiii.
15.
Acts xvi. 8.
2 Cor. ii. 12.
2 Tim. iv. 13.

In this journey from Philippi to Jerusalem occurs a notice of two delays, each of seven days, at Troas and again at Tyre. It seems not unlikely that this was with reference to the Christian Sunday, to enable the Apostle to meet the brethren in the public assembly of the Lord's day.

Acts xx. 6;
xxi. 4.
Wordsworth.

There accompanied him as far as Asia (ἀχρι τῆς Ἀσίας) these seven disciples, and these were joined at Philippi by St. Luke, and perhaps others, but they as a band only accompanied him as far as Asia, Timothy being left at Ephesus, and probably some of the others at other points as the chief pastors of the Churches now visited by St. Paul. Aristarchus, and Luke, and Trophimus, however, at least—perhaps others—accompanied the Apostle to Jerusalem, and the latter two continued with him and shared in his detention at Rome.

Acts xxi. 29;
xxvii. 2.
Lechler.

Sopater, the son of Pyrrhus of Beroæ, is the accepted reading here.¹ The name is a common Greek one, and occurs in classical writings. Of *Sopater* we know nothing more, unless he be the same as Sosipater, who was with St. Paul at Corinth, which is, however, doubtful. *Secundus*, again, is unknown, and this is the only mention of his name. *Gaius* seems to be a different person from Gaius the Macedonian mentioned before, and the distinctive epithet of *Derbe* (Δερβαιός) is probably inserted to mark the difference. *Tychicus* is mentioned in the Epistle to the Ephesians as having been sent from Ephesus to Rome with the Epistle to that Church. *Trophimus*, an Ephesian, after accompanying the Apostle to Jerusalem at this time, was subsequently left by St. Paul at Miletus sick. St. Luke, as is implied by the change of the pronoun used by him, having been left behind at Philippi in St. Paul's first visit, now rejoined the Apostle, and indicates this by the direct style of his narration from this point. *These going before tarried for us at Troas.*

Rom. xvi. 21.
Alford.

Acts xix. 29.
Alford.

Eph. vi. 21.

Acts xxi. 20.
2 Tim. iv. 20.

Acts xvi. 40.

We have in the conduct of St. Paul with reference to the newly-planted Churches a lesson for all time. He evange-

¹ "The word Πύρρου has been erased here as that of an unknown person, and because the mention of the father is unusual in the N.T.—No possible reason can be given for its insertion by copyists."—*Alford*. "Quod autem Vulgatus addit *Pyrrhi*, Syrus, Arabs, et Æthiop. non legerunt. Et in fine ver-

sus post καὶ Τιμόθεος, Syrus et Arabs addunt, qui erat ex Lystra."—*De Dieu*. It is found in κ.Α.Β.Δ.Ε., in the Vulg., Copt., Syriac, and Armenian versions. The Ethiopic version instead of *Sopater* reads — "Peter a citizen of Beroæ."

lized, but he was not content with preaching the gospel, he left behind the means by which the Christian life was to be nurtured, instructed, and perfected. To preach the gospel, and to leave men impressed only, is of all things most mischievous. St. Paul was careful to maintain alive the impression by guiding and directing those who were brought into the fold. He not only preached the gospel, but he planted the Church wherever he went. For this object Silas and Timotheus were left behind at Beræa and Thessalonica. St. Luke, as we have seen, remained at Philippi. Aquila and Priscilla were left at Ephesus. Titus remained in Crete to set in order the things that were wanting, and ordain elders in every city, and perhaps this is what is implied as to Erastus, who, we are told, took up his residence at or abode at Corinth.¹

Acts xvii. 14.

Acts xviii. 19.

Tit. i. 5.

2 Tim. iv. 20.
Wordsworth.

Acts ii. 42, 46.

1 Cor. x. 16;
xi. 20; xvi.
2.

Rev. i. 10.

(7) *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*²

St. Luke is speaking not of an extraordinary summons of the brethren to meet St. Paul, as when he called the elders of the Church to Miletus, but of an ordinary stated meeting of the Church at Troas, when the disciples came together for united worship and in order to break bread.³ And the day of such stated meeting was the first day of the week, or what came to be called a little later the Lord's day,⁴ the day which was hallowed by the resurrection of our Lord from the tomb, and on which, as we know from the writings of both heathen authors and of Christian apologists, it was the practice of the Christians from the earliest times to

Whitby.

Rev. i. 10.

John xx. 1.

¹ "Cinq ou six gens de bien, unis ensemble, sont une armée formidable au démon, sur tout quand ils ont à leur tête un Paul, un chef rempli de son zèle, de sa lumière, de son désintéressement, etc. Donnez, Seigneur aux Gentils qui restent à convertir, de tels missionnaires et unissez-les par votre Esprit d'unité et de charité pour travailler ensemble à votre œuvre."—*Quesnel*.

² *συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον.*—*Text. recept.* *συνηγμένων ἡμῶν κλάσαι ἄρτον.*—*Tisch.*

³ "Observe the word *συνηγμένων*. They were not summoned, but came together, met for a stated religious pur-

pose. Hence the word *Σύναξις*."—*Wordsworth*.

⁴ "Ἐν τῇ μὲν τῶν σαββάτων, on the first day of the week; not on one of the sabbaths, Jewish festivals, which overlooks the article, and not on the one of them next after their arrival, since that would imply that they passed more than one such festival here, contrary to Luke's statement that they left on the day following. In the New Testament *εἰς* stands generally for *πρῶτος* in speaking of the days of the week; see Matt. xxviii. 1; Mark xvi. 2; John xx. 19, etc."—*Hackett*.

meet together, and then to offer their alms, which made a part of the Lord's day service. It was this duty which St. Paul enjoined upon the newly converted heathen at Corinth: *upon the first day of the week let every one of you lay by him in store as God hath prospered him.*¹ It is significant that the first clear intimation of the *first day of the week* being set apart and used by the Christian converts for religious worship occurs in a Gentile Church.² It was natural that this should be so. The Jewish converts would cling rather to the Sabbath, than to the Lord's day, as the day for weekly worship.

¹ Cor. xvi. 2.
Justin M.,
Apol. I. §.
67.

They came together to break bread. Though modern commentators, as well as those of the Middle Ages, almost uniformly understand these words of the breaking of bread as the Eucharistic feast,³ yet it has been interpreted to mean the bread broken and eaten in the Agapæ, or love-feasts, or of the bread provided for an ordinary meal. Thus the Glossa Ordinaria states it to be bread taken for bodily refreshment, and others express a doubt whether it means Eucharistic or merely common bread.⁴

Baumgarten.

Kulnoel.

Lyra.
Hugo de
S. Charo
D. Carth.

Whether it were a common meal, or, as more usually understood and, as it seems, more inherently probable, that this breaking of bread was the highest act of Christian worship, namely, the Communion of the Lord's Body and Blood, it is significant as the first instance of communion in which Jews and heathen, Greek and Barbarian, Asiatics and

¹ "On the day called Sunday (τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ) all who live in the cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read, as long as the time permits; then, when the reader has ceased, the chief minister verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread and wine and water are brought, and the chief minister in like manner offers prayers and thanksgivings, according to his ability (ὡς ἂν δύναμις αὐτοῦ), and the people assent, saying Amen; and there is a distribution to each, and a participation in the Eucharistic elements, and to those who are absent a portion is sent by the deacons. And those who are well to do, and willing, give what each thinks fit."—*Justin Martyr*, Apol. I. § 67.

² From Troas, when on his way to martyrdom, Ignatius directed his
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Epistles to the bishops and Churches at Smyrna and Philadelphia, and sent to them the salutation of "the brethren at Troas." In the next, the third, century several martyrs suffered here; of these the names of Andreas, Paulus, Nicomachus, and Dionysia have been preserved. In the fourth century its bishop was present at the Council of Sardica, A.D. 347. A bishop of Troas, Pionius, was present at Constantinople at the condemnation of Eutyches, and at the Council of Chalcedon. And in the eighth and ninth centuries we find bishops of the city present at councils of the Church.

³ The Syriac version reads instead of merely *to break bread*, "to break the Eucharist." The Æthiopic, "to bless the table," i. e. celebrate the Eucharist. And the Arabic version, "to distribute the body of Christ."

⁴ "Glossa Ordinaria et quidam alii intelligunt, nec improbabilius, de cœna communi, non eucharistica."—*Fromond*

Europeans sat down together as members of one body, between whom the wall of separation had been broken down by the death of Christ.

Acts 1, 12. (8) *And there were many lights in the upper chamber, where they were gathered together.* (9) *And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.* (10) *And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.*

2 Kings xvii.
21.
2 Kings iv.
34.

Lorinus.
Olshausen n.

Howson.

Hackett.

There were many lights, either to do honour, as many suppose, to the Eucharistic feast, after the manner of Orientals, or for use at night time. As the moon was full at the Passover, and as it was now about three weeks past this time, the moon would appear only as a faint crescent in the early evening, and night would be dark at the time when St. Paul was preaching. Hence, then, the need of many lights. By this means the fall of Eutychus would be at once perceived. *He fell down from the third loft*, or story. The windows, it must be borne in mind, were but open spaces always unglazed, and often uncovered, except sometimes with shutters or a lattice of joiners' work.¹

Alford.

He was taken up dead. Let us remember that St. Luke, who was present and relates this, was a physician, and therefore fully qualified to speak of the death of Eutychus.

Paul went down and fell upon him. In this the Apostle imitated the action of Elijah and Elisha, when at their prayers the dead were restored to life. This, however, was not the gesture of Christ. He spake the word and commanded the dead to arise, and worked the miracle of resurrection from the dead by His own inherent power. Young

1 Kings xvii.
21.
2 Kings iv.
34.

Bengel.

¹ "The 'upper chamber' of a Jewish house was especially used as a place of prayer. It is probable that the 'window' here mentioned was connected with this practice, being an aperture in the wall, so placed that the worshipper might look out in the direction of Jerusalem. Thus when Daniel prayed at Babylon the windows in the upper chamber were open towards Jerusalem (Dan. vi. 10). In the book of Tobit,

Sara the daughter of Raguel, being in the upper chamber, 'prayed towards the window' (iii. 11, 17). A rule of the Talmud has also been quoted, enjoining that no one shall pray except in an upper room having windows or holes in the wall looking towards the Holy City (*Talmud in Barach*, c. 5, fol. 31a, and 34b. See Notes on Passages of Holy Scripture by John Gregoria, Oxon., 1684)." — *Humphry*.

man, I say unto thee, Arise; Damsel, I say unto thee, Arise; or, as on another occasion, Lazarus, come forth.

His life is in him—he is restored, he begins to be warm, life has returned to him.¹

Luke vii. 14.
Mark v. 41.
John xi. 43.
Sylvira.
Du. Vell.

(11) *When he therefore was come up again, and had broken bread,² and eaten, and talked a long while, even till break of day, so he departed.* (12) *And they brought the young man alive, and were not a little comforted.*

Matt. ix. 24.

The fall of Eutychus interrupted the preaching of St. Paul, who now renewed his discourse. Some think that the Eucharistic feast was also interrupted, and that St. Paul now finished the act of breaking bread. Others, however, understand these words to mean that as he was about to set out on a long journey, and that on foot, he now took a morning meal to prepare him for this, or for refreshment after his preaching and long conversation with the brethren, since, it would seem, he had already broken bread in the Eucharistic feast. Since, however, *to break bread* is a name for the whole action, the whole Communion, it is not necessary for us to understand more than that the breaking of bread had commenced before the fall of Eutychus, but was not completed until afterwards. It is, however, impossible for us to determine what the breaking of bread here or in the previous verse means.

Hackett.

Kuinoel.
Dion. Carth.
Gangwus.
Lienard.

They were not a little comforted, both at the restoration of Eutychus to life and also at the proof which this miracle gave them of the power and the presence of God in the midst of them.³

Chrysostom.

(13) *And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.⁴* (14)

¹ "ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἵσταν, anima enim ipsius in ipso est, id est, jam nunc cum loquor vita ei rediit."—Grotius.

² ἀprov.—Text. recept. τὸν ἀprov.—Tisch.

³ "Si un mort ressuscité est le sceau de la prédication de Saint Paul et la consolation d'une Eglise, combien plus la résurrection de Jésus Christ confirme son Evangile et console les vrais Chrétiens?"—Quenel.

⁴ "The foot journey, according to the best evidence, was about twenty miles. A paved road extended from Troas to Assos; so that starting even as late as seven or eight o'clock, A. M., Paul could have reached Assos in the afternoon. The distance by sea was almost forty miles. His object, it is conjectured, may have been to visit friends on the way, or to have the company of brethren from Troas, whom the vessel was not large enough to accommodate."—Hackett.

Acts ii. 1;
xviii. 21;
xix. 21;
xxi. 4, 19;
xxiv. 17.
1 Cor. xvi. 8.

And when he met with us at Assos, we took him in, and came to Mitylene. (15) And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos,¹ and tarried at Trogyllium; and the next day we came to Miletus. (16) For Paul had determined² to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

St. Paul had determined to sail by or past Ephesus (παρπαλεύσαι τὴν Ἐφεσον), not because of the tumult after which he had departed, nor because of any danger to himself had he landed there, but because he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.

Acts ii. 1-4.

Acts x. 45.

Acts ii. 6.

Baumgarten.

Why St. Paul had this great desire to be present at that feast when he had been content to remain at Philippi during the season of the Passover we are not told. There was, however, a significance in his going up to this feast, the feast at which the completion of the harvest was celebrated, and at which the outpouring of the Holy Ghost was granted to the Church, and at which Jews from all parts would be assembled, and thus be made witnesses of the ingathering of the Gentiles.³ He was bringing up with him the representatives of the Churches planted by him, a Gentile band, as so many living testimonies to the Apostles and the rest of the Church at Jerusalem that *on the Gentiles also was poured out the gift of the Holy Ghost*, and that the gift of tongues, by which every man heard them speak in his own language, had not been without fruit in the ingathering of the harvest of the Gentiles.

(17) And from Miletus he sent to Ephesus, and called the elders of the Church.

[Epistle at the ordaining or consecrating an archbishop or bishop. Verses 17-35.]

St. Paul was now journeying to Jerusalem, bearing with him the alms of the various Churches over which he had the oversight, or which owed their foundation to his labours; and being desirous to see and to deliver his final charge to the Ephesian Church, he stayed at Miletus, whither it would

¹ καὶ μείναντες ἐν Τρωγυλλίῳ.—*Text. recept.* Is omitted by Tisch.

² ἐκρίνε γὰρ ὁ Παῦλος.—*Text. recept.* Καὶ κρίνει γὰρ ὁ Παῦλος.—Tisch.

³ It is too much to assert that this was the reason for his desire to be

present at this feast, though this would follow from his presence with the first-fruits of the Gentile world when Jerusalem was full of Jews, zealous in the fulfilment of the requirement of the Mosaic law.

seem the vessel in which he was sailing was bound.¹ From thence he *sent to Ephesus, and called the elders of the Church* to meet him. We are told, by a witness of almost apostolic times, that St. Paul called together not only the elders of the Church at Ephesus, but also the bishops, presbyters, or elders of the neighbouring cities.² Independently of the weight due to the testimony of Irenæus, who was born in the early part of the next century, and was either a native of Smyrna or came to that city in his boyhood, and was, as he himself has informed us, acquainted with Polycarp, its bishop, the fact that Ephesus was distant about thirty miles from Miletus renders it likely that presbyters were living between these two places, and would be summoned by the Apostle, and the words of Irenæus receive confirmation from the language of St. Paul himself, who speaks of those assembled as those *among whom* he had gone about (*διηλθόν*) *preaching the kingdom of God*, words which can hardly apply to the *elders* of one city only.³ As to ancient commentators, some understand that he summoned the elders from the whole of the province of Asia Minor; others, and this seems to be more likely, consider that he *only called* them from Ephesus and from the country in the neighbourhood of that city.⁴

Irenæus, iii.
c. 14, § 2.

Markland, in
Bowyer.
Lyra.
Dion. Carth.

Hugo de S.
Charo.

He *called the elders*, the seniors, that is, elders not in age but in office, those who had been set over the Church; so that the word may well comprehend bishops as well as presbyters, both called by the same name of *elders*, because of the gravity of behaviour and the staidness of character which was demanded from them and from their position and office. At this early time it is hardly to be expected that the ministers of the Church, however distinguished by their duties, would be known by the names which have since been

Calvin.

Fromond

¹ On Miletus see the note at the end of chapter xxi.

² See Introduction to the Acts, chapter iii., sect. 5, and note at the end of chapter xi., in the former volume of the Commentary on the Acts.

³ "Ephesi unus erat Episcopus scilicet Timotheus. *Episcopus* ergo vocat primarios presbyteros, hi enim cum Episcopo quasi Episcopi invigilabant Ecclesiæ, eamque regebant. Unde vocavit eos *maiores natu*, id est seniores et presbyteros. Vide dicta Phil. i. 1. Jam verò Ephesinum Episcopum non advocavit, quia is erat Timotheus, qui erat cum Paulo, ut patet v. 4, et seq. Adde, Paulum advocasse

plures reverà Episcopos, nimirum eos qui erant Episcopi civitatum provinciæ Ephesiæ (metropolis enim erat Ephesus). Hoc enim est quod ait, v. 25, *Amplius non videbitis faciem meam vos omnes, per quos transivi prædicans regnum Dei.*"—Corn. à Lap.

⁴ "Luke speaks only of the Ephesian elders as summoned to meet the Apostle at Miletus; but as the report of his arrival must have spread rapidly, it could not have failed to draw together others also, not only from Ephesus, but from the neighbouring towns where Churches had been established."—Hackett.

2 Cor. xi. 28

appropriated to each grade of the ministry. All were as yet deacons, for all ministered in the Church: all those who were not mere assistants in the work of the ministry were *elders*, if not in age, yet at least in the importance of their office and in the gravity of deportment required of them. Whether, however, the *elders* were those who afterwards were called bishops, or mere presbyters only, the point remains uncontested that the *elders of the Church* were subordinate to him who had the episcopate or oversight of *all the Churches*, and that the Apostle was distinguished from these *elders* as the elder was separated from the minister, who was only a deacon.¹

Hackett.

The subject of St. Paul's address is fidelity in the office of the ministry, both as illustrated by his own example and as required of those whom the Holy Spirit had or should call to that office, and in his charge to *the elders of the Church*, whether presbyters or bishops be understood,² St. Paul dwells upon three things, and points out:—

(1) Their need of strength against persecution, and the source from whence such strength was to be sought.

(2) The warning which was needed against the false teachers who should hereafter arise, some of them from the bosom of their own Church.

Ferus.

(3) The temptation which would beset them of yielding to avarice. In these their dangers he adduces his own example, and calls upon them to imitate him as he imitated Christ. How much the fears he felt as to the dangers from heretical teachers were justified by subsequent events we may learn from the First Epistle which he afterwards addressed to Timothy, whom he left behind as the bishop of the Church of Ephesus. In this Epistle he counsels him as to the means to be used in order to arrest the progress of heresy and to guard the souls of the faithful from the sophistries of Alexander and Hymenæus, the latter of whom taught that the resurrection was already past.

Olohausen.

1 Tim. i. 20.
2 Tim. ii. 17,
18.

¹ ἐπισκόπους τοὺς πρεσβυτέρους καλεῖ, ἀμφοτέρω γὰρ εἶχυν κατ' ἐκείνον τὸν καιρὸν τὰ ὀνόματα."—Theodoret on Phil. i. 1.

² "Dicunt aliqui Theologi et interpretes, quod nomina presbyterorum et Episcoporum tunc temporis fuerint communia: ergo inquit, nil obstat quominus nomine presbyterorum intelligantur simplices sacerdotes. Respondet Estius nomina presbyterorum et episcoporum fuisse communia hoc

sensu quod nomen presbyterorum tunc temporis daretur Episcopis, imò et ipsis Apostolis, ut constat 1 Pet. v. 1, *Seniores ergo, qui in vobis sunt, obsecro consenior*, græcè compresbyter, et ex capite 1^o, 2^æ, et 3^æ Epistolæ Joannis, ubi se vocat *seniorem* græcè presbyterum: certum est itaque quod nomen presbyterorum tunc daretur Episcopis; sed nullo prorsus argumento probatur, quod nomen Episcoporum fuerit datum simplicibus presbyteris."—Lionard.

(18) *And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.*

Acts xviii. 19;
xix. 1, 10.

There are in this speech to the elders at Miletus so many idioms, words, and sentiments which peculiarly belong to St. Paul that there can be but little doubt but that St. Luke has preserved to us a literal report of what he spake at this time.

Before proceeding to speak of his teaching the Apostle appeals to his life and conversation whilst living in their midst. It is the life which stamps reality upon the religious convictions, and gives them force in the sight of others.¹ *Ye know,—ye whom I have left behind me to minister in sacred things to the Christians of Ephesus. This he asserts not of himself, but in that spirit of humility which characterizes the Apostle he appeals to their own knowledge of what his life was whilst he dwelt among them.*

Stier.

Calvin.

Wordsworth.

It is a great instance of sincerity in a preacher that he is able to appeal to the knowledge of his hearers, and to call them to bear witness to the purity and fidelity of his life and teaching.

Novarinus.

(19) *Serving the Lord² with all humility of mind, and with many tears,³ and temptations, which befell me by the lying in wait of the Jews:*

Verse 3.

Serving the Lord, as a slave whose will is wholly conformed to that of his master, not, that is, merely obeying the will of God in private, worshipping Him in the heart, but performing the work of the ministry to which, as an apostle, he had been called, *with all humility*; not in self-confidence, not relying upon his own natural strength, but humbly looking to God for grace and assistance; *and with many tears*, because of the sins and indifference of those to whom he had

Calvin.

¹ "In hac concione præcipue huc insistit Paulus, ut quos Ephesi creaverat Pastores, suo exemplo hortetur ad munus suum fideliter peragendum: sic enim rite agitur censura, et hic doctrinæ acquiritur auctoritas, quum nihil verbis præscribit doctor, quod non re ipsa ante præstiterit."—*Calvin*.

² "With the sole exception of the assertion of our Lord, 'Ye cannot serve God and Mammon,' Matt. vi. 24,

Luke xvi. 13, the verb δουλεύω for 'serving God' is used by St. Paul only, and by him six times, viz., besides ref., Rom. vii. 25; xii. 11; xvi. 18; Col. iii. 24; 1 Thess. i. 9."—*Alford*.

"The phrase, however, δοῦλος Θεοῦ or δοῦλος Ἰησοῦ Χριστοῦ, is used by St. John, St. James, and St. Jude as well as by St. Paul."—*Humphry*.

³ πολλῶν δακρύων.—*Text. recept.* δακρύων, without πολλῶν.—*Tisch.*

Dion. Carth. been sent,—tears which he poured out in his supplications on their behalf, and which accompanied his public as well as his private exhortations to them, his preaching and also his letters to them. Thus, writing to the Corinthians, he says, *Out of much affliction and anguish of heart I wrote unto you, with many tears.* And this faithful and earnest declaration of the gospel message entailed upon the Apostle *temptations*, trials, and persecutions, not only from the Gentiles, but also from his brethren, *the Jews*, who lay in wait, and several times sought to destroy him.¹

In speaking of those things which were a cause of grief to him, St. Paul passes by the persecutions, the stripes, and imprisonments which he suffered at the hands of the Gentiles, and speaks only of the *temptations which befell him by the lying in wait of the Jews*. It would seem as though the sufferings which he endured from Gentile persecutors were less afflicting to him than those which he suffered from the hands of *the Jews*, his *brethren*, his *kinsmen according to the flesh*; and that his Gentile persecutors were more excusable in refusing to accept his teaching because of their ignorance of the prophets and of the teaching both of the moral and the ceremonial law.

*With all humility.*² The Apostle mentions *humility* as a mode of serving God. In no way, indeed, is God's work more effectually done than by the humility of those who serve Him. Humility purifies the heart of the worshipper, so that his service is more free from the imperfections caused by vanity, self-confidence, and passion. This *humility*, however, if real, will run through and be evidenced in the whole life of the servant of God: it will be seen, as the *humility* of St. Paul was seen, in words and other actions, as well as in the endurance of sufferings. This humility of words and deeds, of bodily labours, and of sufferings endured for Christ, is not, however, inconsistent with the loftiest magnanimity and with the deepest earnestness of spirit. He who laboured amongst the people of Ephesus *with all humility*, and who throughout his ministerial life could be *all things to all men, that he might by all means save some*, was the same who before Felix and Agrippa boldly declared

¹ "*Serviens Domino: vera hæc servitus, quam tentationes, et insidiæ non impediunt. Verè Deo servit quem nullæ adversitates, contumeliæ nullæ, nullæ insidiæ à Dei servitute eximunt.*" —*Novarinus.*

² "*Cum omni humilitate—rò omni accipi potest pro plena et perfecta humilitate, ut sit enallage, qua totum*

universale ponitur pro toto integro, putà omne pro perfecto et omnibus partibus numericque absoluto. Omnis ergo humilitas est plena, profunda, ima humilitas. Sic Exod. xxxiii. 19, ait Deus Mosi: *Ego ostendam omne bonum, id est, summum bonum, putà, Meipsum, tibi.*" —*Corn. à Lapide.*

the truth in Christ, and sternly rebuked sin, so that even Felix trembled. There is no connection between humility and pusillanimity, though one may sometimes be mistaken for the other. Lorinus.

The *tears*, then, which St. Paul here refers to were tears because of the opposition of the chosen people of God, the Jews, to the gospel of God declared by Christ, the Eternal Son. Tears in the midst of the persecutions, the *temptations*, with which he had been surrounded whilst living at Ephesus, and yet tears less on his own account than for those for whom Christ died, because they continued to be enemies to the cross of Christ.¹ Only a short time before this visit to Miletus, in writing from Corinth to the Church at Rome, he had referred to the same bitterness of soul which he experienced in consequence of the unbelief of those whom he so greatly loved, the scattered members of the house of Israel, for whose hardness of heart he declared that he had *great heaviness and continual sorrow in his heart*. Chrysostom.
Sider.
Cook.
Rom. ix. 2.

(20) *And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,*² Verse 27.

In the same manner the Apostle appeals to the Thessalonians, *Ye know how we exhorted and comforted and charged every one of you as a father doth his children.*³ It is not enough that a pastor *publicly* teaches and admonishes the whole flock under his care,—he is to turn to and consider the needs of each member of the flock. He must, since he is a pastor, the shepherd of Christ's sheep, imitate the example of those who have the care of the sheep of the fields, whose watchfulness extends not only to the flock collectively, but who know and take thought for every single member of the flock, and who do as Jacob did when he kept the flock of Laban, who in his care of the flock could say, *Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.* If for the sheep of the field merely this was the duty of the shepherd of the 1 Thess. ii. 11.
Fromond.
Corn. & Lap.
Gen. xxxi. 40

¹ "Commemoratio ista eorum, quæ passus est Paulus, tacita quædam adhortatio est Pastorum, quos alloquebatur, ad similia, cum res ferret, toleranda. Quo pacto Petrus in epistola, ut invitet eosdem ad gregem pascendum inquit, *Seniores, qui in vobis sunt, obsecro consenior, et testis Christi passionum* [1 Pet. v. 1], quas nempe viderat in Christo, et in seipso imitando expres-

serat."—*Lorinus*.

² "Omittit Doctor gentium narrare miracula; narrat labores, narrat ærumnas, ac tribulationes, quæ Paulo, Paulique imitatoribus, ipsis miraculis sunt clariores."—*Novarinus*.

³ "Ἀποστολὴ, in public, as in the synagogues (xix. 8), or in the school of Tyrannus (xix. 9).—κατ' οἴκους, in houses, private assemblies."—*Hackett*.

sheep, how great should be the care of him who is a shepherd of the flock of God !

St. Paul on his departure could appeal to the elders of Ephesus, as to the truth of his words, that he had *kept back nothing that was profitable unto them*.¹ In this he gives two lessons to all who have the care of any portion of the flock, whether they be bishops or priests :—

(1) That they should keep *back nothing* of the will of God, nothing that was *profitable unto* the flock, through fear of man.

Lange.

(2) That they should not seek to set forth that which is calculated merely to please the natural man, but only that which is fitted to edify.

Fromond.

In these words the great Apostle of the Gentiles admonishes all who have the oversight of souls, and who will answer at the judgment-bar of God as to the care of those souls, that they should apply themselves to the study of Holy Scripture, which contains all things necessary and *profitable* to Christians in their walk towards the eternal world, and should not allow secular studies and secular pursuits to divert them from that which is the proper duty of their ministry, the building up of souls in the faith of Christ and in the practice of holiness. The study, indeed, of ecclesiastical history, of canon law, even of classical learning, and of secular science, is permissible to a pastor, but only when they do not occupy his time and his thoughts to the exclusion of theology, and of that knowledge which alone is *profitable* for the spiritual life of the souls for whom he must at the last day give account.²

Lortines.

¹ "οὐδὲν ὑπεστελάμην. The metaphor, reintroduced v. 27, is taken from navigation; and was therefore appropriate at a seaport, Miletus, and in the mouth of one now on a voyage, and addressing persons who had come from the great commercial city Ephesus. An internal evidence of truth. The Apostle St. Paul by this metaphor compares the Church to a ship, and himself to a mariner or captain of it, and the doctrines of the gospel to its sails; and he says that he οὐδὲν ὑπεστελάτο, *lowered or reefed none of its canvas*, but spread it out boldly to the sun and wind so as to conceal nothing, but to display the whole, and to give his hearers a perfect πληροφωρία of faith in their course over the sea of this world to the haven of life everlasting."

—Wordsworth.

² "Utilium. Quo monentur Episcopi et Pastores, ut sacræ Scripturæ, in qua continentur omnia utilia ad vitam æternam, potius studeant, quam rebus aliis et studiis sæcularibus: quales severissime reprehendit S. Basilii homilia in Proverbia Salomonis: In Scriptura enim continentur, inquit homil. in Psalm i., omnia medicamenta ad quemvis animæ morbum; unde sacram Scripturam vocat communem pharmacopoliā Pastorum. Sanctus Bernardus verò dicere solet, quod bonus Pastor debeat semper habere panem in pera et canem in fune, id est, verbum Dei in memoria et per vinculum discretionis zelum suum coercere."—Fromond.

That which is here implied in the word *profitable* is expressed in the Syriac version, where the reading is *profitable to your souls*.

(21) *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Mark i. 15.
Luke xxiv.
47.
Acts ii. 38;
xviii. 5.

Repentance, such a repentance as God demands and should be exercised by us, is conversion to God and a reconciliation to Him, and obedience to all His commandments our whole life through. It is, therefore, a life-long work. *Repentance* is demanded of the sinner *towards God*, and that because—

Corn. & Lap.
Calvin.

(1) All sin is an act committed against God.

(2) Because He alone can pardon our sins.

These two, *repentance toward God and faith toward our Lord Jesus Christ*, are the two elements of all gospel preaching.¹ The work of the preacher is this, to call upon the sinner to depart from his sins, and to turn for pardon and for strength to Christ. This was, indeed, the characteristic of the preaching of the Saviour Himself, who, when He came into Galilee, came preaching the gospel of the kingdom of God, and saying, *The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel*, in Him, that is, who brought the good tidings of salvation to the world, and is Himself the centre of all gospel truth. In this is He the great exemplar for all ministers of His Church.

Ferus.

Mark i. 14, 15.

(22) *And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:*

Acts xix. 21.

Behold, I go unfettered, constrained not by man, but willingly drawn and constrained only by the Spirit of God,—by the grace of the Spirit which has been given to me; led captive by the Spirit, as the words may be translated, as he elsewhere calls himself the prisoner of the Lord. Bound, indeed, but with my free will unconstrained, a servant in that service which is perfect freedom. He who is united to the Holy Spirit is bound in Him, and the prisoner of Jesus Christ is one who has been set free by reason of that bond-

Chrysostom.
Ficomond.

Didymus.

¹ "To repentance belong the works Christ."—*Russian Duty of Parish of the law; to the Gospel, faith in Priests*, Pt. 1, c. 2, § 7.

age from subjection to sin and from slavery to evil lusts, which is the only true bondage.¹

Not knowing the things that shall befall me there. The Apostle was content to follow the guidance of the Spirit, and to go whithersoever he might be led without seeking to know what had not been revealed to him. The gift of prophecy with which the Apostle was endowed was given with reference to certain conditions and certain times. It was not in the case of any of the prophets a permanent gift, applicable to all seasons and to all men: and St. Paul spake as the prophets of old had done, when inspired for some special end by that Spirit from whom the gift of prophecy emanated.

Acts xxi. 4,
11.
1 Thess. iii. 3.

(23) *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.*²

The Holy Ghost witnesseth—that is, not to the Apostle himself, but to prophets in every city who made known to him what would befall him. Thus we read in the next chapter, that when Paul had come unto *Cæsarea . . . a certain prophet, named Agabus . . . took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.*

Acts xxi. 9,
10, 11.

Bonds . . . abide me. This was a prophecy, and not a mere conjecture. Indeed, in itself it was an unlikely event that he should be bound by the Jews. His privilege as a Roman citizen seemed to secure him from this indignity, yet when assured so by the prophets in every city, Paul felt convinced that this would happen. When, however, he arrived at Jerusalem, he was bound illegally at one time with two chains, and at another with thongs, so that when the chief captain, who had commanded him to be bound, knew that he was a Roman citizen he was afraid . . . because he had bound him . . . and loosed him from his bands.

Wordsworth.

Acts xxi. 28.

Acts xxii. 28,
29, 30.

(24) *But none of these things move me, neither count I my life dear unto myself, so that I might*

¹ δεδεμένος τῷ πνεύματι.—“The Vulgate well renders it, *Alligatus Spiritu*, constrained and carried by the Holy Ghost. Perhaps it is a metaphor derived from the practice of chaining prisoners to their keepers who carried them to a particular place. Thus *Ignat.*

ad Rom. 5, ἀπὸ Συρίας μέχρι 'Ρώμης θηριομαχῶ δεδεμένος δίκᾳ λεοπάρδους. So St. Paul was now carried as a prisoner to Jerusalem,—but it was by the Holy Ghost.”—*Wordsworth.*

² διαμαρτύρεται μοι λίγον.—*Text. recept.* διαμαρτύρεται μοι λίγον.—*Tisch.*

*finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*¹

Acts i. 17;
xxi. 18.
Rom. viii. 37.
2 Cor. iv. 1, 16.
Gal. i. 1.
2 Tim. iv. 7.
Tit. i. 8.

Neither count I my life dear unto me, or I esteem my life, valuable as it is to myself, of no account, nor shall it hinder me from encountering the dangers, the bonds, and imprisonments which I know await me. I desire, the Apostle says, only to finish my running (τὸν δρόμον)—his metaphors are still taken from the public games—with joy, which he cannot do who loves this present life and fears to lose his hold of this world.² So far from shrinking from the trials which were to befall him, he says, *none of these things move me* from my hope in the gospel, nor from my labours in the ministry, they give me no care or anxiety. All my concern is that I may *finish my course with joy*, I am content to give up my life, this corporeal and mortal life, that I may fulfil the duties of that *ministry which I have received of the Lord Jesus*, and be able to *testify* to the truth of the *gospel of the grace of God* which has been committed to me.

Salmeron.

Lorinus.

(25) *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God,³ shall see my face no more.*

Verse 33.
Rom. xv. 23.

I know. The revelation was so clear to him, and his conviction of its truth so distinct, that his knowledge was certain on this point. *I know that ye all among whom I have gone preaching the kingdom of God*—that kingdom in the heart of men where God reigns when they are obedient to His rule through grace—*shall see my face no more.* This kingdom is the beginning of that perfect reign of glory in the world to come, when, all sin being destroyed and death abolished, He shall rule over hearts perfectly conformed to His will.⁴

Menochius.

Fromond.

Shall see my face no more. His heart would be ever with them. In his prayers would they ever be remembered:

¹ ἀλλ' οὐδενὸς λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, κ. τ. λ.—Text. recept. Tisch., ἀλλ' οὐδενὸς λόγου, and omits οὐδὲ ἔχω and μετὰ χαρᾶς.

² "Un serviteur de Dieu n'envisage que son devoir, sans considérer le péril; et la plupart du monde n'envisage que le péril, sans presque considérer son devoir."—Quemel.

³ τὴν βασιλείαν τοῦ θεοῦ. — Text. recept. Tisch. omits τοῦ θεοῦ.

⁴ "We have here the three characteristics of St. Paul's ministry—first, labour and assiduity, *I have gone* among you; and then labour bestowed upon the right means, *I have gone preaching*; and lastly, preaching to the right end, in edification, to advancing the *kingdom of God*."—Donna.

only in his bodily presence would he be for ever removed from them.

Chrysostom.

The knowledge of the bonds which awaited him, the prospect of that death to which he was daily exposed, so that he could say of himself, *I die daily*, gives earnestness to this, the last exhortation and charge of St. Paul to the elders of the Ephesian Church, as the remembrance of death will give energy and earnestness to the preaching of the ministers of God's Church now. He who speaks as a dying man to dying men will speak in a way which will open an entrance to all hearts.

Lange.

Acts xviii. 8.
2 Cor. vii. 2.

(26) *Wherefore¹ I take you to record this day, that I am pure from the blood of all men.*

This very day (ἐν τῇ σήμερον ἡμέρᾳ). The word is emphasized: the day of his separation from them, and the close of his ministry among them.

Ezek. xxxiii.
4, 5, 6.

Gill.

I am pure from the blood of all men, or, as the Syriac, Ethiopic, and Arabic versions read, *from the blood of you all.*² This only can the pastor declare with truth when, in his instructions and admonitions, he has made known the whole will of God, and when by his life and conversation he has set before the eyes of the flock committed to his charge an example of holy living, which shall recall to their minds the perfect manifestation of holiness which Christ exhibited during His ministry upon earth. Otherwise God will require *the blood of the wicked* from the hands of the unfaithful watchman.

Fromond.

Luke vii. 30.
John xv. 15.
Verse 20.
Eph. i. 11.

(27) *For I have not shunned to declare unto you all the counsel of God.*

All the counsel. Not, that is, all that God has designed, for much of this has never been revealed to mankind, much of His purposes cannot be discovered by the wit of man. All that the Apostle here means is, that all that is *profitable* to man, all that is necessary to salvation having been made known by Christ to His Church, was declared by the Apostle to the Ephesians, and that *all* he had been commissioned to *declare* and teach had been faithfully and fully made known to them.³

Lorinus.

He that has *shunned to declare* the whole will of God, and

¹ Διό.—Text. recept. διότι.—Tisch.

² "C'est une grande consolation pour un pasteur de pouvoir parler comme Saint Paul à l'heure de la mort. Mais qui le peut?"—*Queenel*.

³ "Omnia media, quæ Deus constituit ad consequendam vitam æternam necessaria. Unde particula *omne*, universalitatem non plenam, sed commodam significat."—*Fromond*.

has not warned the flock committed to his care of the consequences of sin, is chargeable with the blood of those who, not knowing the will of God, or not having heard His threatenings against disobedience, shall perish in their ignorance and unbelief. Chrysostom.

(28) *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God,¹ which he hath purchased with his own blood.* 1 Cor. xii. 28.
Eph. i. 7, 14.
Col. i. 14.
1 Tim. iv. 16.
Heb. ix. 12, 14.
1 Pet. i. 19;
v. 2.
Rev. v. 9.

Take heed therefore unto yourselves, since the blood of those committed to your charge may be demanded of you at the great day. Take heed (προσέχετε). This in Holy Scripture is a word calling attention to some great and important truth of fact or morals, as, for example, Take heed that ye do not your alms before men. Abstain, that is, carefully and constantly from vain-glory, and from seeking the applause of men. Take heed, or beware ye of the leaven of the Pharisees, which is hypocrisy, as that which will poison the whole Christian character. Beware, or take heed, of false prophets, for they corrupt the faith and destroy the foundation of the Christian's hope. Take heed . . . lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, where the destructive consequence of sensual indulgence is pointed out; or again, Take heed . . . if thy brother trespass against thee . . . and if he repent, forgive him, where the terrible temptation of an unforgiving disposition is pointed out. And pastors are admonished of the greatness of this duty of watching over the souls of those over whom they have been placed²— Matt. vi. 1.

Luke xii. 1.
Matt. vii. 15.

Luke xxi. 34.
Luke xvii. 3.
Lorinus.

(1) Because they have been set over the flock, and have hereafter to render an account of their stewardship. They have been set over God's flock, that they might feed that flock, and not in order that they may provide for their own selves, or their own families, not to fleece the flock, but to feed it.

(2) Because this oversight has been committed to them not by man, but by the Holy Ghost.

(3) Because of the greatness of the charge committed to

¹ ἐκκλησίαν τοῦ Θεοῦ. ε. τοῦ Κυρίου. — Tisch. See Note A at the end of this chapter.

² "Attendite. In his attentione opus est, quoniam superbia, ac hypocrisis lentè ac sensim pios etiam occupat.

Falsi prophetæ veste ovina fallunt: intemperantia necessitatem obtendit: metus ac reverentia quædam facit, ut aliena peccata dissimulemus."—Lorinus.

them,—it is the oversight in the Church which Christ *hath purchased with His own blood.*

(4) He adds the danger which threatened the Ephesian Church at that moment, and which in a greater or lesser degree threatens the Church of Christ at all times—*wolves without and heretics within the fold.*

Calvin.

*Take heed to yourselves,*¹ not because your salvation is more precious than that of the flock committed to your charge, but because when you *take heed to yourselves* the flock itself will be a gainer. He, indeed, who would assist others in resisting temptation and in purifying themselves, must first himself be pure.² Let the pastor beware lest he be but a mere channel through which the waters of Divine grace flow without their bringing him any refreshment; let him *take heed*, so that he may be a fountain which wells over, and imparts to others of the waters which spring up within it, whilst it is itself always full; showing forth the strength of Divine grace, because of the effectual working of grace in his own heart.³

Chrysostom.

Greg. Naz.

Bernard.

And to all the flock.

(1) Not to your own flock, but to that of the Lord,—*the flock.* It is only false teachers who try to draw together a flock to themselves, and to rule over it.

(2) *The flock.* They are charged to *take heed*, not to a part of the flock merely, for the office of a minister in God's Church is not fulfilled by the most sedulous attention to the wants of some of its members, if at the same time other

¹ "Primò, inquit, attendite vobis, id est circumspectè in omnibus vos habete, coram Deo sollicitè ambulate, omni diligentia oer vestrum in puritate servate, deinde similiter vestris subditis præstote ac provide. Caritas enim incipit à seipsa: et qui sibi nequam est, cui bonus est? Qui autem seipsum in omnibus rationabiliter dirigit, alios quoque gubernare poterit esse idoneus."—*Dion. Carthusianus.*

² "Take heed to yourselves, neglect not the care of your own salvation, for *sibi nequam cui bonus*, hardly will he do good to others *extensivè*, that does not good for himself *intensivè*."—*R. Carpenter* (1616).

³ "Cavendum in his, aut dare quod nobis accepimus, aut quod erogandum accepimus, retinere. Rem profectò proximi retines tibi, si (verbi causâ) plenus virtutibus cum sis, foris que nihil

ominus donis scientiæ et eloquentiæ adornatus, metu fortè aut segnitie aut minus discreta humilitate verbum bonum quod posset prodere multis, inutili imò et damnabili ligas silentio, certè maledictus quòd frumenta abscondis in populia. Rursum quod tuum est, spargis et perdis, si priusquam infundaris tu totus, semiplenus festines effundere. . . . Nimirum vitâ atque salute quam alteri das, te fraudas, dum sana vacuus intentione, gloriæ inanis vento inflaris, aut terrenæ cupiditatis veneno inficeris, et lethali apostemate turgens interis. Quamobrem si sapias, concham te exhibebis et non canalem; hic siquidem penè simul et recipit et refundit. Illa verò donec impleatur, expectat et sic quod superabundat sine suo damno communicat, sciens maledictum qui partem suam [facit deteriorem]."—*Bernard in Cantica, Serm. xviii.*

portions of the flock are neglected. Let him, then, who would be a faithful shepherd of the flock of God remember that the soul of every one of his flock is God's, and that he has been called upon to *feed*, not his own flock, but the flock of Christ. When our Blessed Lord was about departing in bodily presence from the world He gave charge to Peter, and said, *Feed my sheep* : and mindful of this commandment of Him who was the great Shepherd of the whole flock, when Peter was giving charge to the ministers of the Church, he says, *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind : neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Stier.

John xxi. 16.

Lorinus.

1 Pet. v. 2-4.

O'er which the Holy Ghost hath made you overseers. Let every pastor remember that if the oversight of the flock has indeed been committed to him, it has been given him by the Holy Spirit, from whom the grace of ordination comes, and that this grace has been given to him to enable him to *feed the Church*, as the delegate of the good Shepherd from whom all life and spiritual food can come. This he does not by teaching only, but by his prayers, and also by his example alone.¹

Chrysostom.

Cook.

Corn. à Lap.

Would that every one would remember that the *Church* is not the patrimony of the rulers of the Church, that its emoluments are not the property of those who are called to any office in the Church, but that it is the *Church of God*, and that everything within it is not man's, but His, and that *He hath purchased it with His own blood*,—the blood of the Saviour, who is God, the blood, therefore, of God by virtue of the union of the two natures in the one person of Christ, not the blood of Divinity, but yet the blood of Him who is God. Here is the assurance of His continual care for His Church. For if *He has purchased it with His own blood*, He will assuredly protect it, so that nothing can happen to it which is not for its real good. He who sacrificed Himself for the good of the Church will and does protect it from all ill, so that even the evil designs of man conduce to its strength and purity. How great and important, then, is the meanest office within the Church and flock which He

Gorranus.

Bede.

Chrysostom.

¹ “ποιμαίνειν, id est, *pascere*, juxta illud quod à Christo dictum est Petro principi pastorum: *pasce oves meas*, Johann. xxi. 16, ‘*Pasce* verbo, *pasce* oratione, *pasce* exemplo,’ ait S. Bernard. Ideo Christus ter Petro dixit:

Pasce. Sic Psal. xxii. 1, *Dominus regit me*; Hebr. *Pascit me*. Meminerint ergo Episcopi et Pastores, ipsorum regimen esse pastum, regere esse pascere, non se sed oves.”—*Corn. à Lapide*.

has purchased, not by corruptible things, but by the priceless gift of His own blood.¹

Matt. vii. 15.
2 Pet. ii. 1.

(29) *For I know this,² that after my departing shall grievous wolves enter in among you, not sparing the flock.*

After my departing shall grievous wolves enter. These are either—

Lorinus.

Matt. x. 16.

(1) Persecutors of the Church. Of these our Blessed Lord spake when He said to His apostles, *Behold, I send you forth as sheep in the midst of wolves.*

Salmeron.

Ferus.

(2) Persecutors of the souls of men, deceivers and heretics,³ false apostles, whose insatiable greed is often referred to by St. Paul. These *grievous wolves*, he says, *shall enter in*, they shall come of themselves, not sent by God, but moved by lower and baser motives, they shall take upon themselves the office of teachers, *not sparing the flock*, injuring and destroying it by their false teaching, and also spoiling those of their goods who follow them. Fleecing, not feeding, the flock of God, making merchandise of the ministry. Perhaps it is with reference to this greed of false teachers that St. Paul afterwards adduces his own conduct, *these hands have ministered unto my necessities.*

Salmeron.

Dion. Carth.

Lorinus.

After my departing. St. Paul looks beyond the present, and is careful to guard them from injury. In this, again, we have a contrast to the conduct of false teachers, who care only for the present, and for their own advantage.

Lange.

1 Tim. i. 20.
1 John ii. 19.

(30) *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.⁴*

Here he refers to another trial, and one more difficult to guard against; the false teachers shall not only come to

¹ "Voilà l'obligation de tous les Pasteurs renfermée dans ces deux mots. Ils doivent prendre garde, premièrement à eux-mêmes et ensuite à tout leur troupeau, c'est-à-dire travailler à leur propre sanctification et à celle des âmes qui leur sont confiées; ce qui est exprimé ailleurs par ces paroles *faire et enseigner*. Mais il faut qu'ils veillent non seulement sur quelques-uns de leur troupeau, mais sur tout le troupeau. Si on connoissait bien cette obligation, qui est-ce qui rechercheroit les grands

emplois. Plus on a de monde à conduire, plus on a d'occasions de se damner."—*Huré.*

² 'Εγὼ γὰρ οἶδα τοῦτο.—*Text. recept. iγὼ οἶδα ὅτι.*—*Tisch.*

³ "Per lupos possumus intelligere, aut tyrannos vi sævientes, aut Hæreticos astu seducentes; etenim lupo utroque præstat et violentiâ et astutiâ."—*Salmeron.*

⁴ ὁπισθ' αὐτῶν.—*Text. recept. ὁπισθ' αὐτῶν.*—*Tisch.*

them from without, they shall *arise* up among them. Out of the bosom of the Ephesian Church he declares *shall men arise, speaking perverse things*. This has in all ages been one characteristic trial of the faithful, that men have arisen out of the bosom of the Church, often those in station and authority, who have taught *perverse things*, and have sought to draw away disciples from the simplicity of the gospel, leading them to follow *after them*, disciplining them not for God, but for themselves, and making division in the one body.¹

Salmeron.

Eph. iv. 4.

How soon this prediction was fulfilled with regard to the Church at Ephesus may be seen in both the Epistles which St. Paul wrote to his disciple Timothy, the first bishop of that city. In the first he warns him against *Hymenæus and Alexander, who concerning the faith had made shipwreck*; in the second he bids him *shun those whose word will eat as doth a canker, of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and thus have overthrown the faith of some*.²

Menochius.

1 Tim. i. 20.

2 Tim. ii. 17, 18.

(31) *Therefore watch, and remember, that by the space of three years I ceased not to warn every one³ night and day with tears.*

Acta xix. 10.

By the space of three years. In a former chapter we read that the Apostle spake boldly in the *synagogue for the space of three months*. After this we read that when driven by the hardness of the hearts of those in the synagogue, he disputed *daily in the school of one Tyrannus*, and that such disputations continued by the *space of two years*, and afterwards that he *stayed in Asia*—in Ephesus and its neighbourhood, as is evident—for a season; or summing up the whole, as St. Luke here says, he dwelt amongst them and taught *by the space of three years*.

Acta xix. 8, 9, 10, 22. Stier.

His exhortation to them is summed up in this word, *watch over yourselves* and over the flock of God committed to your charge. The very image under which the Church of God is presented to us, that of a *flock*, gives us a lesson as to the amount of watching which is demanded of those who by the Holy Ghost have been made overseers or shepherds of the flock.⁴ How a shepherd watched over the cattle intrusted

¹ "Maximi hostes Ecclesiæ in ipsa Ecclesia et nati et educati sunt, juxta illud: *Inimici hominis, domestici ejus* [Matt. x. 36]."—*Ferus*.

² "Vita Pastorum vigilia."—*Antiochus, Hom. iii.*

³ Codices D. and E., many cursive MSS., and the Vulgate, both Syriac, Sahidic, Coptic, Armenian, Ethiopic, and Bashmuric versions, read, "every one of you."

⁴ "Quam boni vigiles qui nobis dor-

to his keeping we may learn from the words of Jacob to Laban, who, recounting his twenty years of service in his household, says that he so assiduously watched that his *sleep departed from his eyes*. If he so laboured and watched in order that he might keep the flocks of Laban from loss, with what labour should the minister of God guard the flock which God has committed to his charge, and for the safety of which He will exact a strict account!

Gen. xxxi. 40.

Greg. Naz.

And yet it is not only over *the flock* collectively that the shepherd is called to watch, but over *every one*, every single member of the flock, and to apply the words, the warnings, the promises, and the threatenings of God to the wants and the requirements of each soul, with its diverse temptations and its peculiar needs.¹

Acts ix. 31;
xxvi. 18.
Eph. i. 13.
Col. i. 12; iii.
24.
Heb. ix. 15;
xiii. 9.
1 Pet. i. 4.

(32) *And now, brethren,² I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

Ferus.
Dion. Carth.

The Apostle was leaving the Church which he had gathered, and he warned them of the perils which beset them, the persecutions from without and the seducers from within; and now, lest the greatness of these dangers should daunt them, he reminds them of the power of Him in whose hands he was about to leave them, reminding them that He to whose charge he commended them was the Almighty God. *I commend you to God and to the Word³ (τῷ Λόγῳ),* the Word Christ, by whom all grace comes, and His spoken or written word, the gospel, which makes known the mercy and grace of God to man. *For though the*

mientibus ipsi pervigilant, quasi rationem reddituri pro animabus nostris. Quam boni custodes qui vigilantes animo atque in orationibus pernoctantes, hostium insidias sagaciter explorant, anticipant consilia malignantium, deprehendunt laqueos, eludunt tendiculas, retiacula dissipant, machinamenta frustrantur. Hi sunt fratrum amatores et populi Christiani, qui multum orant pro populo et universam sanctam civitatem; hi sunt qui multum solliciti pro sibi commissis dominicis ovibus, cor suum tradunt ad vigilandum diluculo ad Dominum qui fecit illos, et in conspectu Altissimi deprecantur. Et vigilant et deprecantur, scientes suam insufficientiam in cus-

todienda civitate, et quia nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam [Ps. cxxvi. 2].”—Bernard in Cantica, serm. lxxvi. § 7.

¹ See Dodwell's First Letter of Advice on Holy Orders, § 15.

² Tisch. omits ἀδελφοί of the text. *recept.*

³ “Genuit nos Deus Verbo veritatis, et prædicator gignit tanquam Pater, verbi prædicatio velut mater: merito igitur commendat Paulus Episcopis talem quasi matrem, et sponsam; ut ad generando spirituales filios et fovendos eam diligenter adhibeant et maximi faciant.”—Lorinus.

law was given by Moses, yet grace and truth came by Jesus Christ. Which is able to build you up. The Apostle does not say *build* merely, but *build up*. They were already built upon the Rock, even Christ, but this fact was a call to them to grow in grace, to go on unto perfection, to be content with nothing less than their being built up and attaining to the full measure of the stature of Christ.¹ And to give you an inheritance among all them which are sanctified. The future blessedness of the saints is called an inheritance—

John i. 17.

Chrysostom.

(1) Because it is not procured by the merits or labours of those who are called to it, but it is given of the free bounty of the Father.

(2) Because it is a possession sure and abiding, not a mere transitory possession, an *inheritance* for ever, which all who are sanctified now will hereafter receive; for the inheritance is not for some few only,—it is designed and promised to all them which are sanctified.

Lorinus

Stier.

(33) *I have coveted no man's silver, or gold, or apparel.*²

1 Sam. xii. 3.
1 Cor. ix. 12.
2 Cor. vii. 2;
xi. 9; xii. 17.

This was a natural declaration at a time when the Apostle was carrying the alms of the faithful to the poor saints at Jerusalem. Of this he spake when before Felix. Now after many years I came to bring alms to my nation and offerings.

Wordsworth,
Acts xxiv. 17.
See 1 Cor.
xvi. 1—3;
2 Cor. viii. 1
—21.

Silver, gold, apparel, and grain, were the ways in which wealth was stored up and displayed amongst the ancients, especially amongst the Orientals. To this fact our Blessed Lord refers in His sermon on the Mount, when He exhorts His hearers not to lay up for themselves treasures upon earth, where moth and rust doth corrupt the apparel and grain thus hoarded, and where thieves break through and steal the treasures of gold and silver. The Ephesians were celebrated for their luxurious apparel. St. Paul here says that he had coveted no man's treasure of any kind.

Hackett.
Humphry.

(34) *Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*³

Acts xviii. 3.
1 Cor. iv. 12.
1 Thess. ii. 9.
2 Thess. iii. 8.

¹ “*Ædificare, ἐποικοδομῆσαι, super-ædificare, id est, promovere et perficere ecclesie fabricam augendo illam numero fidelium, et multiplicibus gratiæ suæ donis.*”—*Menochius*. “*ἐποικοδομῆσαι, to build up further, is Pauline, but, has less support here than οἰκοδομῆσαι.*”—*Hackett*. *Tisch.* reads οἰκοδομῆσαι.

² “*Hoc contra pastores et predicatorum avaros, qui temporalia spiritualibus præferunt qui lanâ ovium operiuntur et lacte earum reficiuntur, ipsas verò perire permittunt.*”—*Dion. Carth.*

³ No mention is made of this fact in the account of Paul's residence at Ephesus. Luke, however, informs us

In contrast to the greediness which characterized the false teachers who should *enter in among* them, St. Paul appeals to the Ephesian elders to bear witness as to his freedom from covetousness; and stretching forth as it seems his *hands*, hard with toil, he reminds them that whilst preaching the gospel to them by day, he worked as a tent-maker by night, so that he might not arouse suspicion as to his motives for preaching the gospel to them.¹

Siler.

Rom. xv. 1.
1 Cor. ix. 12.
2 Cor. xi. 9,
12; xii. 13.
Eph. iv. 28.
1 Thess. iv.
11; v. 14.
2 Thess. iii. 8.

(35) *I have shewed you all things,² how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

That so labouring, as he had laboured with his hands, if needs were, even to weariness,³ they ought to support the weak in faith;⁴ not only not to offend them, nor put a stumbling-block in their way through covetousness, so that those who sought the truth might be hindered through suspicion, that it was their *silver or gold or apparel* that were sought rather than their salvation, but that they should support them by the strength which they themselves had received.

Salmeron,
Sylvira.

These words of Christ which the Apostle cites would seem to have been known to the elders of Ephesus. St. Paul bids them *remember* them. He recalls them to their mind and fastens them on their memory. They are remarkable as the only distinct sentence of our Blessed Lord which has been handed down to us by other than the four Evangelists. *It is more blessed to give than to receive.* These words, indeed, seem the very presentation of Christianity to us; as a religion founded on the self-denial of the re-

Cook.

that he laboured as a tent-maker at Corinth; and in the First Epistle to the Corinthians, written from Ephesus, express mention is made of his still continuing to work with his own hands. *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands* (1 Cor. iv. 11, 12). Here, then, is another example of the undesigned coincidences between the Acts of the Apostles and the Epistles of St. Paul. See Paley in *Horæ Paulinæ*.

¹ "Ministraverunt manus istæ—Os-tendo eas, callosas fortasse ex opere

mechanico, ne Episcopus et pastor eos quos alloquebatur puderet eum imitari."—*Fromond*.

² "πάντα, not *all things* as the object of ἐπίδειξα, but adverbially, *in all ways*, i. e. by doctrine and by example; comp. 1 Cor. x. 33; Eph. iv. 15."—*Hackett*.

³ Κοπιῶντας—from κοπιᾶω, to be weary, faint, in New Test. to weary oneself, a word used by St. Paul fourteen times, by St. Luke only once (Luke v. 5).—*Alford*. It is the words of St. Paul which the writer of the *Acts* is here careful to preserve.

⁴ "Infirmos quod sunt avari et ad dandum tardi."—*Lyra*.

cipient and on the humiliation of Christ, who gave Himself for us. They set before us the great attribute of God, who, in His love for us, gave His only-begotten Son as our exemplar and Saviour. Hence, because He is the all-giver, is He God, the good. Not merely the good one, but good itself, and because the all-giver, therefore the all-blessed one. In this does He give every one of us an example, and call upon us to imitate His perfection, encouraging us to give up for the sake of others by the declaration that *it is more blessed to give than to receive*. This is so because—

Lange.

(1) To give is a sign of abundance; to receive is a mark of want; the one is Divine, the other is human. He who can really give is higher in blessedness than man who can but receive.

Menochius.

(2) The man who receives from his fellow-man receives a temporal good, he who gives even temporal gifts receives for himself that spiritual blessing promised to those who give to the poor and needy: *Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble*.¹

Tirinus.

Psalm xli. 1.

In the quotation of the words of our Blessed Lord there seems a natural reference to that bounty, the alms of the Church, which St. Paul was at this time bearing with him to Jerusalem in order to relieve the needs of the poor and persecuted Christians of that city.

[End of Epistle for the ordaining or consecrating an archbishop.] Wordsworth.

(36) *And when he had thus spoken, he kneeled down,*² *and prayed with them all.* (37) *And they all wept sore, and fell on Paul's neck, and kissed him.*³

Acts vii. 60; ix. 40; xxi. 5. Gen. xlv. 14; xlii. 29. Verse 25.

He kneeled down, using the posture which Christ did in prayer, and which the saints of God in the old time were accustomed to use. After this time we are told by Tertulian in the third century, and by other writers, that in memory of the resurrection of Christ Christians did not kneel in the

2 Ch. vi. 13. Dan. vi. 10. Mark i. 40. Luke xxii. 41. De Coron. Militis, cap. 3.

¹ "Regium et Divinum est dare; accipere vile, ac humile. Dictum istuc ad beneficia coërendum est, non porrigendum ad injurias: in injuriis enim beatius est accipere quam dare."—*No-varinus*.

² "Positis genibus—Primas quidem in precibus obtinet interior affectus, sed externa signa genuflexio, capitis relectio, manuum levatio, duplicem habet usum: prior est ut membra omnia exerceamus in Dei gloriam et cultum,

deinde ut hoc quasi adminiculo exercitetur nostra pigritya. Accedit in solenni et publica prece tertius usus, quia pietatem suam hoc modo profitentur filii Dei, et alii alios mutuo accendunt ad Dei reverentiam. Sicut autem manuum levatio fiduciae et ardentis desiderii symbolum est, ita humilitatis testandae causa procumbimus."—*Calvin*.

³ "Κατεφίλου, kissed tenderly (compounded) and (imperf.) again and again."—*Hackett*.

Gill.

public service between the Passover and Pentecost. As this was the time when St. Paul took leave of the Ephesian elders, it is evident that this custom had not then been introduced into the Church.¹

Quesnel.

In this final leave-taking between the elders of the Church of Ephesus and the Apostle we are taught that tenderness is not incompatible with the most burning apostolic zeal and earnestness of soul, and that religion does not destroy the natural affections, but regulates and governs them. Those, indeed, who are stern and self-denying toward themselves are at the same time, and for that reason, the more likely to abound in tenderness for others. Nothing is so hardening to the social affections, nothing encourages injustice towards others, so surely as selfishness and tenderness towards our own sins and infirmities.²

(38) *Sorrowing most of all for the words which he spake, that they should see³ his face no more. And they accompanied him unto the ship.*

The disciples sorrowed on account of the departure of the Apostle, and that with no common sorrow. They sorrowed as deeply as men could sorrow (ὀδυρόμενοι μάλιστα) at the intimation that they were beholding their teacher for the last time, that he would be able to visit them no more. And in their great sorrow and reluctance to part with him they clung to him until the last moment, and they accompanied him unto the ship, which lay at a considerable distance from Miletus itself: the waters having receded on this coast, so that already the margin of the sea was some miles from the former harbour.

¹ See Bingham's *Antiquities of the Church*, Book xiii. ch. 8, §§ 3, 4.

² "Three times within the space of a few verses, are tears mentioned: first when he reminds his hearers after what manner he had been with them at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell him by the lying in wait of the Jews. Then again when he warns them of coming danger, and says that he himself by the space of three years ceased not to warn every one night and day with tears; and now when he knelt down and prayed with them, and they all wept sore, sorrowing most of all for the words which he spake, that they should see his face no more.

He shed tears of suffering and pain—tears of pastoral solicitude—tears of mutual affection and friendship. Herein is the servant in a holy parallelism with his Master. For three times it is recorded of Jesus Christ that He wept—tears at Gethsemane—tears over Jerusalem—tears at the grave of Lazarus." —*Houlson's Hulsean Lectures*, p. 53.

³ θεωρεῖν = θεάσθαι (see Tittm. de Syn.), behold, contemplate. The word suggests the idea of the interest and affection with which the disciples looked for the last time upon the countenance. St. Paul himself uses ὀπτομαι, v. 25, a more modest word. He would not say that his own πρόσωπον was ἄξιον θεωρίας. See Wordsworth and Hackett.

NOTE A.

Ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος.—Few texts have led to more controversy than this. Two of the oldest Uncial MSS., the Vatican and Sinaitic [B. &], about twenty Cursive MSS., the Vulgate, the Philoxenian Syriac, and in Lee's edition of the Peshito from three codices, the Coptic both of Wilkins and of Boetticher. Ignat. in the Syriac vers., Chrysostom on the text, Basil, Epiphanius, and Ambrose, follow this reading. Ignatius in his *Epistle to the Ephesians*, i., has ἀναζωπυρίσαντες ἐν αἵματι Θεοῦ. Tertullian *ad Uxor.* i. 3, has "pretio empti, et quali pretio? sanguine Dei." Clemens Alex., *Quis dices salvus*, c. 34, has δυνάμει Θεοῦ Πατρὸς, αἵματι Θεοῦ Παιδὸς, καὶ δρόσῳ Πνεύματος Ἁγίου, all with an apparent reference to this text. "On the other hand, Athanasius distinctly says that the Scriptures nowhere speak of the blood of God apart from His human nature: οὐδαμοῦ δὲ αἷμα Θεοῦ δίχα σαρκὸς παραθεῖω κασιν αἱ γραφαί, ἢ Θεὸν δίκα σαρκὸς παθόντα καὶ ἀναστάντα" (*Humphry*). The other version of these words, ἐκκλησίαν τοῦ Κυρίου, occurs in the Uncial MSS. A. C. D. E., about fourteen Cursive MSS., the Armenian version, the Philoxenian in the margin, the *Apostolic Constitutions*, Irenæus (iii. 14), Didymus (*de Spir.* § 2), Eusebius (*in Isaiah xxxv.* 9), Cyril Alex. (Mai viii. p. 2), Jerome, and Augustine. The Æthiopic reading is "the Church of Christ." The Arabic of Erpenius is "the Church of the Messiah, or Christ." As to modern critics, Θεοῦ is adopted by Beza, Mill, Wolf, Bengel, Knapp, Matthiæ, Scholz, Rinck, Stier, Bloomfield, Alford, Wordsworth, Westcott and Hort, and Scrivener, whereas Κυρίου is adopted by Grotius, Le Clerc, Wetstein, Griesbach, Kuinoel, De Wette, Meyer, Lechler, Tischendorf, Bornemann, Olshausen, Baumgarten, Lach-

mann, Conybeare, Hackett, Tregelles (though he places Θεοῦ in the margin), Davidson. Tischendorf in his last edition has τὴν ἐκκλησίαν τοῦ Κυρίου, but in his note has Κυρίου καὶ Θεοῦ as approved by Griesbach and Lachmann. Many, however, of these critics adopted Κυρίου before it was ascertained that Θεοῦ was the reading of B and &. Dean Alford, having in his first edition adopted this reading, was afterwards satisfied that Θεοῦ is the genuine reading, and adopted it in the later editions of his New Testament. Whilst, then, the external evidence slightly predominates in favour of Θεοῦ, the internal evidence is also in favour of this reading. The expression ἐκκλησία τοῦ Θεοῦ is Pauline, whereas ἐκκλησία τοῦ Κυρίου is never employed by him. "It must be remembered," observes Dean Alford, "that we are in the midst of a speech, which is a complete storehouse of Pauline words and expressions. Is it *per se* probable, that he should use an expression [ἐκκλησία τοῦ Κυρίου] which no where else occurs in his writings, nor indeed in those of his contemporaries? Is it *more* probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? . . . Besides, in most of the places where Paul uses ἐκκλησία τοῦ Θεοῦ, it is in a manner precisely similar to this—as the consummation of a climax, or in a position of peculiar solemnity." See 1 Cor. i. 2; x. 32; xi. 16, 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Thess. ii. 14; 2 Thess. i. 4; 1 Tim. iii. 5, 15. Some MSS., as C*** G. H. and the Slavonic version, with more than 100 Cursives, have Κυρίου καὶ Θεοῦ, which reading is followed by Venema and Valckenaer. (See Bishop Wordsworth in Commentary; and Mr Scrivener in his *Introduction to the Criticism of the New Testament*, 2nd. edit. p. 540—542.)

CHAPTER XXI.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
CLAUDIUS FELIX.
ISMAEL BEN PHABI.

(1) *And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: (2) And finding a ship sailing over unto Phenicia, we went aboard, and set forth. (3) Now when we had discovered¹ Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre:² for there the ship was to unlade her burden.*

FROM the twelfth chapter to the twentieth inclusive we have a connected account of the first four missionary travels of St. Paul in Cyprus, Asia Minor, and Greece, the hindrances which he met with, and the success which attended his labours as the Apostle of the Gentiles; in the eight chapters which remain we have the detail of the personal sufferings and adventures of the Apostle until the time of his first visit to Rome, a glimpse of the perils which attended the preaching of the gospel in the first days of the Church.

Humphry.

¹ “ἀναφανέντες δὲ τὴν Κύπρον. *And having had a view of Cyprus, lit. having had it brought up to sight, made visible to us above the horizon. The language is that of an eye-witness, and of one familiar with the phraseology of seamen, who are accustomed to speak of raising the land when they approach it. The opposite expression is ἀποκρυπτὴν γῆν; see Krug. on Thucyd. 5, 65; Stalb. on Prot. 338, A.*—Hackett.

“The term indicates both the rapid approach to land, and that it was seen at a distance by daylight.”—*Smith in Conybeare and Howson.* “Etiam nunc sic loquuntur nautæ cum volunt dicere aliquem locum prius latentem sibi in conspectum venisse.”—*Grotius.*

² Καὶ κατήχθημεν εἰς Τύρον. — *Text. recept. Kai κατήλθομεν εἰς Τύρον.*—*Tisch.*

The present chapter may be divided into four parts, in which we have related :—

(1) The voyage of St. Paul and his companions from Miletus to Tyre.

(2) His stay with Philip, the prophecy of Agabus, and the attempt of the brethren to dissuade the Apostle from adventuring himself at Jerusalem.

(3) The actions of St. Paul in accordance with the advice of St. James, and his assumption of the vow of a Nazarite at Jerusalem.

(4) The indignation of the Jews on their finding St. Paul in the temple, and the tumult in which his life was endangered until he was rescued by *the chief captain*.

Goranson.

After we were gotten from them,—had been plucked away from them. The words denote the reluctance of the elders to part from Paul. They cling to him, strong in their affection, as children cling to their parents, or as one member of the body is united to the other members, and is with difficulty separated from them. St. Luke by these words expresses the deep grief of the Church assembled at Miletus at the departure of the Apostle, and the greatness of their attachment to him who had made known to them the way of salvation.

GUL.

In being told that having *launched* (*ἀναχθῆναι*)¹ from Miletus they *came with a straight course*, that is, that the ship ran straight from that place *unto Coos*, we are told by St. Luke that the wind was in their favour, and this is still further shown by the master of the ship thinking it safe to run to the westward of Cyprus, instead of bearing through the channel between that island and the main land; observations showing the perfect familiarity of St. Luke with nautical affairs, and accounting for St. Paul being able to remain for a short time at Tyre and at Cæsarea, and yet to arrive at Jerusalem by the feast of Pentecost.

Hackett.

(4) *And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he*

Verse 12.
Acts xi. 25.

¹ "Ἀναχθῆναι is one of those nautical terms about which there is no doubt as to the meaning—which is, to depart from a place; it is used by St. Luke both in the Gospel and Acts, and is rendered in the authorized version 'to launch,' 'to loose,' 'to sail,' 'to set forth,' 'to depart.' 'Ἀναγεσθαι is amongst the nautical terms of Julius

Pollux. There is no precisely corresponding term in English. Mitford observes that in rendering it 'we must use the sea phrase, *to get under way*, or content ourselves with the inaccurate expression *to set sail*' (*Hist. of Greece*, vol. ii. p. 232, note).—*Smith's Voyage of St. Paul*, p. 66, note.

should not go up¹ to Jerusalem. (5) And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. (6) And when we had taken our leave one of another, we took ship;² and they returned home again.

Acts xx. 36.

John i. 11.

This is the first direct mention which we have that there were Christians and a Church at Tyre. The fact that there were *disciples* in this city of the Gentiles is a testimony that the time of the Gentiles had at length come, and that to them who had hitherto sat in darkness the light had now shined. We are not told of the visit of any one of the Apostles to this city, though it is possible, and even probable, that St. Paul in his journeys from Syria to Tarsus may have stayed here, and if he did, that he preached the gospel in Tyre. Or it may be that the seed which we know was scattered by the Great Sower Himself on the borders of Tyre and Sidon was now bearing fruit in the conversion of the heathen to the faith of Christ.

Baumgarten.

Matt. xv. 81.
Mark vii. 24.
Wordsworth.

It would seem, indeed, from one expression made use of that St. Paul had hitherto no personal knowledge of the disciples at Tyre. He is spoken of as *finding out the disciples*, as though he knew indeed that there were Christians in this place, but knew not their residence.

Lechler.

By these he was intreated or warned *through the Spirit* that he should not go up to Jerusalem, and yet we find St. Paul disregarding this warning, and persisting in his course towards Jerusalem. It has been asked how he could have disregarded what was said to him *through the Spirit*. The true meaning appears to be that the disciples having known *through the Spirit*, through the Spirit of prophecy, that affliction and danger awaited him, exhorted him of themselves, and because of their affection for him, that he should not go up.³ The knowledge of the danger was made known to them by the *Spirit*, the advice given in consequence was of themselves. To St. Paul himself this was a warning of the danger which impended, and so given as a call to preparation against the coming trial. It was clearly not a

Chrysostom.

¹ μὴ ἀναβαίνειν.—Text. recept. μὴ βήμεν.—Tisch.
ἐπιβαίνειν.—Tisch.

² καὶ ἀσπασάμενοι ἀλλήλους, ἐπιβήμεν εἰς τὸ πλοῖον.—Text. recept. ἀπῆλθον ἀσπασάμεθα ἀλλήλους, καὶ ἀνέ-

³ "Dicbant per Spiritum, ne adven-

deret Hierosolymam. Brevis locutio, subintelligendum enim, nisi vinciri vellet."—Grotius.

direction *through the Spirit*, otherwise he would not have disregarded it, but an intimation to him that he should not go up to Jerusalem unless he were willing to be bound and to suffer for the cause of Christ.¹ Grotius.

The disciples accompanied the Apostle through the streets of Tyre as far as the sea-shore, and with them were their *wives and children*, their whole families. In this they afforded him a mark of their great affection for him, their reluctance to part from him, and also of their own earnestness. They were not ashamed to confess themselves the disciples of Christ and the friends of His minister, in the face of the heathen of Tyre. Gm.

(7) *And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.* (8) *And the next day we that were of Paul's company² departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.* (9) *And the same man had four daughters, virgins, which did prophesy.*

Acts vi. 5;
viii. 20, 40.
Eph. iv. 11.
2 Tim. iv. 5.

Joel ii. 28.
Acts ii. 17.

The journey from Ptolemais was probably by land. Here it would seem some of the company left St. Paul, either to remain at Ptolemais or to depart from that city to other parts. Hence the expression of St. Luke, *We that were of Paul's company departed and came unto Cæsarea*, implying that others did not. This clause, however, is rejected by many critics.³ Hackett. Barnes.

At Cæsarea St. Paul found Philip the deacon, of whom we have read in the original appointment of *the seven*, and who had *preached Christ* to the people of Samaria, and had afterwards baptized the minister of Candace, queen of the Ethiopians. And then, having *preached in all the cities* of Acts vi. 5.
Acts viii. 5.
Acts viii. 27—29.

¹ "Consulto servum suum dominus admonitum voluit, partem ut longa meditatione ad quavis subeundum instructor accederet, partem ut illustrior esset ejus constantia, dum certia de tristi eventu per vaticinia factus sciens tamen et volens ad quidvis ferendum properat."—*Calvin*.

² *οἱ περὶ τὸν Παῦλον*.—*Text. recept.* Wanting in *Tisch.*

³ "From Ptolemais they appear to

have proceeded by land. This is rendered likely by the use of *ἰκελθόντες* instead of *ἀναχθόντες*, as well as by *τὸν πλοῦν διανύσαντες*, 'having pursued their *voyage*,' in the last verse; and the words *οἱ περὶ τὸν Παῦλον*, though, as appears from the MSS., only a gloss, and to be rejected from the text, show that a land journey was contemplated by the ancient expositors."—*Humphry*.

Acts viii. 40. the coast, had settled at Cæsarea, and made this city, as it would seem, his usual residence, the head-quarters of his mission from that time. With him Paul *abode* during his stay at Cæsarea. There would no doubt be much in common between the Evangelists of Samaria and the Apostle of the Gentiles, between St. Paul and those who had laboured to extend the gospel beyond the region of Judæa and the descendants of the twelve patriarchs.

Lewin.

John xiv. 8.
Acts i. 13.

Philip is called *the Evangelist*, to distinguish him from Philip, one of the twelve Apostles. He was an Evangelist, not, however, a writer of gospel history, which is a later use of this word, but a preacher of the gospel. It may be that he had special gifts as a preacher which would make this word appropriate to him as one *who went everywhere preaching the word*, and whose preaching was attended with more than common success. This man—one of the seven appointed when Stephen was selected—was married, as the Apostles were,¹ and *had four daughters, virgins which did prophesy*, whether by foretelling the future or by expounding Holy Scripture. It is doubtful in which sense these words are to be taken. The prophecy—using the word in its ordinary modern meaning—which follows is not uttered by them, but by the prophet Agabus. The words *sons of the prophets* and *company of the prophets*, which occur in the historical books of the Old Testament, are used by those who were employed in the performance of Divine offices, or were preparing for such service, and not merely those who had the gift of discerning the future. It may, therefore, only mean that these *four daughters* of Philip were well-instructed in the Scriptures, and assisted as deaconesses in the instruction of the converts, probably of the female converts.²

Acts viii. 4.
Alford.

Ecumenius.

Estius.

1 Sam. x. 10;
xix. 20.
1 Kings xx.
35, 41;
xvii. 13.
2 Chron. i.
xviii. 11, 12.
Corn. à Lap.

Acts xi. 28.

Verre 33.
Acts xx. 23.

(10) *And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.* (11) *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet,³ and said, Thus saith the Holy Ghost, So shall the*

¹ "ὅτι τοῦ διακόνου Φιλίππου ἦσαν αἱ θυγατέρες· ὥστε οὖν ἐξῆν τῷ κοινῷ ἡσαντι γάμψ διακονεῖν." — *Ammonius*.

² "Non intelligas prophetasse publicè docendo, quod prohibuit Paulus; sed quòd Spiritu Dei plenè, verboque Domini deditæ, divinas laudes canerent,

æque in pietate exercebant, sicut superior dicit: *Effundam de Spiritu meo super omnem carnem et prophetabunt filii vestri et filie vestre* (Joel ii. 28)." — *Salmeron*.

³ δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας.—*Text. recept.* δῆσας αὐτοῦ τοὺς πόδας καὶ τὰς χεῖρας.—*Tisch.*

Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

There came down from Judæa. Cæsarea, notwithstanding its position on the coast of the old kingdom of Judæa, belonged, according to the arrangements of the Romans, not to Judæa, but to Phœnicia, hence the appropriateness of these words. *A certain prophet named Agabus.* There can hardly be a reasonable doubt whether this *Agabus* were the same prophet mentioned in an earlier part of this history, and therefore readers are not prepared to find him here introduced as *a certain prophet*, as though he had not been before named. That he is so introduced may have arisen from the fact that St. Luke is here an eye-witness of the events which he is recounting, and that this was his first sight of *Agabus*. When he prophesied of the dearth coming over *all the earth* St. Luke had not joined the Apostle, and was relating events which he had on the testimony of St. Paul or of others.

Cook.

Acts xi. 28.

This prophet not only foretold the future imprisonment of the Apostle at the hands of the Jews of Jerusalem,¹ but he symbolized the sufferings of the Apostle by taking *Paul's girdle* and by binding *his own hands and feet* with it. In the same way we find the prophets of the Old Testament setting forth before the eyes of the people the truth which they declared by their words; dramatizing, so to say, their prophecies. Thus we have Isaiah walking in sackcloth, and barefoot, and in this way vividly impressing upon them the fact of the coming captivity of the Egyptians and Ethiopians, the allies of Israel. So we have Jeremiah at one time putting on for a sign a girdle that *was marred, and profitable for nothing*, and at another time making *bonds and yokes* for his neck; and Ezekiel prophesying of the length of the siege of Jerusalem by making *defiled bread*. The prevalence of symbolical actions in all worship would seem to indicate that there is a fitness in them for the purpose for which they are used, and that they are adapted to our moral and intellectual constitution.²

Is. xx. 1—6.

Jer. xiii. 1—

9.

Jer. xxvii. 2.

Ezek. iv. 5—13.

Humphrv.

(12) *And when we heard these things, both we, and they of that place, besought him not to go up to*

¹ "God foretelleth His servants' sufferings, not as bidding them avoid them, but as warning them to prepare."—*Bazler*.

² ὅτι οἱ Προφῆται ἰποιοῦν, ὅψι τὰ γινόμενα ὑπογράφοντες, ὅταν περὶ αἰχμαλωσίας εἰλεγον.—*Chrysostom*.

Acts xx. 24.

Matt. vi. 10;
xxvi. 42.
Luke xi. 2;
xxii. 42.

Jerusalem. (13) Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. (14) And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

There is here the same resolution to submit to *the will of the Lord* as St. Paul had manifested when the disciples of Tyre would have dissuaded him from continuing his journey to Jerusalem.

Lechler.

Bengel.

Augustine.

Wordsworth.

Luke xxii. 42.

What mean ye to weep and break, or rather soften, my heart? Why rob me of my strength by your entreaties? I am ready; and the burden of suffering is light to him who is so ready. Hence the warning of the Holy Spirit as to the impending trials. Seeing that he could not be moved from his purpose, and recognizing in this firmness the hand of God, they added, the will of the Lord be done,—His will, that is, with reference to the sufferings which Agabus had predicted. Whether they were consciously using the words of the Lord's Prayer or not, they were certainly praying in the spirit there taught, and after the example set them by Christ Himself, who, as St. Luke records, prayed at Gethsemane, not My will, but Thine be done.²

¹ "καὶ συνθρύπτουσί μου τὴν καρδίαν—συνθρύπτειν τὴν καρδίαν idem est quod: *animum frangere, vel infringere*, h. e. debilitare, et ad subeunda pericula tardiores reddere."—*Wolfius*.

² "τὸ θέλημα τοῦ Κυρίου γενέσθω. It cannot be doubted that the Lord's Prayer was used in the Apostle's age, though the Scriptures contain no direct evidence on this point. The occurrence of a single clause, as in the present text, cannot in itself be considered evidence, since several portions of the prayer were in use among the Jews before they were sanctioned and combined by our Lord. There is, however, one passage which has not hitherto attracted notice in connection with this subject, and which furnishes three such coincidences. In 2 Tim. iv. 18, St. Paul says, 'And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever.

Amen.' In the Greek, *Kai rúsetai me ó Kýrios ápo pantós érgou ponηροῦ, kai sásei eis τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.* The concluding words of the prayer are, *ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ ponηροῦ ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν* (Matt. vi. 13). Taken separately these resemblances would not have much weight, but the combination of the three is remarkable, and may most naturally be accounted for by supposing that the phraseology of the prayer had been rendered familiar to the Apostle by constant usage. If this be so, perhaps we have his interpretation of a doubtful expression, *ἀπὸ πάντος ἐργου ponηροῦ*, and also his authority in favour of the doxology, the genuineness of which has on critical grounds been made a subject of controversy."—*Humphry*.

(15) *And after those days we took up our carriages,¹ and went up to Jerusalem.* (16) *There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.* (17) *And when we were come to Jerusalem, the brethren received us gladly.*

Acts xv. 4.

We took up our carriages,—that is, we took or packed up the things which we were to carry with us to Jerusalem.² Here several disciples of Cæsarea joined the Apostle and his companions in order to accompany them to Jerusalem, and to be present with them at the coming feast of Pentecost. And with them one Mnason of Cyprus, with whom we should lodge when we had reached Jerusalem. It is uncertain, from the narrative itself, whether Mnason was at Cæsarea, and so accompanied them to Jerusalem, or whether he was living and at that moment in Jerusalem, and that the disciples of Cæsarea, knowing the place of his abode, conducted St. Paul to his house.

Wordsworth.

Lewin.

Mnason was an old disciple, one who had embraced the faith in Christ many years before, hence, as some have thought, it is likely that he was one who had listened to the teaching of Christ, and had become His disciple whilst He was upon earth. He might even, as some have conjectured, have been one of the Seventy. As Jerusalem was crowded with Jews from a distance who had come up to that city to be present at the feast of Pentecost, it was of importance to secure a lodging for the Apostle and his company during their stay in Jerusalem.

Gill.

The journey from Troas to Cæsarea seems to have taken up forty-one days, and as the Pentecost was on the fiftieth day after the Passover, which St. Paul spent at Philippi, he

¹ ἀποσκευασμένοι. — *Text. recept.* ἐπισκευασμένοι. — *Tisch.*

² ἐπισκευασμένοι, *having collected our luggage.* The authorized English version uses the word *carriage* in the unusual sense of *things carried*, luggage, as at Judges xviii. 21; 1 Sam. xvii. 22 (and see Bishop Andrewes' Sermons, vol. i. p. 241, ed. 1841). Cranmer has "took up our burdens;" the Geneva version, "trussed up our fardels" (*Humphry*). "We prepared and went up to Jerusalem" (*Syriac Vers.*). So the Vulgate, *præparati*, and Arabic, ACTS. VOL. II.

"Sepositis sarcinis" (*Eras. Schm.*) parabamus nos itineri (*Erasm.*). "Collectis sarcinis" (*Beza*). "Nous nous disposâmes à partir" (*Mons. Vers.*), with the marginal reading, "Ayant chargé nos hardes nous allâmes." See also Isaiah x. 28, *ἐν μαχμας θήσῃ τὰ σκεύη αὐτοῦ*.—LXX. At Michmash he hath laid up his carriages (*Eng. Vers.*). "Apud Machmas commendabit vasa sua" (*Fulg.*), on which *Dion. Carth.* remarks, "illic reponet sarcinas suas seu partem suppellectilis suæ, ut expeditius possit procedere."

might have reached Cæsarea nine days before the Pentecost; and as the journey from Cæsarea to Jerusalem would not occupy more than three days, this would allow of his remaining with Philip and the disciples of Cæsarea for six days.¹

Salmeron.

Acts xv. 13.
Gal. i. 19;
ii. 9.

Acts i. 17;
xv. 4, 12;
xx. 24.
Rom. xv. 19,
19.

(18) *And the day following Paul went in with us unto James; and all the elders were present.* (19) *And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.*

It seems as though the rest of the Apostles were not at Jerusalem at this time. Those who were still alive were no doubt dispersed, in the fulfilment of their office as Apostles to the world. So that only James, the bishop of Jerusalem, was there when St. Paul went up and presented himself to him and to his assembled elders or presbyters. To them it was that St. Paul recounted the deeds of his ministry, and announced those things which God had wrought among the Gentiles by his ministry.

Kuinoel.

Acts xxii. 3.
Rom. x. 2.
Gal. i. 14.

(20) *And when they heard it, they glorified the Lord,² and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:* (21) *And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.* (22) *What is it therefore? the multitude must needs come together: for they will hear that thou art come.*

They glorified God. As St. Paul had declared to them the things which God had wrought, not attributing the success of his ministry to himself, but to God, so James and his elders, acknowledging the hand of God, and not that of man, in the triumphs of the gospel, glorified Him for the mighty works which He had done in moving the Gentiles to receive the faith.

Chrysostom.

They glorified God and said. Some think that the words

¹ See note A at the end of this chapter.

² ἰδοῦντες τὸν Κύριον.—Text. recept. ἰδοῦντες τὸν Θεόν.—Tisch. 'Ιου-

δαίων.—Text. recept., wanting in last edit. of Tisch., though the reading, ἰν τοῖς 'Ιουδαίοις, stands in his other editions.

which follow are those of James only, and it is almost certain that he was the spokesman, but it is clear that whoever addressed these words to St. Paul they were the result of the consultation between James, the bishop, and the elders of the Church of Jerusalem—that it was their joint act. *Thou seest, brother, how many thousands*—literally, how many myriads (πόσαι μυριάδες)—*of Jews there are which believe.* We have here a remarkable proof of the successful preaching of the gospel among the Jews, and a testimony that God had not, in calling the Gentiles, rejected His ancient people, had not *cast away His people*, but had made the Gentiles to share in the blessings preached to all men, but first to the Jews.¹

Lorinus.

Cook.

Tirinus.

Rom. xi. 2.

Though the term *many myriads* only implies a large number, and need not be pressed too literally, yet it is doubtless here strictly and literally true. Twenty years before this date the Christians at Jerusalem numbered *five thousand*, and the gospel had since been proclaimed throughout all Judæa, and wherever in more distant places Jewish colonies were settled. How great the success of the gospel among the Jews was we learn from the history of the labours of St. Paul. Though these, it may be, exceeded the labours and success of any one of the other Apostles, they bore, most probably, but a small proportion, when compared with the labours of all the rest, and of the Evangelists and other ministers who aided them. And when we bear in mind that the feast at which he was now present was that of Pentecost, the feast of Jews and Gentiles alike, since on that day the outpouring of the Holy Spirit on the Church took place, we cannot be surprised to hear of the assembling of *many myriads of Jews which believe.* And these, we are told by St. James, were *all zealous of the law*—strict observers of the ceremonial law, and observant of all the temple rites. It was not until after the destruction of the temple that they relinquished these observances, which the destruction of the temple indeed rendered impossible of performance.

Acts iv. 4.

Thou teachest all the Jews which are among the Gentiles to forsake Moses. This is the specific charge, and not that he

¹ Eusebius in Ecc. Hist. ii. 23, quoting from Hegesippus, says, "Πολλῶν καὶ τῶν ἀρχόντων πιστευόντων, ἦν ὁρμαίνοντες τῶν Ἰουδαίων καὶ γραμματέων καὶ Φαρισαίων λεγόντων, ὅτι κινδυνεύει πᾶς ὁ λαὸς Ἰησοῦν τὸν Χριστὸν προσδεύειν." With this compare Origen in Joannem, tom. i. § 2. Wordsworth says, "ἐν τοῖς Ἰουδαίοις; it is not said

that many myriads of the Jews believe, but that there are many myriads of believers among the Jews, and they are all zealous for the law," thus including the proselytes of Righteousness and of the Gate. There can, however, be, I think, but little doubt that "many myriads" of Israelites were believers at this time.

Wordsworth. taught that the Gentile converts were free from all obligation to the Mosaic law. The accusation thus stated as to the Jewish converts was, as we know, untrue. He fulfilled himself the obligations of the law, he taught the duty of this to the Jewish Christians; it was the Gentiles, and the Gentiles alone, whom he regarded as in no wise bound to observe the law of Moses, and taught that justification and sanctification were not by the deeds of the law.¹

Neander.

(23) *Do therefore this that we say to thee: We have four men which have a vow on them; (24) Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.*

Numb. vi. 2, 13, 18.
Acts xviii. 18.

At the feast of Pentecost the vow of the Nazarite was usually terminated, so as to allow of his joining in all the festivities of Pentecost,² hence the *four men which had a vow on them*, and were now to be released from it. On the fulfilment of the time and the observances required by the vow of a Nazarite certain offerings had to be made in the temple, *at the door of the tabernacle of the congregation*. These consisted of two lambs, one *for a burnt-offering*, the other *for a sin-offering*, a ram *for peace-offerings*, a basket of *unleavened bread, cakes of fine flour, and wafers of unleavened bread*. As the poverty of a Nazarite might render it difficult for him to make these offerings, it was the practice of wealthy Jews to defray the cost of these, *to be at charges with them*; and we read of Herod Agrippa, that on his entry into Jerusalem he "ordained that many of the Nazarites should have their heads shorn," which could only be at the fulfilment of their vow and the presentation of the prescribed offerings.

Lightfoot on Acts ii. 18.

Numb. vi. 13 —20.

Josephus, Antiq. xix. ch. 6, § 1.

¹ "The Law was by Christ abrogated as to the use of the types and ceremonies as signifying Him that was to come. The political part ceased when their policy was dissolved by their ruin: and the moral natural part Christ continued as His law. And the abrogation of the rest was not fully made known at first, but by degrees; and the exercise of it long tolerated to the Jews."—Baxter.

² The Jews who were not bound by

the vow of a Nazarite cut their hair often, and always before, and usually on, the eve of a feast. If unable to do so for any reason before a feast, it was permitted them to do so at the feast itself. Those who were under the vow of a Nazarite could only shave their hair in fulfilment of their vow at the temple itself. See Lightfoot in 1 Cor. xi. 14, and Carpzovius in *Apparatus, Hist. Crit. Antiq. Heb.*

Paul seems himself to have been under a vow as a Nazarite, though this is not so certain but that it has been often disputed. It is, however, most probable that he was so bound, and he is here invited not only to bear the charges of the four men, but also to purify himself with them, words which imply that he was in some sense unclean, by reason of the non-fulfilment of his vow.

Baronius.

Wordsworth.

Sanchez.

(25) *As touching the Gentiles which believe,¹ we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.*

Acts xv. 20,
29.

These words assure us that the decrees of the Council at Jerusalem were not limited to the Churches to which they were at first addressed, but applied to the Gentiles in general. And yet, whilst showing in his own person his submission to the Mosaic law, of which tradition says he was a rigid and zealous observer, he yet adds his own assurance that the ceremonies and ritual observances of that law were not of any inherent value, that they were not works of necessity which Gentiles, as well as Jews, should be called upon to perform, and that the Gentiles were in no way bound to the observance of the law of Moses, which yet was of obligation to the Jews.

Corn. & Lap.

(26) *Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*

Num. vi. 18.
Acts xxiv. 18.

Paul is here spoken of as purifying himself, so that he was unclean in some way, probably, as it has been suggested, by contact with a dead body during the time that the vow of a Nazarite was upon him. To this there seems a reference in the seven days during which his purification was to last. This was in accordance with the requirements of the ceremonial law: *If any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall*

Corn. & Lap.
Fromond.

¹ Περὶ δὲ τῶν πεπιστευκότων ἰθὺν ἡμεῖς ἐπιστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς εἰ μὴ φυλάσσειν αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. —Text. recept. Περὶ δὲ τῶν πεπιστευκότων ἰθὺν ἡμεῖς ἐπιστείλαμεν κρίναντες φυλάσσειν αὐτοὺς τὸ τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.—Tisch.

shave his head in the day of his cleansing, on the seventh day shall he shave it. Now we know that St. Paul during his journey from Philippi was in such contact with the dead, and therefore did require so to purify himself for seven days; (for when Eutychus was taken up dead, Paul went down and fell on him and embraced him, and would thereby be rendered unclean.

He entered into the temple to make these offerings, which signified that the days of purification were ended, and by making such offerings he declared the accomplishment of the days of purification according to the law, until which time the appointed sacrifices were not to be offered. As these sacrifices were beyond the means of the poor, the richer members of the Jewish Church were accustomed to defray the charges of those who were themselves unable to do so; and this work of piety St. Paul had at the instance of St. James undertaken, and thus became the spokesman and paymaster for the poor Nazarites, taking them into the temple, presenting them to the priests, and undertaking the accustomed charges of their purification.¹

(27) *And when the seven days² were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, (28) Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (29) (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)*

Great doubt has arisen as to what these seven days were which were almost ended. It seems, however, most likely to refer to the seven days which by the law of Moses were prescribed as the term of purification and release from the vow of a Nazarite. St. Paul was under this vow when about the fifth day of the seven he was seized in the temple. Some have imagined the seven days to refer to the time of the duration of the feast, but this we know was but for one

¹ "More apud Judæos receptum erat, et pro insigni pietatis officio habebetur, ut in pauperum Nasiræorum gratiam ditiores sumtus erogarent, ad sacrificia, quæ, dum illi tonderentur, offerre necesse erat. Egrot hac de re e fontibus rabbinicis Sam. Petitus in variis lection. cap. 2."—Kypke.

² "Articulus ai ut Bengelius animadvertit, vim habet relativam ad dies illos, de quibus v. 26, sermo est."—Kuinoel.

day, though the later Jews, from a doubt as to the proper day, extended it to two days.¹ Wordsworth.

His compliance with the requirements of the Mosaic law seems to have satisfied the Jews of Jerusalem, to whom, from his long absence, the Apostle would be but little known, and who could therefore have little feeling about him. Hence we are significantly told that it was *the Jews which were of Asia*, the province of which Ephesus was the capital, who stirred up the passions of the multitude, and sought to destroy Paul. With them he had just had a sharp contest. In their midst he had taught for awhile in the synagogue, and afterwards in the school of Tyrannus, and the success of his teaching had exasperated them, and they now sought that opportunity of vengeance which they had been unable to find at Ephesus and under the eye of the Proconsul. Suer.

And the means by which these zealous Jews inflamed the passions of the multitude at Jerusalem was the same which led to the death of Stephen, the proto-martyr of the Church. They accused St. Paul of *teaching all men everywhere against the people, and the law, and this place*, and to have brought strangers in to pollute it by their presence;² or, as on the former occasion, *This man ceaseth not to speak blasphemous words* and to do blasphemous acts *against this holy place and the law* by the introduction within the temple of those who are unclean. Grotius.

(30) *And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.* Acts xxv. 21.

(31) *And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.*³ (32) *Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.* Acts xxiii. 27; xxiv. 7.

¹ "The Pentecost continued *one* day, the Passover *seven*, and the feast of Tabernacles *eight*; but the first and the last days of the latter feasts were only considered festival days, in which no employment, further than was necessary to prepare food, was permitted. Exod. xii. 16; Lev. xxiii. 7."—*Jahn's Arch. Biblica*.

² "The fore-court of the temple, in-

tended for the Israelites only, contained the following inscription on various columns: Μη δειν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παρίεναι; and, according to Josephus, even a Roman might be put to death if he ventured to set foot in it."—*Stier*.

³ ὅτι ὅλη συγκίχεται Ἱερουσαλήμ.—*Text. recept.* ὅτι ὅλη συνχίχεται Ἱερουσαλήμ.—*Tisch.*

They drew him out of the temple, intending, as it would seem, to slay him, and yet fearful of polluting the temple, since it was not lawful to shed the blood of man within its limits.¹ And forthwith the doors were shut. It is doubtful which doors were meant; some think the main doors, lest he should fly for safety to the altar in the main court of the temple; others, however, think the outer doors are here intended, and that they were now closed hastily, in order to prevent any one from even coming to the help of the Apostle; whilst others, thinking that it was the outer doors which were closed, suppose this was in order to keep him in safe custody. Another supposition is that the inner doors were closed, in intimation of the temporary suspension of worship in the temple, in order that it might be ascertained whether the temple had indeed been profaned by the intrusion of foreigners. It is thus doubtful what doors were meant, and for what object they were now closed.

Menochius.

Corn. & Lap.

Menochius.

Corn. & Lap.

Arias Mont.

Lange.

Ver. 11.
Acts xx. 23.Luke xxiii.
18.
John xix. 15.
Acts xxii. 22.

(33) *Then the chief captain² came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.* (34) *And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.* (35) *And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.* (36) *For the multitude of the people followed after, crying, Away with him.*

¹ “ζητούντων δὲ αὐτὸν ἀποκτεῖναι, Now while they are seeking to kill him; they were beating him for that purpose (see v 32). But as the onset had been sudden, and they were not furnished with weapons, some delay intervened. It was nothing, in all human appearance, but that momentary delay that saved now the life of the Apostle. The Roman officer had time to appear and snatch him from impending death.”—Hackett.

² ἀνίστη φάσις τῷ χιλιάρχῳ τῆς σκίπτης—A report went up to the chiliarch of the cohort. “The word χιλιάρχος frequently occurs in Josephus, who thus gives the successive ranks in the Roman legion or τάγμα:—The

lowest officer was the δεκαδάρχος or ‘corporal,’ who had a section of ten men under him; the next above him was the ἑκατοντάρχης, the centurion or ‘captain,’ who had a company of one hundred men under him; and next above him was the χιλιάρχος (translated captain, but answering to our ‘colonel’), who commanded a battalion of one thousand men. This battalion was called in Latin ‘cohort,’ and in Greek σκίπτα. A number of battalions (as, say, ten) formed the legion or ‘regiment’—τάγμα—commanded by the ραξιάρχης. Joseph. Bell. iii. 5, § 3; iv. 8, § 1; vi. 4, § 3.”—Lewin.

It was the practice of the Romans to garrison the city with additional soldiers, in order to put down all tumults, at the times of the great feasts of the temple. These were the guards who were now brought down to the temple to still the outbreak of violence and to rescue the Apostle. Whether in order to protect him, or because he believed that he was the captain and leader of the recent revolt, he wished to keep St. Paul in safety that he might be tried; *the chief captain* had him bound with *two chains*, that is, chained to two soldiers who were appointed to be his guards, and were responsible for his safety.

Acts xii. 6;
xxviii. 20.

Away with him. Now was heard a similar cry to that which about thirty years before had gone through the streets of Jerusalem, in which, it may be, Saul of Tarsus had himself joined, when Christ was led forth to death on Calvary—*Away with Him, away with Him, Crucify Him.*

Hackett.
John xix. 15.

(37) *And as Paul was to be led into the castle,¹ he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? (38) Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?*

Acts v. 36.

A short time before this, when St. Paul was in Jerusalem, one who gave himself out to be a prophet and came from Egypt led the people out to the Mount of Olives, and promised them that they should see the walls of the city fall down, and that they should enter into Jerusalem through the breach thus made. He is said to have had four thousand followers, whom he led out of the city, but Josephus gives thirty thousand as the number of those who accompanied him. In a battle which Felix the Roman governor fought with this pretended prophet four hundred were slain, but the Egyptian himself escaped and was never more heard of.

¹ *Into the castle.* "The castle of Antonia, which was on a rock or hill at the north-west angle of the temple area. The tower at the south-east corner of the castle was seventy cubits high, and overlooked the whole temple into its courts. The fortress communicated with the northern and western portions of the temple-area, and had flights of stairs descending into both; by which the garrison could at any time enter the courts of the temple and prevent

tumults. Bibl. Res. 1, p. 432. During the festivals it was customary to keep the troops in readiness to suppress the riots which were so liable to occur at such times. See Joseph. Ant. xx. 5, § 3; Bell. Jud. v. 5, § 8."—Hackett. "It is obvious from this account that Paul stood on the stairs first approached, i. e. on the stairs leading from the outer court to the roof of the cloisters of the temple."—Levin.

Joseph. Ant.
tq., Book
xx. c. 8, § 6.

Hearing of this tumult, the chief captain seems for a moment to have thought that St. Paul was this false prophet.

Joseph. Bel.
Jud., Book
ii. c. 13, § 5.

Several endeavours have been made to reconcile the statement of St. Luke, that the Egyptian led out into the wilderness four thousand men that were murderers, with the statement of Josephus, that his followers amounted to thirty thousand. Now we must remember that in numbers Josephus is never considered a trustworthy authority.¹ The number in the text, however, *four thousand*, is that of the Roman captain himself, and St. Luke does but record his words. Some, taking both numbers as accurate, reconcile them thus:—

Humphry.

(1) That he took out of the city into the wilderness four thousand men, and that these were swollen by those who flocked to his standard from other places, until the whole band reached the number thirty thousand.

Tholuck.

(2) That the number of his trained followers, the flower of his army, was *four thousand*, but that the rabble by which his army was increased amounted to thirty thousand, which is only another form of the former solution. The subject is not one of great importance. From the general accuracy of St. Luke's narrative in other places we, independently of any question of revelation, should be disposed to rely upon it, rather than upon the less accurate narrative of Josephus.

Acts ix. 11;
xxii. 2.

(39) *But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city:*² *and, I beseech thee, suffer me to speak unto the people.*

Acts xii. 17.

(40) *And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great*

¹ "Of this Egyptian impostor Josephus has given two different accounts, the first in his Bell. Jud. ii. 13, § 5, the latter in his Ant. xx. 7, § 6, which need to be reconciled with each other, as well as with Luke."—*Hackett*.

² "Πολίτης, a word implying the possession of civil rights, is emphatic and appropriate, for Tarsus was a free city, having received its liberty from Mark Anthony, Appian. Bell. Civ. v. 7, Ταρσίας ἐλευθέρους ἤφει καὶ ἀτελεῖς πόρων. It was 'no mean city,' for it enjoyed the title of *Metropolis* of Cilicia, which, together with other privileges, was conferred on it by Augustus (Dio

Chrys. Orat. xxxiv. p. 415). Strabo, in his interesting account of Tarsus (lib. xiv. p. 674), says it surpassed even Athens and Alexandria in its zeal for philosophy, differing from those great schools in one respect; that its students were all natives, and that it was not resorted to by foreigners. The natives, however, were not content with a home education, but went abroad to complete their studies like St. Paul (chap. xxii. 3), and often did not return; Rome was full of them: Ταρσίων καὶ Ἀλεξανδρίων ἢ Πώμῃ μισθὴ ἰστέ (Strabo). See Eckhel, Doctr. vet. Num. iii. 73; Cicero, ad Att. v. 21."—*Humphry*.

silence, he spake unto them in the Hebrew tongue, saying,

A Jew. St. Paul avows his Judaism, his interest in and sympathy with his nation. He is not less a *Jew* because he had become a Christian. This love for his race is a striking characteristic of St. Paul, as we find him in this narrative and read his words in his Epistles. By these words he at once enlists their sympathies, *I am a man, a Jew*, in telling them that he was no alien, but one of themselves. And not content with this, he attaches them still further to himself, and reconciles them to what he is about to say, by the sound of their own mother tongue, the Syro-Chaldaic, which was spoken by most, and understood by all the inhabitants of Palestine.

Chrysostom.

NOTE A.—ST. PAUL'S JOURNEY FROM PHILIPPI TO JERUSALEM.

THE voyage of St. Paul from the time of his leaving Philippi until his arrival at Ptolemais is calculated to have occupied twenty-nine or thirty days, and the following approximate Itinerarium has been arranged in illustration of the voyage.

From Philippi, or Neapolis, its port, to Troas took five days. This was a long passage, since the voyage from Troas to Neapolis in his first journey had only taken up two days (Acts xvi. 11). The vessel encountered either with adverse winds or baffling calms. Under favourable circumstances of wind and weather the usual rate of sailing among the ancients was 1000 stadia, or rather more than 100 English miles, during the day of four and twenty hours.

At Troas the Apostle remained seven days.

From Troas to Assos he went on foot, a distance of nineteen miles and a journey of about five or six hours. By sea the distance round Cape Lectum is forty miles. From this point the vessel seems to have had more favourable winds.

From Assos to Mitylene, a distance of about thirty miles, part of a day was sufficient.

From Mitylene to Miletus.

On the second day after leaving Assos the vessel was near Chios, and lay off the island during the night probably becalmed.

On the third day, from Assos, the vessel seems to have touched at Samos and at Trogyllium, but without remaining at either of these places.

On the fourth day they arrived at Miletus, where the Apostle and his companions stayed two or three days.

From Miletus to Cos, which is a distance of about forty miles, and a voyage of about ten hours.

From Cos to Rhodes within one day.

From Rhodes to Patara within the day. Here the company left their vessel and took their passage in another which was going to Ptolemais.

From Patara to Tyre, about two days. Here the vessel discharged her cargo and they remained seven days.

For the voyage from Tyre to Ptolemais a few hours would suffice.

At Ptolemais they left their vessel and made a journey by land to Cæsarea, a distance of between thirty and forty miles.

At Cæsarea they abode several days, and departed from Cæsarea to Jerusalem, a journey which usually occupied the greater part of three days.

If, as *Putrizi* supposes, St. Paul left Troas on the 15th of April he might reach Cæsarea by the 6th of May, and staying there for a time, be at Jerusalem on the 13th, the Eve of Pentecost, A. D. 53, the year he assigns for this visit to Jerusalem. With this Itinerary the calculation of *Lewin* substantially agrees, though he selects the 17th of April as the day of departure from Troas, and makes St. Paul arrive at Jerusalem on Wednesday the 17th of May, A. D. 58, the Eve of Pentecost in that year. This, however, is clearly too late, since the vow of the Nazarite had in part to be fulfilled on the eve of that feast, and the assembly of the elders of Jerusalem and their advice and its fulfilment would show that St. Paul could not well have reached Jerusalem later than the 16th of May. *Mr Gresswell* (*Harmonia Evangelii* and *Dissertations*), fixing A. D. 56 as the year of the visit of St. Paul, makes him leave Troas on the 8th of April, and arrive at Jerusalem on the 6th of May. About the length of the voyage there is little room for dispute or variation. The narrative of St. Luke is precise, and reads like a diary. The only question is as to whether the dates given by him are inclusive or exclusive; this, however, limits any possible variation to a part of a day only. A few notes are added as to the places mentioned in the course of St. Paul's journey after leaving Philippi.

The *Troad* is that angle of the north coast of Asia Minor which lies immediately to the south of the Hellespont, and receives its name from its including the site of old Troy. The city of Alexandria Troas, or *Troas*, as St. Luke calls it, was built by Antigonos and named by him Antigonía Troas. Lysimachus,

however, enlarged and beautified the city and altered the name to Alexandria Troas, in honour of Alexander the Great. By Augustus it was raised to the rank of a colonia and invested with the *Jus Italicum*. The piers of the great aqueduct built by Herodes Atticus, and by which water was brought from the fountain of Ida to this place, are still standing here. The city was at first destined by Constantine as the capital of the Eastern Empire, an intention, however, which he abandoned in favour of Byzantium. Although its ruins have supplied the Turks for several centuries with building materials, and its granite columns have been cut into cannon-balls and employed for the defence of the Dardanelles, the ruins which still remain attest the former greatness of this city. It is "a wilderness of ruined temples, baths, and theatres," hewn out of gray granite (*Fellowses' Lycia*).

Assos, through which St. Paul passed on his way to the ship, though without stopping in the city, is, according to the Peutinger tables, nineteen miles by land south-east from Troas, and about equal distance by sea from Mitylene and Troas. It lies near the coast, with which, like ancient commercial cities in general, it is connected by a detached port. It was more than most of the cities of Asia Minor, a distinctively Greek city, and its Acropolis and temples bear a resemblance to those of Achaia. This characteristic is still preserved in the ruins of Assos. It has few traces of the presence of the Romans. This city stands opposite the island of Lesbos on a high, precipitous cliff. It was connected with Troas by a well-paved Roman road, along which most probably St. Paul travelled. As the distance by sea between these two cities was about forty miles, and the ship had to round the promontory of Lectum, the Apostle's journey would take less time than the sea-voyage.

Mitylene, the capital of Lesbos and a free city, was situate on the south-eastern side of that island on a neck of land running eastward, with a port on either side, the northern one protected by a mole, with convenient anchorage

for ships of the largest burden. The town, though handsome and delightfully situated, had the reputation of being unhealthy, through its exposure to the winds both of the north and south. Cartho, the present capital of the island, stands on the site of the ancient Mitylene, of which scarce any traces remain (*Chandler, Travels in Asia Minor*). Lesbos was the country of the poets Sappho and Alcæus, and also of Pittacus, one of the seven wise men of Greece. It was the first of the islands of the Archipelago which submitted to the Turks, and the birth-place of the famous corsair Barbarossa, who died 1544. The island at the present day bears a name corrupted from that of the ancient capital, Mytilni, Metilino, or Mitelin.

Chios, now Scio, an island formerly under the dominion of the kings of Pergamus, and on the extinction of the dynasty of Attalus, a portion of the Roman Empire, was celebrated for the richness of its soil, the beauty of its scenery, and the voluptuous grace of its inhabitants. It has a circuit of from one hundred to one hundred and thirty miles. Its chief export were wines, which at one time were prohibited in Rome by a sumptuary law (*Pliny, Nat. Hist.* xiv. 14), and in the declining days of the Republic were, as a consequence, the indispensable accompaniment of every luxurious banquet. In addition to this, it produced silk and mastic, the gum of the Lentiste, which grew chiefly at the south end of the island, "and on the leisurely ascending hills which neighbour the shore" (*Sandys*). The capital bore the same name as the island—Chios.

Samos, where St. Paul seems to have put in, as the night without moon rendered sailing dangerous, was the capital of an island of the same name within a short distance of the mainland. The island was feigned to be the birth-place of Juno, under whose tutelage it was placed, and was colonized by Ionians more than a thousand years before the Christian æra. In 440 B. C. it was captured by Pericles, and added to the Athenian dominions. The temple of Juno in the island was

one of the largest in the world. Among the numerous ruins which Chandler found here were the remains of a mole which stretched two miles into the sea. Its inhabitants were said to have invented pottery, and the Samian ware was proverbial for its excellency. It was at the time of St. Paul's voyage a port of considerable commercial importance.

Trogyllium was the name of the promontory which terminates the rocky ridge of Mycale, and also of a town in southern Ionia, opposite Samos, famous as the scene of the Greek victory over the Persians. Trogyllium was also the name of an island on the coast near the promontory. The latter is probably the Trogyllium of St. Luke, and here the vessel in which St. Paul was cast anchor. It is the eastern coast of the narrow strait running between Ionia and Samos. The day after leaving Trogyllium the vessel would be able to reach the coast near Miletus.

Miletus was a city and seaport of Ionia, in Asia Minor (Acts xx. 15; 2 Tim. iv. 20), situate on the confines of Caria, just below the mouth of the Meander, and is spoken of by Homer as the "Carian Miletus." It was formerly of greater importance, as its antiquity was greater, than that of Ephesus. It stood on a small peninsula about twenty-eight or thirty miles south-east of the last-named city. The eminence on which the city was built was formerly near the shore; the sea, however, has now so greatly receded that the ruins of the city are more than ten miles from the coast. This recession of the sea had in the time of St. Paul deprived Miletus of its maritime position, and the words in the thirty-eighth verse, *and they accompanied him to the ship*, seem to imply that the vessel lay at some distance from the city, so that its commercial importance must have been greatly impaired from the time when it was the entrepôt for the trade of the Propontis, of the Euxine, and of Egypt. It manufactured and exported large quantities of wool, and its colonies on the Hellespont, Propontis, and Euxine were populous and flourishing. Few cities boasted of such illustrious names.

in Philosophy and History. It was the country of the philosophers and astronomers Thales, Anaximander, Anaximenes, and Anaxagoras. Hecataeus, who first wrote history in prose, Cadmus, and Dionysius were among its historians. Aspasia and Timotheus, who professed the Socratic philosophy, and Hippodamus the architect, were natives of Miletus, and the learning, philosophy, and refinement of this place was equalled by its luxury and dissoluteness. Miletus is now represented by a small and poor village bearing the name of *Melas*, or *Palat* (*Palatium*). The site of the city is marked by the ruins of magnificent edifices, the principal of which is an amphitheatre, one of the largest in Ionia and among the most celebrated of antiquity, and may be seen from a considerable distance.

Cos, or *Cos*, is one of the small islands of the Archipelago on the coast of Caria, about forty miles south of Miletus, and between the promontories on which stood Cnidus and Halicarnassus. It bore in more ancient times the names of *Necropolis* and of *Nymphæa*. In circumference it is about 65 geographical miles, and in length about 23. The chief city bears the same name as the island. It was for a time under the rule of the Athenians, and was fortified with walls by Alcibiades in the Peloponnesian war. When subject to the Roman empire it was made a free city by Claudius. The island is mountainous, especially on the south and west, with a large tract of level and fruitful ground on the north and east. In olden times it was celebrated for its ointment, purple dye, wines, and the light transparent dresses, *Cosæ vestes* (Tibull. ii. 3, 53; Propert. i. 2). It was the birth-place of the painter Apelles and the physician Hippocrates.

Rhodes, the largest of the islands in the Archipelago, lies off the coasts of Caria and Lycia. The city of the same name was situate in the midst of gardens of flowers, and surrounded by an amphitheatre of hills at the western extremity of the island, and overlooks the famous port. The chief structure was the Pythium, or temple of Apollo, built at the expense of Herod the Great,

and the Colossus, which at one time towered 105 feet in height, and stood on one of the points of the chief harbour. It had been thrown down by an earthquake before this time. The island abounded in ship-timber, and its position on the verge of the bosom of the sea gave it a great commercial importance. It was made a Roman province in the time of Vespasian. In later times the island was distinguished as the last bulwark of Christendom against the armies of the Saracens. The day after leaving Rhodes St. Paul reached—

Patara, the port of Xanthus, the capital of Lycia, from which it was distant about ten miles. It is now a ruin, and by the accumulation of sand, cut off from the sea. It was to Xanthus what the Piræus was to Athens. The ancient port is now reduced to a pestilential morass; formerly it possessed considerable commercial importance. Here was the famous oracle of Patareus Apollo, second only to that of Delphi, near to which stood a theatre, the massive walls and arches of which yet remain. The town walls, the course of which may still be traced, enclosed a considerable area, and enable us yet to judge of the importance of the city. Sailing from Patara in another ship, and passing Cyprus on their left hand, in about three days the Apostle and his company reached—

Tyre, one of the most celebrated commercial cities of antiquity, situated in Phœnicia. Its Hebrew name, *Tzur*, a rock, expresses its situation on a rocky peninsula, formerly an island. The city formerly stood on the mainland, afterwards the inhabitants betook themselves to an island at the extremity of the peninsula, and there established themselves. During the siege of Tyre by Alexander the Great he connected it again to the mainland by means of a vast mound of earth, and on the capture of the city utterly destroyed it. It soon, however, recovered from this, and rose again to importance as a commercial city. Its harbour on the north was protected by a mole, of which some remains may yet be seen. The tribe of Canaanites who occupied the country around Tyre were the Sidonians. In

government the city was a monarchy, and Hiram, its king, was in close alliance with Solomon. And a century after Ahab married the daughter of Ethbaal, king of the Sidonians, herself a daughter of Ithobal, king of Tyre. Having fallen under the dominion of the Chaldeans, and the Macedonians, and the Ptolemies, it at last submitted to the Romans. In later days it fell under the yoke of the Saracens, then of the Crusaders, and finally of the Turks. It is now a scene of almost utter desolation. At Tyre St. Paul remained one week, and then embarked, and on the same day arrived at—

Ptolemais, formerly Acco, and so rendered in the Syriac version, is a town belonging to the tribe of Asher (Judges i. 31), situate about thirty miles south of Tyre, "was situated on a slightly projecting headland, at the northern extremity of that spacious bay which is formed by the

promontory of Mount Carmel." It is the only important harbour on the sea-coast of Palestine, to which circumstance most of its importance is due. It fell under the dominion of the kings of Egypt, by whom its name was changed from Acco to Ptolemais. It was afterwards taken by Antiochus the Great, and attached to his kingdom, and ultimately it passed into the hands of the Romans, and was at the time of the Apostle's visit a Roman colonia. It contained at this time a numerous colony of Jews (Joseph. Bell. ii. 18, § 5). Its ancient name has now re-asserted itself, and it has been famous in modern history as Acre, the scene of the exploits of Richard Cœur de Lion, and in recent days of Sir Sidney Smith. From this point the Apostle journeyed by land to *Cæsarea*, and from Cæsarea went up to *Jerusalem*.

CHAPTER XXII.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
CLAUDIUS FELIX.
ISMAEL BEN PHABI.

Acta vii. 2. (1) *Men, brethren, and fathers, hear ye my defence which I make now unto you.* (2) *(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)*

THE four addresses which follow from this to the twenty-sixth chapter inclusive, though mainly taken up with the defence of St. Paul from the accusations brought against him by the Jews, differ in these respects :—

(1) The first, that which occupies the chief part of the present chapter, is a popular address, one made before the multitude at Jerusalem.

(2) The second was made before the Sanhedrim, the Council of the Jewish nation.

(3) The third was strictly judicial, made before the Roman Governor Felix, at Cæsarea.

(4) The fourth is partly judicial and partly apologetic, made before Agrippa the Jew and the Roman Governor Festus at Cæsarea, who had sent for him in order to obtain material for an accusation before the tribunals at Rome.¹

¹ "The narrative of all that Saul saw and heard on the way to Damascus in connection with the whole subsequent life of the Apostle has in it a far greater power of proof and conviction for the gainsayer than one could cursorily think, and therefore it is written three times in the brief narrative of the Acts of the Apostles."—*Stier*.

On this narrative of the conversion of St. Paul the reader will find the volumes of Paley, *Horæ Paulinæ*,

especially as edited by Mr. Birks, and the short tract of Lord Lyttleton, *Observations on the Conversion and Apostleship of St. Paul*, worth consulting.

"In chapter nine it is related for *Christians* ; in chapter twenty-two the story is told before a tumultuous assembly of *Jews* ; in chapter twenty-six Paul narrates it to *Festus* and Agrippa, principally with reference to *Gentiles*."—*Zeller* quoted in *Stier*.

The arguments of this present speech made to the people are as follows :—

(1) That St. Paul had been well-grounded and instructed in the Mosaic law, under the most renowned teacher of the day, so that what he had done, and the opinions which he professed, had not been done and adopted in ignorance of the law.

(2) That he had attested the sincerity of his attachment to the law of Moses, as he understood it, by his active persecution of the Christians.

(3) That he had been arrested by Divine power, evidently displayed, in the sight of others, whilst he was on his way to continue and extend the persecution of the disciples of Christ. Humphry.

(4) That in his conversion he had been aided and instructed by Ananias, who was *a devout man according to the law*.

(5) That the same Divine power which had arrested him whilst on the way had sent him forth to preach and to teach the Gentiles. De Saci.

He spake in the Hebrew tongue, that is, in the Syro-Chaldean spoken by the Jews of Palestine at this time.¹ By so doing he removed the jealousy which existed between the Hellenistic Jew and the Hebrew of the Hebrews, reminding them that he was still a Jew in heart and affections as well as by birth; and subduing the animosity of the multitude for awhile by the use of the sacred tongue which they revered. He also incidentally refuted the charge of disaffection to the Mosaic law by this use of the Hebrew tongue. They would, indeed, have understood him had he spoken in Greek, since this was the common language even of Judæa, but their own language was more acceptable to them. Hammond.
Cook.
Chrysostom.

Men, brethren, and fathers. The very use of these words carry us back to the death of Stephen, in which the Apostle had himself participated, since these are the opening words of St. Stephen's speech before the Council. They were words free from all servility, yet fitted to propitiate his hearers.² He reminded them that they were his *brethren*, that he was a Jew like themselves, and in adding *fathers* he seems to have had respect to those of the rulers who had mingled with the crowd, and whom he recognized as Humphry.
Menochius.
Chrysostom.

¹ For *in the Hebrew tongue* of the other manuscripts, τῇ Ἑβραϊδὶ διαλέκτῳ, at ch. xxi. 40, the Alexandrian Codex reads *in his own tongue*, ἰδίᾳ διαλέκτῳ.

² "Amor et affectus hic nomina

habes, nullum adulationis: non vocat eos *dominos*, ut aulica tenet consuetudo. Amare noverat, quos alloquebatur Paulus, non iis adulari. Germanitatis nomine utitur, ne se alienum ab illis ostenderet."—*Novartius*.

Hackett. amongst his accusers. *Unto you*, he emphatically adds, I make my defence, since I appeal to the law, to my reverence for the temple, and to my devotion for my people.

Stier. (3) *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

Deut. xxxiii. 2.
2 Kings iv. 35.
Luke x. 39.
Acts v. 34;
xxi. 20, 39;
xxvi. 5.
Rom. x. 2.
2 Cor. xi. 23.
Gal. i. 14.
Phil. iii. 5.

The real motive for the popular indignation against St. Paul was his consorting with the *Gentiles*, and his placing them on a footing with God's chosen, but not, as they wished to maintain, His exclusive people. Hence there is in this speech no attempt at a vindication from the charge of profaning the temple, but only that whilst he was a Jew, observant of the law, he yet had a Divine commission to go, against his own will and inclinations, to the *Gentiles*. He was, he says, though born in a heathen city, in *Tarsus*, yet brought up in Jerusalem, the holy city. He was young, though we are not told how young, when he came to Jerusalem. He adds that from his youth he had been there: that he had sat at the feet of *Gamaliel*, by these words showing both his assiduity in learning and also his reverence for his teacher. Moreover, he had been taught according to the perfect, the strictest, manner of the law, not only in the real law, but also in the *Mishna*, or traditions of the elders, such as the fathers had held of old. And that he had proved himself not only learned in acquiring the knowledge of this law, but that he had also shown himself zealous for its maintenance.¹

Stier.

Hackett.

GM.
Chrysostom.

Fromond.

To sit at the feet of an instructor is synonymous with reverence for him. Thus in the Old Testament we read—*He loved the people; all His saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.* And in the Gospel we read that *Mary sat at Jesus' feet and heard His word.*

Deut. xxxiii. 2.
Luke x. 39.

¹ In the Syriac Version, *at the side of the feet*; Coptic, *at the feet*; *Æthiopic, under the feet.* "*Feet of Gamaliel.*" It was the manner of disciples to sit at the feet of their masters, which in *Pirke Avoth* is called to dust themselves in the dust of their feet; for so saith Jose there, 'Let thy house be the house of assembly for wise men,' that is, be thou ever conversant in the schools of the doctors, 'and do thou

roll, or dust, or tumble thyself in the dust of their feet.'"—Hammond.

This precept is interpreted in two ways:—(1) To follow close to a master so as to receive the dust thrown up by his feet; or, (2) to sit on the floor so as to be dusted by the dust of his feet in moving about. It is said, however [*Tal. Bab. Megilla*, fol. 21, 1], that before the time of R. Gamaliel the scholars always learned the law stand-

(4) *And I persecuted this way¹ unto the death,² binding and delivering into prisons both men and women.* (5) *As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.*

Acts viii. 3;
xxvi. 9, 10,
11.
Phil. iii. 6.
1 Tim. i. 13.
Luke xxii. 66.
Acts iv. 5;
ix. 2; xxvi.
10, 12.

The notice of his *binding and delivering into prison* has a striking appropriateness to his own condition, since he was now bound and in custody for the self-same thing for which he had of old time persecuted *both men and women*. And to attest his zeal he appeals to the *high priest*, who would seem to have been present—that is, either to Ananias, the present high priest, who when Paul went to Damascus was one of the *estate of the elders*, a member of the Sanhedrim, or to Theophilus, as is generally supposed, who was high priest when he had been commissioned to go to Damascus, and who, having been displaced from this office, was still living.³ He, he says, *doth, or can, bear me witness* of my zeal in this mission;⁴ for the *men and women* whom he bound were so many that they are spoken of as filling, not one, but several *prisons*.

Bengel.

Whitby.

Stier.

In this appeal he must have recalled to the minds of many that in time past he had not merely obeyed the commands of the high priest and of the elders, but that he had stirred them up in his zeal for the law, and had *desired* the letters which he bore as his commission against the Christians of Damascus. Then, however, as he *went*, or rather was on his way to, for this is the force of the word (*ἐπορεύομην*), with letters to the Jews there, his *brethren* and their *brethren*, he was arrested by Divine power.⁵

Acts ix. 2.

Gangneus.

Howson.

ing, but that after his time they learned it sitting, and that the glory of the law departed with this master. The phrase, however, is probably a colloquial one, meaning to live with, to follow closely the precepts, or to be a disciple of any one.

¹ See Commentary on the Acts, vol. i., chapter ix., verse 2.

² Rendered in the Syriac Vers., *that they might receive the infliction on the head*, i. e. might be capitally punished.

³ "Vertendum est: ut mihi testari potest Pontifex. Sensus est, Sacerdotem

summum a quo scilicet literas acceperat Paulus, instituto suo provehendo idoneas, testimonium hoc, si requiritur, daturum esse."—*Rosenmüller*.

⁴ "Either Annas or Caiaphas. It would seem by this that he was still in being; or else that the Apostle had preserved the letter written with his own hand, which he was able to produce at any time as a testimony of the truth of what he had said."—*Gill*.

⁵ "πρὸς τοὺς ἀδελφοὺς. Ita hic vocat Judæos, ob communem ex Jacobo originem."—*Rosenmüller*.

(6) *And it came to pass, that, as I made my journey,¹ and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. (7) And I fell unto the ground,² and heard a voice saying unto me, Saul, Saul, why persecutest thou Me?*

Acts ix. 2;
xxvi. 12, 13.

To the account which St. Luke has given of St. Paul's conversion in the ninth chapter St. Paul himself adds that the great light from heaven which shined round about him was seen about noon, so that it was no natural phenomenon, such as meteoric light, which is seen by night. It was the great light of Him of whom it is said, *Thou deckest Thyself with light as it were with a garment.* At this sudden light he fell unto the ground, fell before the power of Christ, as the band of armed men did who came to take Christ in the garden of Gethsemane. Unlike them, however, Saul rose up a believer in Him who had appeared to him *in the way.*³

Acts ix. 2.

Barnes.

Ps. civ. 2.
Stier.

Acts xxvi. 12.
Ferus.

Malcolm.

The first step in conversion from sin is to know our state, which can only be by means of the illumination from above. Then are we able to hear so as to understand the voice of God.

Dan. x. 7.
Acts ix. 7.

(8) *And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. (9) And they that were with me saw indeed the light, and were afraid;⁴ but they heard not the voice of Him that spake to me.*

Stier.

I am Jesus of Nazareth. I in heaven am still Jesus of Nazareth. Divine as in heaven, man as still the Nazarene. The two natures of God and man are inseparably united. He who is our God is still our brother.

Those who were with Saul at the time of his conversion must, many of them at least, have been still alive. They had not, however, shared in his conversion. It was perhaps providentially ordered that they should not. They were for

¹ "Christ stayed not till Saul, being made drunk with blood, was cast into a slumber, as satisfied with the blood of Christians; but in the midst of his fit he gave him physic, in the midst of his madness he reclaims him."—*Donne.*

² "ἵπσιόν τε.—Text. recept. ἵπισά τε.—Tisch.

³ "*Decidens in terram. Cecidit Paulus divina vi ac virtute prostratus, ceciderunt et Judæi volentes Christum comprehendere: sed non eadem felicitate surrexerunt, impii enim ex correctione peiores fiunt.*"—*Ferus.*

⁴ "καὶ ἰμφοβοὶ ἐγένοντο.—Text. recept. Omitted in Tisch.

that reason the more unexceptionable witnesses as to the reality of what he saw and heard.¹ Chrysostom.

*They saw the light, but they saw no man—saw not Him from whom the light came. In this differing from him who saw Christ Himself, who appeared, and was seen of Paul in the way. But they heard not the voice—did not, that is, distinguish the words spoken, hearing a sound indeed, but not the articulate speech of Him who spake to Paul.*² Acts ix. 7.
Acts ix. 17, 27.

(10) *And I said, What shall I do, Lord?*³ *And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.* (11) *And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.*

When I could not see for the glory of that light. St. Luke, in his history of St. Paul's conversion, merely makes mention of the blindness which attended it, not of the cause of the blindness; St. Paul, however, tells us the cause of his blindness. It was the blinding effect of the splendour which shone around him, and before which he fell to the ground.⁴ Birke.

(12) *And one Ananias, a devout man according to the law,*⁵ *having a good report of all the Jews which dwelt there, (13) Came unto me, and stood,*

¹ "This thing was not done privately, but every circumstance of the story was publicly known at that time: his letters from the High Priest were known to the Sanhedrim; and before he came to Damascus, the news of them was come thither, so far that Ananias, a Christian there, that in a vision from God was bid to go to him in such a house, made this objection against obeying the command, that this was the man that had done so much mischief, and was now come with such a commission to apprehend all that professed the worship of Christ in that place; and besides, there was company with him on the way when the prodigy befell him, and all these heard the voice, and saw nobody."—*Hammond, Of the Reasonableness of Christian Religion*, chap. i. § 11.

² On this see *Introduction* in vol. i. chap. 2, section 9. The explanation of a seeming, and only a seeming, discrepancy is no new explanation suggested for the purpose of meeting a modern objection, but the old explanation. *Salmeron* says, "*Audientes quidem vocem, neminem autem videntes. Quia intelligendum est, quod audierunt vocem, id est, sonitum verborum; non tamen sensum perceperunt, ut Beda et Rabanus interpretantur.*"

³ "Souls duly humbled are ready to do anything that God would have them do."—*Baxter*.

⁴ "Persecutor dejicitur, prædicator erigitur."—*Gangaus*.

⁵ εὐσεβὴς κατὰ τὸν νόμον.—*Text. recept.* εὐλαβὴς κατὰ τὸν νόμον.—*Tisch.*

Acts ix. 17; *and said unto me, Brother Saul, receive thy sight.*
 x. 22. *And the same hour I looked up upon him.*
 1 Tim. iii. 7.

Ananias was not only a follower of Christ, he was also a devout man according to the law. This has its place in St. Paul's argument. He was an upholder of the law, both moral and ceremonial, and therefore he was not likely to advise anything contrary to its spirit, nor to its requirements. He was indeed a believer in Christ, but not the less was he therefore devout in the observances of the ceremonial law.¹

Birks.

Acts ix. 18.

The same hour I looked, that is, I did so immediately. This is in accordance with a common idiom of the Jews. Thus in the Targum of Onkelos the words in Numbers, xvi. 21, *that I may consume them in a moment*, are rendered, *that I may consume them in an hour*, that is, in both cases, that I may consume them immediately.

Acts ii. 28;
 iii. 13, 14;
 iv. 20; v.
 30; vii. 32,
 52; ix. 14,
 18, 17; xxiii.
 11; xxvi. 16.

Rom. x. 13.
 1 Cor. ix. 1;
 xi. 23; xv. 8.
 Gal. i. 12.
 Heb. x. 22.

(14) *And he said, The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth.* (15) *For thou shalt be His witness² unto all men of what thou hast seen and heard.* (16) *And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.³*

It is still *the God of our fathers*, the God of Israel, that directs the course of the Apostle. It is no new revelation from one who did not speak of old to Abraham, and Isaac, and Jacob, but from one who was their God, *the God of our fathers*. He it is who chose Paul to *know His will*, and enabled him to *see that Just One*, Christ Jesus. Here, again,

¹ "The recapitulation here omits the vision to Ananias, related so fully in the history. The circumstances of that event were unimportant in the Apostle's defence, and would have made his commission to the Gentiles needlessly prominent at this stage of the address."—*Hackett*.

² ὅτι ἵσθ μάρτυς αὐτῷ — *For thou shalt be a martyr for him*, that is, a witness. "The idea of our English 'martyr' was not attached to μάρτυρ or μάρτυς till a later period. We see the word in its progress to that signifi-

cation in v. 20 and Rev. xvii. 6. Towards the close of the second century it had become so honourable a title, that the Christians at Lyons who had been condemned to suffer torture or death, fearful that they might waver in the moment of extremity, refused to be called *martyrs*."—*Hackett*.

³ ἱπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. — *Text. recept. ἱπικαλεσάμενος τὸ ὄνομα αὐτοῦ.*—*Tisch.* The Syriac Vers. reads, *Be pure or purified from thy sins, calling on the Name.* Omitting the words "of the Lord."

St. Paul is using a name applied by St. Stephen to Christ. *Acts vii. 52.*
 Christ is *the Just One* :—

(1) His incarnate life was a life of perfect righteousness. He was Just in all He did and said. The example of a perfect Justness to us all.

(2) He is the source and fountain of all justness, of all righteousness, in us who are His members. In a word, He was *the Just One* because He fulfilled the whole will of the Father by Himself, and fulfils the same will in us His members.¹ *Fromond. Bengel.*

St. Paul says here that he was sent forth to be Christ's *witness*, to declare God's truth *unto all men* ; at the end he is more specific, and speaks of his being sent unto *the Gentiles* ; but as this was a name of hatred and contempt to the Jew, and his consorting with them was the real cause of indignation against the Apostle, he is content here with the words of Christ when He sent him forth to minister and to *witness*, not to the lost sheep of the house of Israel only, but *to all men*.

In the commission of Christ to the eleven apostles He told them that they should *bear witness* to Him. Here he extends this commission to St. Paul, and he is told by the mouth of Ananias, *Thou shalt be His witness unto all men.* *John xv. 27.*

Arise and be baptized. According to the mind of the primitive Church, it was no mere initiatory ceremony, no external rite only, that the Apostle was bidden to receive, it was a baptism by which he was enabled to *wash away his sins*. *Calling on the name of the Lord*, on Christ, that is,—an incidental, but convincing proof of His Divinity, who was the Man Christ Jesus. *Lechler.*

(17) *And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;*² (18) *And saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning Me.* *Acts ix. 26. 2 Cor. xii. 2. Matt. x. 14. Verse 14.*

It is generally agreed that St. Paul is here referring to

¹ "*Et videris Justum.* Putà Christum, qui est *justus* autonomasticè, putà formaliter in se justissimus: et causaliter justificans omnes qui unquam justifuerunt, sunt aut erunt. Unde Christus à Daniele ix. 24, vocatur *justitia sempiterna*, et *Sanctus Sanctorum.*"—*Corn. à Lapide.*

² "Ἐγένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἰκστάσει. "His use of the pronouns *μου, μοι,* and *με,* is remarkable, when he might easily have written so as that any one of them might have served the purpose."—*Markland in Bowyer.*

Sanches.
Gal. i. 18.

some incident in his life when he came up to Jerusalem, three years after his conversion, of which he speaks in his Epistle to the Galatians, *Then after three years I went up to Jerusalem to see Peter, and I abode with him fifteen days.*

Stier.

*Whilst I prayed in the temple.*¹ Attentive to the ordinary duties of a Jew, and to the observances of sacred seasons and places. In this he incidentally refutes the accusation against him that he had spoken against and had blasphemed *this place.*

Gill.

Make haste and get thee quickly out of Jerusalem, not because there was danger to him in remaining there, but because the Lord had work for him to do among the Gentiles which allowed of no delay, and his brethren in Jerusalem would not receive his testimony to the Messiahship of Jesus, but would be the more hardened against him because they considered him an apostate from Judaism.

Matt. x. 17.
Acts viii. 3;
xxii. 4.

(19) *And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee:* (20) *And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*²

Luke xi. 48.
Acts vii. 58;
viii. 1.
Rom. i. 32.

Corn. & Lap.
Humphry.

The argument of St. Paul is this. I desired to preach the gospel to my own countrymen and I pleaded, *Lord, they will surely hear me if I witness for Thee, for they know how zealous in time past I have been against Thee and the members of Thy Body, and now knowing of my conversion they will the more readily listen to my message and be converted also.* It was not in accordance with his desire, but by the direct command of God, that he had turned himself to the Gentiles and had received them.

When the blood of Thy martyr. That is—

Hackett.

(1) Thy witness, he who bore testimony by his lips and by his life to the truth revealed by Thee; and also,³

¹ "Oratio Pauli non fuit inane multiloquium sed elevatio mentis in Deum, sicut sequentia indicant. *Fieri in stupore mentis.* Felix homo, qui in oratione sic ascendit, ut Deum videat et audiat: is enim lætus ab oratione surgit. Hinc vides unde sit, quod nullam consolationem sentiamus inorando, quia non sic ascendimus. Mens igitur orantis ab omni cura terrenorum sit libera ut elevuri possit ad superna."—*Ferus.*

² "Καὶ ὅτε ἐξεχίετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην ἰδεστώς καὶ συνευδοκῶν τῇ ἀναιρίσει αὐτοῦ. Καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρουμένων αὐτόν. — *Text. recept.* Καὶ ὅτε ἐξίχυνετο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου καὶ αὐτὸς ἤμην ἰφεστώς καὶ συνευδοκῶν καὶ φυλάσσω, κ. τ. λ. — *Tisch.*

³ "Cum funderetur sanguis Stephani testis Tui."—*Vulgate.*

(2) He who witnessed by his death to the truth which he had taught.¹ *I was consenting unto his death*, was pleased, and rejoiced at it, and was present in the same place where this sin was committed. Acts viii. 1.

In citing the testimony of St. Stephen, and speaking of his martyrdom, St. Paul makes open confession of his own sinful part in his death. The converted man will ever retain the humbling remembrance of his past sins, and be ever ready to confess them. Wordsworth
Bengel.

(21) *And He said unto me, Depart: for I will send thee far hence unto the Gentiles.* Acts ix. 15;
xiii. 2, 46,
47; xviii.
6; xxvi. 17.
Rom. i. 5; xi.
13; xv. 16.
Gal. i. 15, 16;
ii. 7, 8.
Eph. iii. 7, 8.
1 Tim. ii. 7.
2 Tim. i. 11.

As he had already shown, St. Paul had pleaded at the first that he might be permitted to preach the gospel to his own nation, and, as it would seem from his words, he desired to do this in the land of Judæa itself; it is God, he declares, who sent him against his own will *far hence* beyond the confines of Palestine into remote regions of the earth, and *unto the Gentiles*. Alford.
Lorinus.

(22) *And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.* (23) *And as they cried out, and cast off their clothes, and threw dust into the air,*² (24) *The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging.* Acts xxi. 36;
xxv. 24.

¹ "As St. Paul did not speak Greek on this occasion he did not use the word *martyr*. The LXX. often employ the word *μαρτυρ* for the Hebrew *עֵד* (*edh*), or witness. The application of this word to the first person who shed his blood for Christ, was enough to designate it as the fittest to be assigned to those who followed Stephen in his testimony to the truth, even unto death."—Wordsworth.

² "They cried out, and cast off their clothes, and threw dust into the air. A great similarity appears between the conduct of the Jews, when the chief captain of the Roman garrison at Jerusalem presented himself in the temple, and the behaviour of the Persian peasants, when they go to court to complain of the governors under whom they live, upon their oppressious be-

coming intolerable. Sir John Chardin tells us respecting them that they carry their complaints against their governors by companies, consisting of several hundreds, and sometimes of a thousand; they repair to that gate of the palace near to which their prince is most likely to be, where they set themselves to make the most horrid cries, tearing their garments, and throwing dust into the air, at the same time demanding justice. The king upon hearing these cries, sends to know the occasion of them. The people deliver their complaint in writing, upon which he lets them know that he will commit the cognizance of the affair to such or such an one. In consequence of this justice is usually done them."—*Burder's Oriental Customs*, vol. i., from Harmer.

ing; that he might know wherefore they cried so against him.

The real cause of the bitter animosity of the Jews to St. Paul is here shown. It was not the pretended violation of the temple by the presence of his Gentile companions. It was not even his belief in Jesus as the promised Messiah. It was his part in the calling in of the Gentiles which provoked their anger, the assertion that these were now made fellow-heirs of the promises, and partakers in all the spiritual blessings promised of old to Abraham.

Humphry.

Lechler.

D. Carth.

Away with such a fellow, a man of this kind (τὸν τοιοῦτον), from the earth, from the communion, that is, of men. The metaphor seems to be taken from the uprooting of trees which had died, and their being torn up from the soil, the earth. As the Apostle was dead by law, alienated, as they declared, from Israel, so would they uproot and hurry him from the earth. They threw dust into the air,¹ it may be for these various reasons:—

Sanchez.

Lyra:

Chrysostom.

Cajetan.

(1) In sign of their detestation of the words which St. Paul had spoken.

(2) That by their vehemence and through his fear of a popular outbreak they might compel the Roman judge to give sentence against St. Paul.

(3) That they might signify that St. Paul was a disturber not only of the earth, but of the air also.

Acts xvi. 37.

(25) And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and undemanded? (26) When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

Bengel.

Lechler.

Olshausen.

Meyer.

Hackett.

Humphry.

Wordsworth.

Sharpe.

As they bound him with thongs. As they stretched him forth (προέτεινεν) for the thongs, in order, that is, that his back might be more entirely exposed when he was scourged with the thongs, or, as others read, as they stretched him out with the thongs. He was no longer chained, but bound with thongs that he might be scourged. The indignity was twofold:—

¹ In Hebrew, *dusted him with dust.* *πλαγίων αὐτοῦ, καὶ τῷ χοῦ πάσσων,* Margin, E. Vers. *καὶ ἔρριψα τὸν 2 Sam. xvi. 13. Compare also καὶ κοινορτὸν αὐτοῦ εἰς τὸν χεμίρρουν, νιφίλναι κοινορτὸς ποδῶν αὐτοῦ, Nah. Deut. ix. 21, καὶ λιθάζων ἐν λίθοις ἐκ i. 3.*

(1) That without trial a Roman citizen was condemned to be punished.

(2) That the punishment so ordered was that of being scourged with thongs. So that whether St. Paul was actually scourged or not, the *chief captain* had violated the law and deprived a citizen of his privileges by causing him to be bound for punishment whilst he was *uncondemned*, and by ordering him to be exposed and prepared for so ignominious a punishment.¹

Gangous.

Hackett.

Is it lawful *for you* to do that which is wholly forbidden to be done to a Roman?

Bengel.

In this treatment of the servant we are recalled to the sufferings of the Master. As Christ had been bound in the tribunal of Pilate, so, according to the practice in scourging, was Paul here bound to a column in order that his back might be scourged.² *The servant is not greater than his Lord, neither he that is sent greater than He that sent him.*

Sylvetra.
John xiii. 16.

(27) *Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.*

(28) *And the chief captain answered, With a great sum obtained I this freedom.³ And Paul said, But I was free born.*

A question has arisen as to the way in which the father, as is most likely, though it might have been a more remote ancestor, could have obtained the freedom of Rome. It was not merely from being a native or citizen of Tarsus. In the civil wars, however, between Augustus and Anthony, citizens of Tarsus had rendered great service to the conqueror, and it has been suggested that for some such service the father of Paul might have obtained the privilege of Roman citizenship.⁴ We can, however, but conjecture; there

¹ "An civem Romanum et indemnatum licet vobis flagellare. Illud Romanum, est contra leges, Porciam et Semproniam: illud indemnatum, et contra Romanas et contra omnium bene moratarum Gentium leges. 'Facinus est vinciri civem Romanum, scelus verberari.' Cicero, *Terrina quinta*. ['Porcia lex virgas ab omnium civium Romanorum corpore amovet, hic misericors flagella retulit,' *ib.* pro Rabirio."]
—*Grotius*.

² "In Talmud lib. מכות, cap. 3, in Misna ubi ritus describuntur, erga flagellandum usurpandi, legitur 'Quo-

modo flagellatur ille? Ligantur ambæ manus ejus ad columnam hinc inde.' . . Columna ista erat lignum terræ infixum, altitudinis sesquicubiti, ut reus ipsi incumbere posset inclinatus."—*De Dieu*.

³ In the Syriac Vers., this Roman-right or Romanhood (*Rumoiutha*).

⁴ "Carthusianus and the Gloss upon 2 Tim. iv. 13 say more fully that they received this freedom because they met the Roman ambassadors with peace and crowns, and that then the father of Paul going out with them received the *Penula* or cloak which St. Paul sent for

Hackett. remains no evidence as to the way in which it was procured. The chief captain answered, With a great sum (πολλοῦ κεφαλαίου) obtained I this freedom.¹ How could you, who are a poor man, have done so? I, replied St. Paul, am truly a free man, a Roman citizen, one by birth and not by mere purchase, and in this respect I am greater than thou art. In the times of Claudius this, which had formerly been esteemed a great privilege, was conceded for small sums of money, and thus became common. In the times of Hadrian the privilege was still farther extended, until it almost ceased, except from ancient recollections, to be regarded even as a privilege.²

Novarinus.

Ecumenius.

Chrysostom.

(29) Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.³ (30) On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

The fear was not on account of the binding of Paul with chains, but of binding him for the purpose of scourging him, whether this punishment were actually inflicted or not.⁴ He was still left bound with chains, doubtless, and was not released until the next day. Again, though his rights

as an ensign or mark of a Roman citizen."—Whitby.

¹ "πολλοῦ κεφαλαίου. Magna pecunia summa. Κεφάλαιον pro pecunia summa saepe occurrit. Demosthenes in Everg. Accipiens à me in Mensa 1313 drachmas et duos obolos, τὸ σύμπαν κεφάλαιον, integram summam. Sic etiam ap. Joseph. Ant. xii. 2, § 2, et cap. 4, § 1, ejusdem libri."—Rosenmüller.

² "A few years earlier than this, in the reign of Claudius, the rights of Roman citizenship were sold by Messalina and the freedmen, with shameless indifference, to any purchaser, and it was currently said that the Roman civitas might be purchased for two cracked drinking-cups [Dio Cassius, ix. 17]."—Hackett.

³ "Le respect humain et la considération d'une qualité extérieure du siècle, fait faire à un politique ce que l'amour de la justice ne lui avait pu persuader."—Quésnel.

⁴ "The Roman captain, like the Prætors at Philippi (xvi. 38), did not question the assertion of St. Paul, being conscious that his own conduct in scourging him was arbitrary and indefensible, and also because it was unlikely that any one would falsely plead the privilege of a Roman citizen, subjecting himself thereby to a heavy punishment (Arrian. Epictet. iii. 22). Claudius even put such pretenders to death; Sueton. Claud. 25, 'Civitatem Romanam usurpantes in campo Esquilino securi percussit.'"—Humphry.

as a Roman citizen were recognized, we know that he appeared in bonds before Agrippa, and was bound when at Rome.

Markland.
Acts xxiv. 23;
xxvi. 29.

He commanded the chief priests and all their council to appear. Felix now ascertained that it was a religious controversy of which the Jewish authorities were competent to judge; he summoned the Sanhedrim to meet and hear St. Paul's defence of himself, and gave in so doing a proof how greatly the independence of the nation was now impaired, how thoroughly the sceptre had departed from among them when their council could be summoned by a heathen governor for this purpose. And then when the Sanhedrim had assembled he *brought Paul down* from the tower of Antonia to the lower court of the temple, *and set him before them*, as the fittest judges, or rather as assessors, of this cause;¹ the ultimate decision of which rested, however, with the Roman authorities, since St. Paul was acknowledged to be a Roman citizen.

Rosenmüller.

Lienard.

Lechler.

Corn. & Lap.

¹ According to the Talmud (Gemara Bab. a. tit. Sanhed. c. 5, fol. 41, a. et ad tit. Sabbath, c. 1, fol. 15, 1 et ad tit. Aboda zara, c. 1, fol. 8, 2), the great Council or Sanhedrim removed about forty years before the destruction of Jerusalem from the room Gazith, an apartment within the temple, to the Council-room just outside the temple and adjoining the western cloister. As no heathen was allowed to enter the temple, and the Jewish authorities had by concession of the Roman Emperors the power of putting to death any one

who infringed the privilege of the temple in this respect, Lysias could not have entered the Council had it been held in its former situation; though the Jewish writers attribute this change of the Council-room to the voluntary act of the Sanhedrim (Gemara Bab. ad lit. Aboda zara, cap. 1, fol. 8, 2), it may be questioned whether it was not made in order to allow of this very presence and intervention of the Roman authorities." — *Discoe on the Acts; Lewin in Life of Saint Paul.*

CHAPTER XXIII.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
CLAUDIUS FELIX.
ISMAEL BEN PHABI.

Acts xxiv. 16.
1 Cor. iv. 4.
2 Cor. i. 12;
iv. 2.
2 Tim. i. 2.
Heb. xiii. 18.

(1) *And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.*

THIS chapter contains these three particulars :—

(1) The speech made by St. Paul before the Council of the Jewish nation, the Sanhedrim.

(2) The conspiracy of the Jews to assassinate St. Paul as an apostate from the religion of his fathers.

(3) The removal by night of the Apostle, in order to preserve him from the violence of the conspirators, and his arrival at Cæsarea for examination before Felix, the Roman Governor of Syria.

In the first part of this chapter we have the second speech which was made by St. Paul in defence of himself; and that not before the people, as in the former instance, but before the Council, or Sanhedrim.

He stood *earnestly beholding the Council*. The words imply the close attention with which he regarded them; and some have seen in this a reference to that infirmity of

¹ "Intendens autem in concilium Paulus ait: Viri fratres, ego omni conscientia bona conversatus sum ante Deum, usque in hodiernum diem."—*Vulgate* and *Syriac*.

"Paul regardant fixement le conseil dit: mes frères, jusqu' à cette heure je me suis conduit devant Dieu en suivant entièrement les mouvemens de ma conscience."—*Mons Vers.* and that of *De Saei*.

"Paulus aber sahe den Rath an und sprach: Ihr Männer, liebe Brüder, ich

habe mit allem guten Gewissen Gewandelt vor Gott, bis auf diesen Tag."—*Luther's Vers.*

Hammond thus paraphrases the verse: "And Paul, earnestly beholding the Council, said, Men *and* brethren, I have all my life long, both when I was a propugner of the Mosaic law against Christ's reformation and since I have been a preacher of the gospel, acted sincerely and uprightly according to my conscience, and consecrated my life to God's service."

sight under which he seems to have laboured, and have thought that on this account he failed to recognize at first the person of Ananias the high priest.¹ He stood *earnestly beholding* those who had commissioned him to go to Damascus to persecute to the death the followers of that Christ whom he now proclaimed. These men he had not met since his conversion to that same Christ whom then he denied. He scrutinized closely his old companions, not shrinking from their gaze, nor ashamed of the charge now brought against him, but professing by the absence of all fear that clearness of conscience of which he spake. He stood *earnestly beholding the Council*, manifesting at once his own innocence, and his confidence that Christ would guide and preserve him in the midst of present danger: standing unmoved before the rulers of his nation because he was rooted and grounded in his faith in Christ, the true Rock.

Gal. iv. 15.

Alford.

Acts ix. 2.

Barnes.

Novarinus.

Sylveira.

Streso.

He addresses the members of the Council as *men and brethren*. There is here the noticeable omission of *fathers* which he elsewhere uses, and for this omission these reasons have been suggested:—

Acts xxii. 1.

(1) That the Council was perhaps in the main composed of young men. This, however, is scarcely possible. It was a formal council convened by the authority of the Roman Governor, and would therefore in all probability be composed of the stated members of the Sanhedrim, who in most cases were men of mature age.

Cook.

(2) That he omitted the word *fathers*, since his address was chiefly made to the Pharisees of the Council, and these were his brethren. This, again, is hardly a sufficient reason. It is more likely if the omission was made that it was so—

Corn. & Lap.

(3) Because St. Paul would dwell on the fact that he was one in all things with them, was still one of themselves in his observance and regard for the Mosaic law; that he was not an alien from the commonwealth of Israel. Be the reason what it may, it has been suggested that the high priest was exasperated at this omission, and that this was the motive for his command that those who stood beside the Apostle should strike him on the mouth.

Stier.

Dion. Carth.

I have lived, or *I have obeyed the law and rule of that kingdom* (πεπολιτευμαι) of which I have been made a member,² have ever been a true citizen of the Jewish state,

Alford.

¹ By some this has been thought the remains of that blindness through which for three days he was withdrawn from the world, and may have been referred to in the commendation which he passed upon the members of the Galatian Church: "My temptation, i. e.

my trial, which was in the flesh ye despised not, nor rejected, . . . for I bear you record that if it had been possible ye would have plucked out your own eyes and have given them to me" (Galat. iv. 14, 16).

² "πολιτεύεσθαι—(1) est institutus

Humphry. and loyal to the law. I have fulfilled what has been entrusted to me, and done all things to the honour of God, and have sincerely contended for the law as a Jew; and this *in all good conscience before God until this day*. In this appeal to his conscientiousness St. Paul seems to refer chiefly to the period since his conversion, since his conduct before that event was not now called in question. Though, however, the charge now brought against him only concerned his conduct since his presumed apostasy from the law of his fathers, his words may include, as they cover, both periods. He says himself of the period before his conversion, and of his blind zeal in persecuting the Church of Christ, that he *obtained mercy, because he did it ignorantly in unbelief*; that, like his brethren, possessing a zeal for God's glory, but not *according to knowledge*, he had acted wrongly, but yet in accordance with his persuasion and honest conviction. In saying this he does not claim to have possessed a conscience void of error, but only says that he had always acted honestly in what he did.¹

It is not enough for us to attain to goodness of motive, we are to strive also for enlightenment of the conscience, and to do that which is right in accordance with God's commandments.

Wordsworth.

1 Kings xxii. 24.
Jer. xx. 2.
John xviii. 22.
Lev. xix. 35.
Deut. xxv. 1.
2.
John vii. 51.

(2) *And the high priest Ananias commanded them that stood by him to smite him on the mouth.* (3) *Then Paul said unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?*

The high priest Ananias, he who had been for so long a time the high priest, is said by Josephus to have been of the sect of the Sadducees.² Moved at the boldness of St. Paul, or, as it has been suggested, at the omission of all reference to the *fathers* of the nation, he commanded

Fromond.

Dion. Carth.

in Republica facere, ad quorum normam mores vitæque ratio est componenda. (2) Secundum instituta et præscripta vivere."—*Krebs*.

"Hoc sensu Paulus Rom. xiv., Nos vult ζῆν τῷ Κυρίῳ, vivere Domino; et Philip. i. 27, πολιτεύεσθαι ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ, h. e. talem vitam vivere, quæ professioni Evangelii Christi respondet."—*Wolfius*.

¹ "Conscientia candor est lucis æternæ, et speculum sine macula Dei majestatis et imago bonitatis illius."—

S. Bernard. de interiori domo.

"Conscientia est intelligentiæ pars in creaturis logicis cum sensu cordis ex cognitione promanans et ex facto aliquo resultans, quod consequitur lætitia aut dolor, terror, aut gaudium. Hunc Deus reliquit in hominis animo, quæ observet omnia, accuset vel excuset, testetur, judicet, et quandoque executoris partes præstet, ut in Achiphele et Juda considerare est."—*Malcolm*.

² On Ananias see note A at the end of this chapter.

them that stood by Paul to smite him on the mouth,—the same treatment which our Blessed Lord received at the hands of the officers of the high priest for His answer to him. In this the servant and minister of Christ was privileged to be made like to his Master.

John xviii.
22.
Grotius.

God shall smite thee, thou whited wall, that is, thou hypocrite. In this St. Paul may either be using a common and proverbial expression of the Jews, or have referred to the words of our Lord, in which He speaks of the *Scribes and Pharisees as hypocrites* because they are *like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones*.¹ It is likely, however, that our Lord Himself made use of a known proverbial expression, and that St. Paul does the same; at any rate the metaphor is one strikingly applicable to the character of Ananias, who under the garb of the high priesthood was notorious for his gluttony, his cruelty, and his unbounded avarice.²

Sanchez.

Jahn, Antiq.
§ 207.

Matt. xxiii.
27.

Renan.

Sanchez.

God shall smite thee. The words have been taken as a prophecy of what should befall Ananias. They seem, however, to be merely the expression of the Apostle's conviction that God would punish those who commit unjust and violent acts. Whether, however, we regard them as prophecy or not, the fate of Ananias has made them significant. In a sedition raised by his own son, Ananias was assassinated by order of Menahem, the chief of the Sicarii at the commencement of the Jewish war.³ In considering St. Paul's behaviour when before the Council let us remember that all denunciations of what will happen to the doer of evil are merciful calls to repentance, and that had Ananias forsaken the evil of his doings, and turned from those sins which St. Paul denounced when he spake of him as a *whited wall*, he

Alford.

Hackett.
Wordsworth.

¹ "The Passover was at hand when our Lord made this comparison, as is evident from the context; and therefore it is likely the tombs were just then whited afresh, when the season for such rainy and bad weather as is wont to wash off these decorations was just over, and the time was at hand when Israel were about to assemble at Jerusalem, at their national solemnities; which were all held in the dry part of the year, or nearly so: the rain being at least just over at the time of the Passover, by the time of Pentecost it was gone in Judæa, and the feast of Tabernacles was observed before the rain was wont to return."—*Harmer's Observations*.

² The proverb is not confined to the ACTS. VOL. II.

Jews. Thus Seneca, *De Providentia*, cap. 6, says, "They are sordid and like their walls, adorned only externally." See also Seneca in Ep. cxv.

³ "Adagium esse credo hoc inter Hebræos, sicut *sepulchrum dealbatum*. Venerat Sacerdos hic Pontificio inflatus nomine, plenus arrogantie, plenus doli, ferens præ se singularem quandam speciem Religionis, quasi vindex esset et custos paternarum legum et antiquæ sanctitatis: sub hac tamen specie, et incrustatione honestâ et candidâ tegebatur luteus, informis et ruinosus paries, i. e. invidia, arrogantia, avaritia, et quæ à Judicibus abesse omnino debet, iniquitas et injustitia."—*Sanchez*.

might have been saved from the punishment which befell him in this life, and would have shared that blessedness which is given to penitents in the life to come.

Sittest thou in the seat of the judge, and therefore bound by those laws which regulate the conduct of the judge, and yet commandest me to be smitten contrary to the law of nature, as well as to the Divine law written, a principle of which is, that none be punished unless he has been first heard and has been condemned as guilty?

Holy offices, spiritual titles, priestly dignities, are but as white lime if they cover an impure heart.

The rebuke and denunciation uttered by St. Paul has occasioned some surprise. It has been asked why, when commanded to be struck upon the mouth, he had not acted in accordance with the words of Christ's precept, Whosoever shall smite thee on thy right cheek, turn to him the other also?

It is clear, however, that the words of Christ refer to the spirit in which suffering and persecution are to be met, not to the mere outward act; to that meekness of temper which we are to display, and which if for a moment St. Paul did not manifest, he yet immediately recovered. Hence even in the passion of our Blessed Lord, when He was stricken, we do not read that He offered the other cheek, and provoked a repetition of the wrong which He had endured. To think that Christ's commands are fulfilled by the external act merely is to forget that His precepts are directed to the government and regulation of the heart and the affections.

In considering these words of St. Paul, this passionate denunciation, God shall smite thee, thou whited wall, we must remember that even the Apostles of Christ were men compassed about with like infirmities and subject to the same passions as ourselves; ¹ only in Christ have we the one all-perfect pattern and source of meekness and Christian perfection. In this we surely have an instance of human feeling under wrong, from which, however, St. Paul immediately recovered.

(4) *And they that stood by said, Revilest thou*

¹ "Da mihi hominem qui non esuriat, non sitiat, neque algeat, non doleat, non febricitet, non torminibus et urinæ difficultatibus torqueatur, et ego tibi concedam posse hominem nihil aliud, nisi de virtutibus cogitare: Cæditur Apostolus à ministro, et contra pontificem, qui cedere imperaverat, sententiam dirigit, *Percutiet te Deus, paries dealbate*. Ubi est illa patientia Salvatoris

qui quasi Agnus ductus ad occisionem non aperuit os suum, sic clementer loquitur verberanti: *Si male locutus sum, argue de malo, si autem bene, quid me cædis?* Non Apostolo detrahimus sed gloriam Domini prædicamus, qui in carne passus, carnis injuriam superat et fragilitatem."—*S. Hieronym. Adv. Pelag.*, lib. iii.

God's high priest? (5) *Then said Paul, I wist not, brethren,¹ that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.*

Ex. xxii. 29.
Eccles. x. 20.
Acts xxiv. 17.
2 Pet. ii. 10.
Jude 8.

God's high priest. They add this appellation and make use of the name of God to aggravate the insult which they considered had been offered to Ananias.

Novarinus.

As to the excuse offered by St. Paul for these words, *I wist not, brethren, that he was the high priest*, various explanations have been suggested. They may mean:—

(1) I have been so long time from Jerusalem, and have but just returned to the holy city, and therefore I knew not that he who gave command to smite me was Ananias, the high priest.

Chrysostom.
Lyra.
Cajetan.

(2) I did not see from whom the order proceeded; I did not know, whether from defect of eyesight or otherwise, that it was the high priest who uttered these words. It is doubtful whether the high priest wore the robes of his office except during the temple service, where he officiated,² or even that he presided in the Sanhedrim, since the Nasi or president of the Sanhedrim need not always to have been the high priest.

Sanchez.
Alford.

(3) *I wist not* that there had been a high priest. I thought that the office had been still vacant.³ Any one of these meanings is consistent with the context, and agrees with the circumstances of the case.

Lechler.

(4) *I wist not* that he could be a high priest who had procured his office by bribery as Ananias had done, for a judge so appointed is no true judge.⁴ This, however, hardly seems to have been the meaning of the Apostle.

Beelen.

Grotius.

¹ "οὐκ ᾔδειν, i. e. non cogitavi, non satis attente consideravi."—*Wetstein*.

² Thus in Ezekiel (xlv. 19) we read of the high priests, "When they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments." This the Targum paraphrases thus: "When they shall go out of the holy court into the outer court, to be mixed with the people, they shall put off their garments in which they ministered, and lay them up in the holy chambers, and shall clothe themselves with other garments, that they may not be mingled with the people in

their garments."

³ "Animadverti tum Lucam, tum ceteros auctores sacros eam constanter in scribendo articulo legem servare, ut sicubi verbo εἶναι pro prædicato postponitur appellativum nomen rei aut personæ determinatæ a quo nullus Genitivus pendeat, ibi prædicato articulum apponant; atque absque articulo hic scribitur: ὅτι ἱερὴν ἀρχιερεὺς. Quæ adeo verba Gallia reddiderim, *je ne savais pas qu'il y eût un souverain Pontife*; atque hoc, opinor, Paulus dicere voluit, videlicet existimans supremi Pontificatus sedem eo tempore vacare."—*Beelen*. "I was not aware that there is now an high priest."—*Burton*.

⁴ "Didicerat hoc a Gamaliele Paul-

(5) With somewhat of irony, *I wist not, brethren, that it was the high priest* who was thus acting contrary to the law in ordering me to be struck on the mouth. This, again, is an interpretation which seems inconsistent with the solemn citation of the words of Scripture, forbidding any one to *Novarins.*
speak evil of the ruler of God's people.
Cook.

(6) I did not remember, it did not come into my mind, that it was the high priest speaking. I have spoken hastily. He thus offers an apology for his words.¹
Bengel.
Hackett.

This latter is the usual interpretation of modern writers. The interpretations numbered one, two, and three, are each of them probable, and have the sanction of commentators of eminence; four and five are inadmissible. The more probable interpretation is that numbered six, in which most modern commentators acquiesce.

(6) *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out² in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.*
Acts xxiv. 15,
21; xxvi. 6,
6; xxviii.
30.
Phil. iii. 5.

At this time the Jewish people were with hardly any exception divided into Pharisees and Sadducees. The Pharisees were the more numerous and the more popular, whilst the Sadducees, though fewer in number, had attained to greater power by means of their wealth and the combination of great and powerful families.³
Fromona.

I am a Pharisee. To this body St. Paul had always belonged. We are accustomed to connect the name *Pharisee* with formalism and pride, and these were no doubt besetting sins of the Pharisees; but we are mistaken if we suppose that all Pharisees were formalists, or that they all

us, "Judicem qui honoris consequendi causa pecunias dederit revera neque Judicem esse, neque honorandum, sed asini habendum loco' ut est in titulo Thalmudico de Synedrio."—*Grotius.*

¹ "I knew not that it was the high priest, οὐκ ᾔδειν, that is, I did not think, I did not diligently enough consider of it. As if he should have said, Brethren, pardon my past indignation, if, transported by the heat of a troubled spirit, I have spoken something more liberally than what became me, being at that instant forgetful of his place

and person, and of my duty; I ought not to revile the high priest, although he hath done something unworthy of the honour of it; but the existence of my passion did prepossess me from giving that respect unto him which by a more attentive deliberation I should have done."—*Sanderson on Conscience, Lectura 1.*

² ἐπαξεν. — *Text. recept. ἐπαξεν.* — *Tisch.*

³ See Note B at the end of this chapter.

possessed greater pride than other people. There were among them doubtless many a Nicodemus, who had accepted the truth declared by Christ; many who, like Joseph of Arimathea, were His disciples, and, like Gamaliel, protected the disciples from the fury of the multitude. St. Paul was still a *Pharisee* in his regard to the Mosaic law, and in his firm acceptance of the doctrines which distinguished them from the Sadducees, the Rationalistic portion of the nation. He was the son of a *Pharisee*, or of Pharisees; either, that is—

John iii. 2.

John xix. 38.

Acts v. 34.

(1) The son of parents who were Pharisees, or,

(2) The son, the disciple of Gamaliel the Pharisee, at whose feet he was brought up.¹ That he was so brought up, and included in the number of the disciples of this eminent teacher, is indeed almost of itself a proof that his parents were themselves Pharisees, since otherwise they would hardly have entrusted the education of their son to such a teacher.

Fromond.

By this strong assertion that he was himself a Pharisee, that his parents and teacher were Pharisees, the Apostle vindicates himself from the charge of disregarding the law, and that he had spoken against the people and the holy place where he now was. It is not, then, a true and adequate view of St. Paul's conduct at this moment to say that he resorted to an artifice to divide the Council. He showed, indeed, to those members of the Sanhedrim who were Pharisees the consequence of their alliance with the unbelieving Sadducees, and that in condemning him for that which was his real offence, a belief in the resurrection of Christ from the dead, they would be condemning their own belief, and be lending weight to the unbelief of their opponents.

De Wette.

Neander.

Cook.

*Of the hope and resurrection of the dead I am called in question;*² either, that is—

(1) Of the hope of the resurrection, as the Syriac version reads it, and as similar expressions in the New Testament are understood, as, for instance, *grace and apostleship*, that is, the grace of the apostleship; or,

Rom. i. 5.
Whitby.

(2) As others understand these words, *the hope of future happiness at the resurrection of the dead*; or,

Corn. & Lap.

(3) *The hope in Him who was the hope of Israel*, as St.

Acts xxviii.
20.

¹ *‘Filius—imitator—scilicet Gamalielis, ejus fuit discipulus.’—Hugo de S. Choro.*

² “When St. Paul says here, ‘I am called in question for preaching the resurrection,’ he means this, If I had not preached the resurrection, I should

never have been called in question, nor should be, if I would forbear preaching the resurrection; no man persecutes me, no man appears against me, but only they that deny the resurrection.”—*Donne’s Sermons*, Sermon. xlvii.

Paul elsewhere speaks; *for the hope of Israel, because of my belief in Christ, I am bound with this chain.*

This fact of *the resurrection of the dead* was at once the doctrine which distinguished the Pharisee from the Sadducee, and that which made the Apostle obnoxious to the Jews in general; for if this fact of the resurrection of Christ were granted, then the truth of His claims to the Messiahship must also be granted. It matters little whether we understand St. Paul's words, *the resurrection of the dead*, to mean the fact that all men would rise in their bodies at the last day, or that he meant *the resurrection of Christ from the dead*, since he always bases the doctrine that there would be a general resurrection of the dead on the fact that Christ had risen from the dead. This latter being granted, the other truth followed and hung upon it. Hence he says, *If Christ be preached that He rose from the dead, how say some among you that there be no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen.* He rose indeed, but as *the firstfruits of them that slept*, and the *firstfruits* implies that the harvest is to be gathered in.

Lechler.

1 Cor. xv. 12,
13.
1 Cor. xv. 20.

Matt. xxii. 23.
Mark xii. 18.
Luke xx. 27.

(7) *And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.* (8) *For the Sadducees say that there is no resurrection, neither angel, nor spirit:*¹ *but the Pharisees confess both.*

Lyra.

The Sadducees were pure materialists, denying not only the doctrine of Divine providence, of a future resurrection, and of the existence of good or of evil angels, but even of an immaterial soul. Whatever principle there was in man which was not purely corporeal, they held that it died with the body. In all this they were at direct variance with the Pharisees; and as the doctrines declared with authority by Christ embraced all these truths which the Sadducees denied, we find that though the Pharisees were oftentimes

Joseph. Antiq. xviii. 1,
§ 4.

¹ “*πνεῦμα* here, and often in Luke, signifies a bad spirit, as in chap. ix. 39, *καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν*, which in verse 42 is called *δαμόνιον*. Again, xxiv. 39, what he calls *πνεῦμα* is by Ignatius, Ep. ad Smyrναeos, cap. iii. 22, called *δαμόνιον*, which in the New Testament is taken in a bad sense.”—Markland in Bowyer's Conjectures. By

spirit here seems not to be meant the spirit of man, but spiritual existences, that is, either good or evil angels. It was this which the Sadducees denied, though as a natural consequence and conclusion they therefore denied the existence of the immaterial spirit or soul in man.

conspicuous for their indignation against the Apostles, and for their opposition to the gospel of Christ, yet that the Sadducees were the constant, most energetic, and unsleeping persecutors of the Church of Christ. The high priesthood was during the period covered by the *Acts of the Apostles* almost entirely in the hands of families powerful among the Sadducees; these were filled with indignation at the Apostles' teaching; these it were who laid hands on them and put them in hold; these at the first stirred up a great persecution against the Church; and as here they combined with the Pharisees in trying to seize Paul, so before in his history the Sadducees sent him, a Pharisee, the son of a Pharisee, to Damascus, to bring the Christians bound unto Jerusalem.¹

Acts v. 17.

Acts iv. 3.

Acts viii. 1.

Acts ix. 1, 2.

The Sadducees say that there is no resurrection, neither angel, nay, not even a spirit, or neither good nor bad spirit, whereas the Pharisees confess both a resurrection of the body and also the existence of angels and of evil spirits.

Scultetus.

Schmidt.

The sad condition of the Jewish people, of God's elder Church, is evident in this, that the Church and nation of the Jews was at this time governed and controlled by those who denied that He ruled the world, that He took cognizance of the deeds of men, that there were any spiritual existence or any future life.

Baxter.

(9) *And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.*² (10) *And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.*

Acts v. 39;
xxii. 7, 17,
18; xxv. 25;
xxvi. 31.

With this sudden dissolution of the assembly it will be well to compare the way in which on a similar occasion Gamaliel broke up the Sanhedrim. Perhaps this similarity

Acts v. 38.

¹ "Sicut unitas bonorum semper est utilis, sic malorum unitas semper est bonis noxia. Unde nunc Apostolus persecutores suos dissociare satagit, ut quem uniti cinxerant, divisi laxarent. Sic mare rubrum, quod solidum filios

Israël arctaverat, divisum ab Ægypto liberavit."—*Bede*.

² οἱ γραμματεῖς. — *Text. recept.* τινὲς τῶν γραμματέων. — *Tisch.* μὴ θορυβώμεν of *Text. recept.* rejected by *Tisch.* and most critics.

has led to the insertion of some words in the text which are now thought not to belong to this place.

If a spirit or an angel hath spoken to him. The words, *let us not fight against God* are now generally rejected; they seem to have been inserted perhaps from the speech of Gamaliel in order to fill up the meaning of the speaker, the rest of the sentence seemingly having been drowned by the *great cry* of the Sadducees against Paul.¹ The meaning may be, *If an angel hath spoken to him* ye are so obstinate ye will not believe; or, *If an angel hath spoken* ye ought then to hear him, and to believe what he states. The words were perhaps accompanied by some significant gesture to the Sadducees, which served to complete the meaning of *the scribes that were of the Pharisees' part*.²

Acts xviii. 9; xxviii. 23, 24. (11) *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

Christ encouraged the Apostle to perseverance by the memory of his past constancy and the strength then given him, and also by the recollection of his deliverance from past dangers.³

As in the case of many earnest and sanguine men, St. Paul seems to have suffered at times from depression and dejection of spirit, and hence the significance of the vision granted to him. At Corinth he was encouraged by a similar vision in which God spake to him, *Be not afraid, but speak, and hold not thy peace.* Here he has the same comfort extended to him; and during his voyage to Rome we read of the Angel of God who at night stood by him and encouraged him with the words, *Fear not. Lo, God hath given thee all them that sail with thee.* It would seem as though the

¹ "No cum Deo pugnemus. Hæc additio irrepsisse videtur ex nota marginali, desumpta ex simili sententia Gamalielis, qua Apostolos defendit. Cap. v. 39."—*Corn. à Lapide*.

² The Jews attributed revelations and visions from God to the agency of angels, and hence—"When the Pharisees would describe St. Paul as a prophet that had received some vision from heaven, they phrase it by the speaking of an angel or spirit unto him—*We find no evil in this man; but if an angel or spirit hath spoken to him, let*

us not fight against God."—*Smith's Dis. on Prophecy*, chap. v. in fin.

³ "Laudando præteritam Pauli constantiam, animat ad futuram, et ut intrepide in omnia pericula vadat et in divinæ providentiæ navi, quam ipse Christus regit, securè navigaret."—*Fromond*.

"A promise of what is far off, implies all that necessarily lies between. Paul shall testify at Rome: therefore he shall come to Rome: therefore he shall escape the Jews, the sea, the viper."—*Wesley*.

repeated persecutions to which he was exposed and the hindrances which were offered to his work had weighed down the spirit of the Apostle, so that he needed special comfort; and as he laboured under many great and singular distresses and persecutions, that he was throughout his ministry favoured with extraordinary assurances of the Divine assistance.¹ God's encouragements ever accompany His commands, and are always granted to His faithful servants in proportion to their needs. *As thy days, so shall thy strength be.*

Barnes.

Wesley.
Baxter.
Deut. xxxiii.
25.

Why did not God appear to His Apostle before he was in the midst of this danger? Because it is ever in affliction that God comforts us, for in affliction is He most desired, and dangers and sorrows train the soul to long for and to be prepared for His presence. And to those who so long and are so prepared does He make Himself known. It was when the storm was at its height and the disciples felt that they were about to *perish* that Christ rebuked the winds and the waves. It was only in their moment of need that Christ had promised His Apostles that He would be with them. *Be not terrified. . . They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. . . Settle it therefore in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist. . . But there shall not an hair of your head perish.*²

Chrysostom.

Matt. viii. 25,
26.

Maicolm.

Luke xxi. 9,
12, 14, 15,
18.

Also at Rome. He was now witnessing for God and to the truth of the gospel in the spiritual metropolis of the world, that is, in *Jerusalem*. He was also to bear witness to the same truths in the material and secular capital, that is, at Rome. And as the Jews had a religious scruple which prevented their appeal to a heathen tribunal, St. Paul was assured in a vision by God Himself of what seemed, under these circumstances, highly improbable, that he should appear and bear testimony to the truth of the gospel at Rome. The fact revealed in this vision, that he should go to Rome for this purpose, was a direction to St. Paul that he should appeal from the decision of the governor to the judgment-seat of Cæsar, and, moreover, the sanction for such appeal.

Leclerc.

Lightfoot.

¹ "Nunquam suorum obliviscitur Christus; quin tunc maximè recordatur, cum aliquid patiuntur, Pluries apparuit Paulo Christus, ut, qui Christum in carne non videret, videret, cum immor-

talis in cælo esset."—*Novarinus*.

² "Jésus-Christ console les siens extraordinairement dans leur besoins extraordinaires."—*Quésnel*.

(12) *And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. (13) And they were more than forty which had made this conspiracy.*¹

Acts xxi. 30;
xxv. 3.

When it was day. The evil which the conspirators had conceived during the night they in their malice persisted in and resolved to carry out by *day*, and accordingly met to arrange the assassination of the Apostle. *They would neither eat nor drink*, that is, they would carry out their purpose immediately, even before they ate or drank, and until this purpose was fulfilled they would wholly abstain from food.²

Novarinus.

Barnes.

Sanderson.

It was a maxim among the Jews that it was lawful, and not only so, but that it was also the duty of even a private person to kill any one who had apostatized from the law of Moses and from the customs of the nation, and it was of these crimes that St. Paul was now accused. It is noteworthy that it was under assassination thus legalized by popular maxims and sanctioned by the encouragement of the rulers of the nation, the Sadducees, that Ananias himself afterwards fell.³

(14) *And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. (15) Now therefore ye with the council signify to the chief captain that he bring him down unto you*

¹ τὴν συνωμοσίαν ποιηκότες. — *Text. recept. τὴν συνωμοσίαν ποιησάμενοι.* — *Tisch.*

² "It was a common form of a vow among the Jews that *I will not eat*. Sometimes they only vowed abstinence from particular things, and then others were lawful; as, for instance, if one vowed that he would not eat boiled meat, he might eat roast; or that he would not eat flesh, he might eat broth; or that he would abstain from milk, then he might drink whey (*Misna Nedarim*, chap. 6, §§ 1—6); but the oath and vow here was that they would neither eat nor drink anything till they had destroyed Paul." — *Gill.*

³ "It is highly proper that all who

have a zeal for virtue should have a right to punish with their own hands, without delay, those who are guilty of forsaking the worship of God; not carrying them before a court of judicature, or the council, or, in short, before any magistrate; but they should indulge the abhorrence of evil, the love of God, which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things, senators, judges, prætors, serjeants, accusers, witnesses, the laws, the people; so that, hindered by nothing, they may without fear, and with all promptitude, espouse the cause of piety." — *Philo* quoted in *Hackett.*

to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. (16) And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

They came to the chief priests and elders, that is, to the chief of the Sadducees, who were the party in the council most hostile to St. Paul. The conspirators themselves were probably for the most part of this sect, the members of which were the more furious on account of the defection of the Pharisees in the council. We have bound ourselves, they say, under a great curse, or literally with a vow we have vowed (ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς), a Hebraism, meaning, we have made a vow, with an imprecation upon ourselves if we do not fulfil it.

Hackett.

De Ligny.

Du Veil.

*How debased the whole nation had become is strikingly shown in this incident of the conspiracy against the life of St. Paul. So infamous a request was made to the chief priests and elders with a certainty that they would approve of the plot and lend it their assistance. And so we find the professed guardians of the law, the members of the highest court of judicature in Judæa, not only assenting to the pre-meditated crime of murder, but even encouraging the conspirators in their attempted assassination of the Apostle.¹ As with his Master, so with the servant. The enemies of our Lord, not content with watching His words and seeking means for an accusation against Him, instigated and encouraged His own Apostle in betraying Him: laying in wait for blood, that so they might remove Him from among them. As with Christ, so now with Saint Paul, these men cry, *Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause, not knowing that in doing this they were indeed laying wait for their own blood, and for their own lives.**

Barnes.

Hackett.

Prov. i. 11.
Prov. i. 18.
Jer. v. 26.

We or ever he come near are ready to kill him. As the conspiracy was unexpected by the Roman authorities, the conspirators evidently considered that the guard which brought Paul down would be a small one, and one which might be easily overpowered by the zealots who had plotted the murder of the Apostle and by the multitude who would be attracted to their side.

Cook.

¹ "Ὅρα πῶς πρόεισι τὸ κακόν· ἡ τὴν βλασφημίαν· ἡ βλασφημία τὰς πικρία τὸν θυμὸν ἔτεκεν, ὁ θυμὸς τὴν πληγὰς, αἱ πληγαὶ τὰ τραύματα, τὰ ὀργήν· ἡ ὀργὴ τὴν κραυγὴν, ἡ κραυγὴ τὰ τραύματα θάνατον."—Chrysostom.

It has been thought, on the evidence of this conspiracy, and of the need, according to the views of the conspirators, of popular vengeance to remedy the powerlessness of the Jewish tribunals, that the Sanhedrim did not at this time possess that unlimited power of life and death in religious questions which it had once claimed and exercised. This conclusion, however, can hardly be gathered from their powerlessness in the case of the Apostle, who as a Roman citizen was now under the protection of the laws of the empire, and not therefore amenable to a local and subject tribunal such as that of the Sanhedrim was.

Wordsworth.

(17) *Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.* (18) *So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.* (19) *Then the chief captain took him by the hand,¹ and went with him aside privately, and asked him, What is that thou hast to tell me?*

Lorinus.

He took him by the hand, with gentleness, that is, in order to give him confidence to speak with freedom, or expecting by this show of kindness to receive a bribe from the friends of the Apostle. From this touch of minuteness it would seem likely that the account of what then took place was given to St. Luke by the young man himself.

Cook.

(20) *And he said, the Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.* (21) *But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they*

¹ "Apprehendens Tribunus manum illius. Ex conitate, quam superiores solent interdum erga honestos adolescentes ostendere: aut certe, quia munus aliquod putabat sibi à Paulo afferri vel

promitti: sic enim infra Felix Præses, spe accipiendi pecuniam, civilis et comis fuit erga Paulum (Act. xxiv. 26)." — Fromond.

ready, looking for a promise from thee. (22) So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me. (23) And he called unto him two centurions,¹ saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen (δεξιολάβους)² two hundred, at the third hour of the night;³ (24) And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.⁴

During the time that the country was under Roman rule the governor of Judæa resided at Cæsarea, not at Jerusalem, to which city he usually came up, attended by a centurion and his soldiers, in order to preserve peace in the city during the great feasts. There was, however, at all times a strong garrison posted in the fortress to overawe the turbulent populace of Jerusalem. Lienard.

What appeared the result of accident only and of the malice of his enemies was overruled by Providence in the coming of St. Paul to Cæsarea, and to his appearance before the Roman court there, so that he might make known the message intrusted to him in the presence of a Gentile audience and before a more influential assembly than could have been drawn together at Jerusalem. Chrysostom.

(25) And he wrote a letter⁵ after this manner :

¹ δύο τινὰς τῶν ἑκατοντάρχων. Some two or three of the centurions.—Hackett.

² δεξιολάβους,—παραφύλακας, *Suidas*, *Beza*, *Kuinoel*, military licitors who guarded prisoners, so called from their taking the right-hand side. *Lancearii*, Vulgate. *Spearmen*, Eng. Vers. Literally one who takes the right hand. The word nowhere else occurs, except in two later writers—Theophyl. Simoc. 4, 1, and Constant. Porph. Them. i. 1, in his treatise on the quartering of troops. Meyer takes the word to mean light-armed troops, either *jaculatores* or *fundatores*, and derives the name from their grasping the weapon with the right hand. The force sent with the Apostle consisted of heavy-armed legionary soldiers, στρατιώτας διακοσίους, of horsemen, ἵππεις, and δεξιολάβους,

light-armed footmen or spearmen. It is evident from Const. Porph. that these soldiers were, at least in his time, a constituent portion of the force under the *τουρμαρχης*. The reading in A. is δεξιολάβους, those who throw with the right hand; this, however, seems to have been a correction to make the meaning clearer.

³ "A tertia hora noctis. Tertia hora post solis occasum. Voluit autem obscura nocte et hora apud nos circiter decima nocturna. Sol enim circa finem Martii Jerosolymis occidit circa horam septimam."—*Fromond*.

⁴ See Note C at the end of this chapter.

⁵ "The Roman law required that a subordinate officer in sending a prisoner to the proper magistrates for trial should draw up a written statement of

(26) *Claudius Lysias unto the most excellent governor Felix sendeth greeting. (27) This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.*

Acts xxi. 28;
xxiv. 7.

Meyer.
Hackett.

In this letter Lysias suppresses the truth that he was on the point of scourging a Roman citizen, and that he had gone the length of offering him the indignity of binding him for that purpose, when St. Paul appealed to his citizenship and thus obtained relief from those bands. He was just about to scourge the Apostle when he made the discovery that he was a Roman citizen, and then took credit to himself for having saved a Roman from the fury of the populace. This deviation from the truth on the part of Lysias is a note of the genuineness of the letter, of which St. Luke probably obtained a copy during his own stay at Cæsarea.¹

(28) *And when I would have known the cause wherefore they accused him, I brought him forth into their council: (29) Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. (30) And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.*

Acts xxii. 30.

Acts xviii. 15;
xxv. 19; f
xxvi. 31.

Acts xxiv.
xxv. 6.

Nothing laid to his charge worthy of death or of bonds—that is, neither deserving the higher nor even the lower punishment of the law; in other words, that the Apostle was innocent of all crime. Every Roman magistrate before whom St. Paul was at any time brought declared his innocence and freedom from any offence recognized by the Imperial laws.

Hackett.

the case. The technical name of such a communication was *elogium*."—Hackett.

¹ "Quand il tira Paul de leurs mains, il ne savait pas encore qu'il fût citoyen romain, mais ce motif relevait le mérite de son action. Si l'on y fait attention, on verra que l'amour-propre nous fait faire de ces sortes, de men-

songes par milliers. Une circonstance fautive, si elle nous est favorable, coule des lèvres ou de la plume comme l'eau de sa source, il suffit même que la fausseté se présente accompagnée d'un *joli mot*, pour être préférée à la vérité qui aurait cet agrément de moins."—*De Ligny*.

(31) *Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.*¹ Acts xxi. 39.

(32) *On the morrow they left the horsemen to go with him, and returned to the castle: (33) Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.* Matt. xxvii. 27.

(34) *And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; (35) I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.* Acts xxiv. 1, 10; xxv. 16.

On the morrow they—the foot-soldiers—returned to their station at Jerusalem, and left the horsemen to go with him, as the Apostle was now out of the reach or fear of any attack from the conspirators. The morrow here would seem to mean the morrow after arriving at Antipatris, not the morrow after leaving Jerusalem. Alford.

*When he understood that he was of Cilicia, which was within the jurisdiction of Felix, since both Cilicia and Judæa were part of the province of the Governor of Syria, he determined himself to hear the charge against Paul.*² In the mean time, however, the Apostle was committed, not to the common prison, but to the custody of soldiers, and detained in the judgment hall, which was named after Herod, its builder. Wordsworth.

¹ Antipatris, so named by Herod the Great after his father Antipater, was rebuilt by him on the site of Capharsaba (1 Macc. vii. 31). It is situate on the shore of the Mediterranean, about 42 miles north-west of Jerusalem, and 20 almost due south of Cæsarea, about half way between this latter city and Joppa. It had fallen into decay in the time of S. Jerome, who speaks of it as "semidirutum oppidum." A bishop of Antipatris was present at the Council of Chalcedon, A. D. 451, and it was inhabited by Christians in the middle of the eighth century (*Reland Palest.*). From this time the name of Antipatris disappears from history (*Robinson's Later Re-*

searches, p. 138). It is now represented by a large village, which bears the ancient name of the town, and is known as Kefr saba.

² "O Felix præses, quàm verè felix fuisses, si agnovisses qualis et quantus fuerat iste tibi directus et manibus tuis ad tempus subjectus! Quàm humiliter eum suscepisses et quàm reverenter tractasses, sicut Cornelius Centurio Petrum! Et nunc quia id non novisti, neque per Paulum converti meruisti, quem tamen pro tua conversione sæpe orasse non ambigo; miser potiùs et infelix, quàm felix fuisti."—*Dion. CARTHUSIANUS*.

Note A.—ANANIAS THE HIGH PRIEST.

MUCH confusion exists in the accounts which we possess of the succession and actions of the various high priests, several of whom only held office for a few months, and few of whom died in the possession of this sacred office. The difficulties of their history can only be removed by an accurate knowledge of the times of confusion before the destruction of Jerusalem, and such a knowledge it is not likely that we shall ever obtain. These difficulties, again, are increased by the custom which Josephus, in common with St. Luke, had of speaking of all those who once possessed this dignity by the name of "high priest," though they may have been for many years dispossessed of this office. Probably in this both Josephus and St. Luke followed not only the popular, but also the official rule of continuing to give to the former high priest the title which had once belonged to him.

Ananias was the son of Nebedæus, and succeeded Joseph son of Camydus, whom Herod, king of Chalcis, deprived of the priesthood, A.D. 47 or 48 (Jos. *Antiq.* xx. 5, § 2). Upon complaints brought against him by the Samaritans, Ananias, together with Jonathan, a former high priest, and others, was sent in chains to Rome, A.D. 52, by Quadratus, prefect of Syria, to give account of his conduct to the Emperor Claudius. He appears to have returned from Rome freed of the charges alleged, and is even said to have resumed his office. This, however, is uncertain. *Michaelis* thinks that though he had been deprived of his office before St. Paul was brought before him, he was then exercising the duties of the high priesthood illegally. Whether this be so or not, he probably had only returned from Rome a short time before. If he resumed his office he was deprived of it a few years later, and before the departure of Felix from his government, though from his energy of character, his great wealth, and numerous connections he continued until his death possessed of

great power at Jerusalem, which he exercised with much violence. In a sedition which broke out in the city he took shelter in an aqueduct, but was dragged from it and assassinated by the Sicarii acting under the orders of Menahem (Joseph. *Bell. Jud.* ii. 17, § 9). On his deposition from the high priesthood, whenever that may have taken place, he was succeeded by Ishmael, son of Phabi. *Lightfoot* considers it doubtful whether Ananias ever returned from Rome, still more doubtful whether he was restored to his office of high priest, and even still more uncertain whether he was the Ananias referred to in this place. In the whole of these doubts, however, he has not been followed by writers in general who have treated on these events.

The theory of *Lightfoot* is that the Ananias here spoken of was the Sagan of the priests of whom the Talmud has preserved some notices (*Shekalim*, cap. vi. vol. 1), and that he, in the vacancy of the priesthood, or in the absence of the high priest, was the member of the Sanhedrim who gave command for Paul to be struck on the mouth. This Ananias was slain at the time of the destruction of Jerusalem, together with Rabban Simeon, the son of Gamaliel. *Lightfoot*, moreover, asserts that this Simeon had succeeded his father Gamaliel in the office of President of the Sanhedrim, and filled it at this time. If this be so, Ananias spoke from the midst of the assembled members of the Council, and might well have been unseen by St. Paul. But the various statements and the incidental references of history will suffice to show that we know too little of the events in the life of Ananias the high priest to come to any conclusion as to the words and conduct of St. Paul. On the chronology and succession of the high priests, see Note B at the end of the fourth chapter of the Acts of the Apostles, in the first volume of this Commentary.

Note B.—THE SADDUCEES.

THE Sadducees are said to have derived their name and system of belief from Sadoc, who with Baithus was a disciple of Antigonus of Socho, the first Rabbi who bore a Greek name, and who flourished in the first half of the third century (291—260, B. C.); Though an attempt has been made to deduce their name and origin from Zadok the priest, who in the time of David took part with Solomon in opposition to Abiathar, who sided with Adonijah (1 Kings i. 32—45). As the line of Zadok, "the sons of Zadok," attained a considerable position in subsequent Jewish history, it has been sometimes thought that "Sadducees" is but another name for Zadokites, or "sons of Zadok." Again, the name Sadducee has sometimes (see *Epiphanius*), erroneously however, been derived from צדק, *justice* or *righteousness*, as though given on account of the rigidity of their moral code or judicial conduct; the name by which they are spoken of in the Mishna, Tsedûkim, the plural of Tsädök, which, though it means "just" or "righteous," is never used in the Bible except as a proper name. This, however, is questioned by Winer (*Realwörterbuch*), though his objections are not supported by sufficient evidence to satisfy us of their validity.

Though Sadoc, the presumed founder of this sect, or at least the teacher from whom its name is commonly derived, lived at so early a period, the sect itself was almost unknown until the overthrow of the Maccabean power, though several of the tenets held by its members, such as the denial of the resurrection of the body and of any life after death, were speculated upon, if not taught, at a much earlier period, indeed as far back, it is said, as the times of Ezra. The mode of teaching amongst the Sadducees was what would now be called Rationalistic. Its philo-

sophy was materialistic, and approached that of the Epicurean school among the Greeks. The members of this sect acknowledged, however, the existence of God and of a kind of providence, though they denied that there were any other spiritual existences. Their theology, if it was entitled to this name, like that of the Epicureans, asserted as its fundamental principles the absence of all concern of the Deity in the affairs of man, and the unrestrained freedom of the human will. The Sadducees denied all idea of destiny or fate, since that must needs be something established by God, whereas, according to their assertions, He takes no part in earthly matters. It is sometimes said that the Sadducees rejected all the canonical Scriptures of the Old Testament, with the exception of the Pentateuch. This was the opinion, among others, of Epiphanius, Origen, and S. Jerome. This, however, seems too sweeping an assertion. All that is certain is that the Torah, the Law, was placed by them so far above the rest of the sacred writings as to make it practically to them the sacred Scriptures. With this they rejected the oral law and the whole body of Rabbinical tradition and interpretation, at least so much as was burdensome, and accepted nothing as a matter of faith which was not formally enounced in Scripture, and nothing of obligation, except what is commanded or forbidden in the Pentateuch. For this reason they are said to have acquired the name of Karaim, Textuists, or Scripturalists, though there is a difference of opinion as to who are meant by this name (כרמים), and the reading in the Talmud varies here (compare Bab. Megilla, 24, 6, with Jerusalem Megilla, iv. 9). Be that as it may, as to their tenets, in denying the doctrine of the resurrection and of a future life they of course rejected all belief in all future rewards and punishments. They prac-

tised, however, circumcision, observed the Sabbath, and attended the temple service, and practically conformed to many of the customs to which the Pharisees clung, though they explained away much of the teaching of the temple ritual. As the teaching of the Sadducees was wholly negative we have no authoritative writings from which we may gather with certainty what they really held and taught beyond the incidental references in the four Gospels and "the Acts of the Apostles," and probably none such writings ever existed. They seem to have had no system, they attempted to set forth no creed. They stood at the Antipodes to the Pharisees, and if these had not existed, there might have been no sect of Sadducees (*Franck*). In their virtual rejection of the books of the Old Testament, with the exception of those of Moses, they seemed to approach the Samaritans; the Sadducees differed, however, from the Samaritans in their use of the temple of Jerusalem as the authorized place "where men ought to worship."

Notwithstanding their claim to a free handling of the books of the Old Testament and to emancipation from the letter of the law, the Sadducees were even more than the Pharisees the bitter and

unrelenting persecutors of Christ and of His Apostles. During the rule of the Herodian dynasty the Sadducees rose to great importance, and throughout the book of the Acts of the Apostles the high priest and the majority of the Council are mentioned as belonging to this sect. They were distinguished for their animosity to St. Paul and the rest of the Apostles, and when any favour was shown to the Apostles it proceeded from the Pharisees, not from the Sadducees (Acts v. 34, 35; xxiii. 9). Though they almost disappeared from history after the first century, yet the Sadducees lingered on as a sect until about the eighth century after Christ, when they became extinct, or were absorbed into the more modern sect of the Karaites, which derived its name from the leading characteristic of the elder sect. See Matt. iii. 7; xvi. 1, 6, 11, 12; xxii. 23, 34. Mark xii. 18. Luke xx. 27. Acts iv. 1; v. 17; xxiii. 6, 7, 8. See also *Godwyn's Moses and Aaron*; *Carpzovius in Adnotationes*; *Prideaux's Old and New Testament connected*; *Dollinger's Jew and Gentile*; *Lightfoot's Horæ Heb. et Talmudicæ*; *Jahn's Archæologia Biblica*; *Franck's Etudes Orientales*; *Kitto's Cyclopædia of Biblical Literature*.

Note C.—CLAUDIUS FELIX.

FELIX, the procurator of Judæa, was on the deposition of Ventidius Cumanus, in A. D. 52 or 53, appointed to this office by the Emperor Claudius, whose freedman he was. Until that time he seems, according to Tacitus, to have been joint procurator for three years with Cumanus; Felix having Samaria and Cumanus Galilee (*Ann.* xii. 54). He was brother to Pallas, the favourite of the Emperor. Felix was notorious for his rapacity, cruelty, and profligacy, and his procuratorship was marked by a continuous series of disturbances from false Messiahs, sicarii, and civil contests (*Jos. Antiq.* xx. 8, §§ 5, 6).

Though he had been appointed to the sole procuratorship chiefly by the influence of Jonathan, the high priest, yet on his remonstrating with Felix on account of his profligacy and tyranny he caused him to be assassinated (*Jos. Antiq.* xx. 8, § 5). In order to extort money from St. Paul Felix kept him in prison for two years (Acts xxiv. 26, 27), until the coming of Festus in his room. He was recalled A. D. 60, and accused by the Jews, but was acquitted of all charges at the instance of Pallas. In his public and private life Felix was distinguished for his cruelty, avarice, and licentiousness.

And Tacitus has drawn his character in a few words: "Per omnem sævitiam ac libidinem jus regium servili ingenio exercuit" (*Hist.* v. 9). Both the Roman historian and Josephus represent him as one of the most corrupt and

oppressive rulers ever sent from Rome to Judæa. The wife of Felix at this time was Drusilla, daughter of Herod Agrippa, who had been formerly married to Azizus, king of Emessa, but had left him to marry Felix.

CHAPTER XXIV.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
CLAUDIUS FELIX.
ISMAEL BEN PHABI.

(1) And after five days Ananias the high priest descended with the elders,¹ and with a certain orator² named Tertullus, who informed the governor against Paul.

*Acts xxi. 27;
xxiii. 2, 30,
35; xxv. 2.*

THIS chapter consists of three divisions:—

(1) The public trial of Paul before Claudius Felix, the charge made against him by Tertullus on the part of the high priest and elders, and the defence made by St. Paul to their accusations.

(2) The private interrogation and interview between St. Paul and the Roman governor, which took place seemingly at the suggestion and wish of Drusilla, the wife of Claudius Felix.

(3) The continued imprisonment of St. Paul, in the hope at first of his giving a bribe to procure his release, and afterwards in order to please the Jews, and disarm their hostility to Felix on his departure from the governorship of Syria.

Gorranus.

After five days. Not, that is—

(1) Five days after the commencement of his imprisonment at Jerusalem, since in that case he could hardly have been released, and have arrived at Cæsarea within so short a time; nor—

*Michaelis.
Rosenmüller.
Wieseler.*

¹ *μετὰ τῶν πρεσβυτέρων.*—*Text. recept. μετὰ πρεσβυτέρων τινῶν.*—*Tisch.* "The more ancient MSS. reading *πρεσβυτέρων τινῶν.* All we can say is that we have not sufficient authority to retain the reading of the *Text. recept.*, though it appears more likely to be original, and to have given offence as

seeming to import that the whole Sanhedrim went down."—*Alford.*

² "This is the only passage in the whole of Scripture in which an *orator*, and the term *orator*, present themselves."—*Bengel.* The Syriac version retains and transliterates this word, *ῥήτορ.*

(2) Five days after his arrival at Cæsarea, as in that case more than twelve days must have elapsed since his arrival at Jerusalem, as mentioned by him in the eleventh verse of this chapter; but—

(3) Five days after St. Paul had left Jerusalem by night, and had been brought down to Cæsarea.

Cajetan.
Alford.
Wordsworth.

After five days Ananias the high priest descended to Cæsarea. It was not only that in their animosity to Paul they hurried down to accuse him, in the fear that but for their haste Felix might release him, but they hastened at once to accuse Paul, and also to defend themselves from the charge of conspiring to assassinate a Roman citizen and prisoner.¹ It has been thought from the circumstance of Ananias going down to Cæsarea to accuse Paul, that this is an additional reason against our concluding that he was the actual high priest at that moment, since, if so, he could not have quitted Jerusalem. There seems, however, little force in this suggestion.

Calmet.
Fromond.

Lorinus.

Calvin.

As the pleadings in the Roman courts were usually in Latin, though in some cases Greek was also permitted, and from the name of the advocate employed by the high priest and elders, it would seem that it was a Roman lawyer who was chosen to make the accusation, to inform the governor, and to represent the accusers of the Apostle, and that this choice was made because of the acquaintance with the Roman language, laws, and custom of procedure in the legal courts which Tertullus possessed.²

Corn. & Lap.

(2) *And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds³ are done unto this nation by thy providence, (3) We accept it always, and in all places, most noble Felix, with all*

¹ "Princeps sacerdotum sibi male conscius, quam inique Paulum tractasset, festinabat accurrere Cæsarem, ne Præses Felix aliquâ gratia præoccuparetur à Paulo."—*Fromond*.

² "Τερτύλλου.—The provincials being themselves unacquainted with the law of their rulers, employed Roman advocates to plead for them before the tribunals of the magistrates; and the young Romans qualified themselves by this provincial practice for the sharper struggles of the forum at home. Thus

Cælius spent his youth in Africa, 'in qua provincia cum res erant et possessiones paternæ, tum usus quidam provincialis non sine causa a majoribus huic ætati tributus.' Cic. *pro Cæl.* c. 30. The name Tertullus is formed from Tertius, like Catullus from Catius."—*Humphry*.

³ κατορθωμάτων.—*Text. recept.* διορθωμάτων.—*Tisch.* Multa corrigantur.—*Vulg.* Emendationes multæ fiunt.—*Syr. et Tremellius.*

thankfulness. (4) Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

Millman's B.
Lect.

Lewin.

Acts xxi. 28.

Cook.

Chrysostom.

De Vell.

Wetstein.

The character of this speech has been thought to be peculiarly Latin, though, as mentioned above, it was not necessary that this language should be at all times employed by the advocate or *orator* in a court of justice.

As Felix had exerted himself to destroy the robbers who infested parts of Judæa, and had repressed the sedition of the Egyptian impostor, there was a certain amount of plausibility in this praise with which Tertullus commences his speech.¹ He, however, immediately launches into adulation which was entirely unwarranted, and was indeed the reverse of the truth.² Felix was notoriously avaricious in his government, he accepted bribes, and he resorted to assassination when he wished to silence an enemy or unwelcome friend. In this way he caused Jonathan, a former high priest, to be slain, because he had reproved him for his evil life.³ The assertion, then, of the orator that his clients accepted and proclaimed the *worthy deeds* which Felix had *done unto this nation*, not only there and in his presence, but *always and in all places*, is directly contrary to what we know of the life of Felix, and of his unpopularity in his procuratorship. He was almost universally hated, and was solely maintained by the influence of his brother Pallas, the favourite of Nero. On his departure from Syria the Jews, indeed, sent a special embassy to Rome to accuse him of

¹ Having put down the assassins whom he had previously instigated and employed, Felix assumed the title of "Pacifier of the Province."—*Wetstein*.

² The character given of him by *Tacitus* is the reverse of that given by *Tertullus*. The historian says (Ann. xii. 54), "Interim Felix intempestivis remediis delicta accendebat, æmulo ad deterrima Ventidio Cumano, cui pars provinciæ habebatur: ita divisit, ut huic Galilæorum natio, Felici Samaritæ parerent, discordes olim et tum, contemptu regentium, minus coercitis odiis. Igitur raptare inter se, immittere latronum globos, componere insidias, et aliquando præliis congregi, spoliaque et prædas ad Procuratores referre."

³ "Felix bore ill will to Jonathan the high priest because he frequently gave him admonitions about

governing the Jewish affairs better than he did. So he contrived a method to rid himself of Jonathan. This he did by persuading Doras, a citizen of Jerusalem, and one of Jonathan's most trusted friends, to hire robbers to kill him. This they did in the following manner. Some of them went up to the city as if for the purpose of worship, and mingling with the multitude slew Jonathan with the daggers they had concealed under their garments. As this murder was never avenged the robbers afterwards went openly to the festivals, and having concealed weapons as before, slew anyone with whom they were at variance, and hired themselves out to murder other men, not only in the city, but in the temple itself."—*Josephus, Antiq.* Book xx. c. 8, § 5.

extortion and cruelty, which fact is in itself a sufficient refutation of the flattering exordium of the advocate. If the now generally approved reading, *many reforms* (διορθωμάτων), be accepted, the sycophancy of Tertullus is then the greater, since the administration of Felix was unmarked by any correction of abuses in the government of the province.¹

Lechler.

(5) *For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:* (6) *Who also hath gone about to profane the temple: whom we took,² and would have judged according to our law.*

Luke xxiii. 2.
John xviii.
81.
Acts vi. 1 :
xvi. 20;
xvii. 6; xxi.
28.
1 Pet. ii. 12,
15.

We have found this man. Using in this a form of contempt, and not naming him. *Found* him, as though he had been in hiding, or had fled, and the officers had captured him. *A pestilent fellow*, or rather a pest, the pestilence itself (λοιμόν).³ *A mover of sedition*, a legal offence of which Felix was called upon to take cognizance, and which, as one who had been active in repressing riotous assemblies, he would be the more ready to do. They accuse the Apostle of being *a mover of sedition*, not only at Jerusalem, but that he had gone round *among all the Jews* to rouse them to insurrection *throughout the Roman world*, for this is in the mouth of a Roman, and before a Roman tribunal, the force of the word used (οικουμένη);⁴ and that he was known as *a ringleader*⁵ of the sect of the Nazarenes. Here, again, the

Novarius.

Fromond.

Lorinus.

Lienard.

Alford.

¹ "Félix n'y avait crime dont on ne le supposât capable; on alla jusqu'à l'accuser d'exercer le brigandage pour son propre compte et de se servir du poignard des sicaires pour satisfaire ses haines. Voilà, les hommes auxquels les plus hautes fonctions étaient dévolues depuis que Claude avait tout livré aux affranchis. Ce n'étaient plus des chevaliers romains, de sérieux fonctionnaires comme Pilate ou Coponius; c'étaient des valets cupides, orgueilleux, dissolus, profitant de l'abaissement politique de ce pauvre vieux monde oriental pour se gorger à leur aise et se vanter dans la fange. On n'avait pas encore vu quelque chose de si horrible ni de si honteux."—Renan, *Saint Paul*, ch. xx.

² καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρῖναι.—Text. recept., wholly omitted in Tischendorf.

³ "The word λοιμός denotes properly a plague, and then one who brings plague and destruction. The Seventy employ this word to express בְּרָחָה in 1 Sam. ii. 12."—Olshausen.

⁴ "Et concitantem seditiones omnibus Judæis: Non concitabat seditionem qui pacem ubique predicabat. Post pestiferi titulum, seditiosum vocat; indicans, nihil eo esse magis pestiferum, qui concitat seditiones. Sed utrumque falsum in Paulo."—Novarius.

⁵ πρωτοστάντης. One who stands first, in front rank of an army. I.XX. Job xv. 24. The only time the word occurs in the New Testament.

art or animosity of the advocate is apparent in the use of this term of opprobrium.

Gorranus.

Tertullus then makes three accusations against St. Paul, two of which are new, the other is the old one which had been alleged against him, though not pressed before the Council. He is charged :—

(1) With being a sower of sedition, and the cause of the recent riot at Jerusalem.

(2) With sectarianism, in that he had deserted the religion of his fathers, and had become a member of the sect of the Nazarenes.

(3) Which is the old one. That he had by bringing Greeks into the temple profaned it.

Humphry.

The first charge was calculated to prejudice him in the eyes of the Roman governor, inasmuch as the Jews were always turbulent, and bore the Roman yoke with great impatience: the two others made him odious in the sight of all the Jews.

In the plea that they *would have judged him according to their law*, there is a singular perversion of the facts of the seizure of the Apostle. The multitude had drawn him out of the temple to slay him, as Stephen had been slain in former times, without any appearance of judging him. From this violence he had been rescued by the chief captain, though under the mistaken impression that he was a state prisoner. When the real facts were ascertained, a conspiracy was formed by the Jews not to judge him *according to law*, but to assassinate him; and to save him from this fate he had been hastily, and by night, sent down to Cæsarea.

Calmet.

(7) *But the chief captain Lysias came upon us, and with great violence took him away out of our hands,* (8) *Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.* (9) *And the Jews also assented, saying that these things were so.*¹

Acts xxi. 33.

Acts xxiii. 30.

The whole words, *And would have judged him according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee*, is wanting in the best manuscripts, and is generally rejected by critics, though

¹ Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος, μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγοροῦνς αὐτοῦ ἔρχεσθαι ἐπὶ σί. — *Text. recept.*

The whole of this passage, with a portion of the sixth verse, omitted by Tischendorf.

with hesitation by many. The words seem, however, necessary to complete the sense and to enable us to comprehend the nature of the charge made against St. Paul and its circumstances, and we may therefore well hesitate before we reject them.¹

The accusers of the Apostle complain that Lysias seized Paul from the midst of them *with great violence*. There seems no evidence of violence, and if any was used, it was to protect the Apostle from the violence of the zealots who sought to slay him.²

Grotius.

(10) *Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: (11) Because that thou mayest understand, that there are but yet twelve days since I went up to Jerusalem for to worship. (12) And they neither found me in the temple disputing with any man, neither raising up the people (ἐπισύστασιν ποιοῦντα ὄχλου),³ neither in the synagogues, nor in the city: (13) Neither can they prove the things whereof they now accuse me.*

Ver. 17.
Acts xxi. 26.

Acts xxv. 4;
xxviii. 17.

This speech of St. Paul, and that which is given in the twenty-sixth chapter, differ from the two former speeches made before the Jewish people and the great Council at Jerusalem in this respect, that these latter two were made, the first before a heathen governor, Claudius Felix, and the last before Festus, his successor in the government, and in the presence of king Agrippa.

¹ These words are wholly omitted in A.B.H.L.P.κ. and many cursives, but are found in E., in many cursives in the Syriac, Æthiopic, Arabic, and Vulgate versions, and in many of the Fathers. They are omitted by Griesb. Lachm., and Tischendorf, but not by Matthæi, Bornemann, nor De Wette. Wordsworth inserts them and Alford also, but the latter within brackets. Words. thinks their omission accidental, but suggests that if intentional they may have been cancelled by some copyist who supposed that the Jews had no power of judicature. *De Wette* observes that it "is hardly imaginable that so little should have been as-

signed to the speaker as would be the case if these words were omitted. Beside this, the historic aorist *ἐκπαρήσαμεν* seems to require some sequel, some reason, after his seizure, why he was then present and freed from Jewish durance."—*Alford*.

² This charge, for which there is no evidence in the narrative in the previous chapter, makes it still more unlikely that these words were inserted without authority.

³ "ἐπισύστασις—a Pauline word, occurring nowhere else in the New Testament, except in 2 Cor. xi. 28: 'making a mob' would be the literal translation of the phrase."—*Howson*.

In contrast to the adulation and untruth which marked the speech of Tertullus, St. Paul, referring to the knowledge possessed by Claudius Felix, from the fact that he had *been of many years a judge unto this nation*, applies himself without exordium to answer the charges of his accusers. He does so, however, without attempting to flatter the governor. Though Felix had been procurator only for some six years—a long period, however, compared with the short tenure of office of his immediate predecessors—he had been governor of Samaria and of Trachonitis, and other districts under Cumanus, whom he succeeded in the higher office of procurator.¹

Hackett.
Menochius.

He states two grounds for confidence in making his defence before Felix:—

(1) That Felix had been long versed in such matters as those of whose he was now accused.

Humphry.

(2) That he himself had only been *twelve days* in Jerusalem, so that inquiry into his conduct was easy; and that as he had gone up from Cæsarea itself so short a time before, the fact was one for himself which the governor could readily ascertain for himself.²

Stier.

He *went up to Jerusalem*, and that for the purpose of worshipping. Had he been seditious, he seems to say, he would not have come from a distance in order to take part in the temple *worship*, nor when there would he have joined in the services without noise or ostentation. The short time during which he had been there, again, did not allow of any attempt at sedition on his part even had he been so minded. So far, however, was he from raising a tumult, that he had not even disputed *in the synagogues, nor in the city, nor up and down the streets* (κατὰ τὴν πόλιν), though it

Baxter.

Alford.

¹ Felix succeeded Cumanus A. D. 52 (*Winer, Wieseler*), in the autumn. Before his own appointment, however, to the office of Procurator he had governed Samaria for some years under Cumanus (*Hertz. Encycl. iv. p. 354*).—*Tacitus, Ann. xii. 54*.

² *Twelve days*. "The best mode of reckoning the twelve days is the following: *First*, the day of the arrival at Jerusalem (xxi. 17); *second*, the interview with James (xxi. 18); *third*, the assumption of the vow (xxi. 26); *fourth, fifth, sixth, and seventh*, the vow continued, which was to have been kept seven days, but was interrupted on the fifth; *eighth*, Paul before the San-

hedrim (xxii. 30; xxiii. 1—10); *ninth*, the plot of the Jews, and the journey by night to Antipatris (xxiii. 12—31); *tenth, eleventh, twelfth, and thirteenth*, the days at Cæsarea (xxiv. 1), on the last of which the trial was then taking place. The number of complete days, therefore, would be twelve; the day in progress at the time of speaking not being counted. The *five* days mentioned in verse 1 above agree with this computation, if we reckon the day of leaving Jerusalem as the first of the five, and that of the arrival at Cæsarea as the last. So essentially, Wetstein, Anger, Meyer, De Wette, and others."—*Hackett*.

had been perfectly competent for a peaceful Jew to have done this. Corn. & Lap.

(14) *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:* (15) *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead,¹ both of the just and unjust.* Amos viii. 14.
Acta ix. 2;
xxvi. 22;
xxviii. 23;
2 Tim. i. 3.

Dan. xii. 2.
John v. 21,
29.
Acta xxiii. 6;
xxvi. 6, 7;
xxviii. 20.

Though the high priest Ananias was of the sect of the Sadducees, yet from the appeal of St. Paul to the doctrine of the resurrection as a truth *which they themselves also allow*, it would seem that a great, if not the greater part of the assembly were Pharisees, so that the breach between them and the Sadducees, arising out of the words of St. Paul when he made his defence before the Council, must have been speedily healed. Hackett.

Though St. Paul admits his belief in Jesus as the Messiah, yet he refuses to acknowledge that the disciples of Christ comprised a sect, or division. His claim is this, that the truths declared by him were the old truths revealed in the law and the prophets, and that these gave meaning to the sacrifices and to the ceremonial of the temple. *They* indeed *call* the way in which he was walking a *heresy*, or sect; but that was their perversion of the truth, not his. This will show, however, that the Christians were at this time still regarded only as a sect or school, as a party among the Jews still comprised in the bosom of Judaism. Whilst, however, others called and looked upon the Christians as a sect, St. Paul regards Christianity as a *way*, or mode of living, a rule and manner of life; as the *way* through earth to the kingdom of God in heaven. Lechler.

Calmet.

Kettus.
Fromond.
Cajetan.

In this *way* the Apostle worshipped *the God of his fathers*, and in asserting this he declares that the truths which he preached, the gospel of Christ, was from the same God whom the *fathers* of the nation had of old worshipped. His defence was that he declared no new God, and introduced no new truths and worship. Cecumenius.

¹ νεκρῶν.—Text. recept. Omitted in Tisch.

² "Interea pro confesso sumebat, patres, a quibus profecta erat Judaica religio, probos et germanos fuisse Dei cultores, ut jure gloriari possent Judæi

non degeneres, patrium Deum quem colebant unicum esse cœli et terræ opificem, Gentiles verò totius reliqui orbis deos inania esse figmenta."—Calvin.

Amongst the Jews, at that time as well as since, there were at least three opinions as to the resurrection of the dead.

(1) It was held then generally, at least by the Pharisees and by the bulk of the Jews, that the just and unjust among the people of Israel would rise at the last day, *some to everlasting life, and some to shame and everlasting contempt*. This, however, was held as an opinion rather than as a certain article of the faith.

Dan. xii. 2.

(2) It has been disputed, at least since the coming of Christ, whether others than the just of the children of Israel shall rise again.¹

(3) A few writers have held that the just out of all nations will be raised from the dead at the last day.

Menasseh ben Israel De la resurreccion de los muertos.

Even those, however, who taught that both the just and unjust would rise at the last day seem to have limited this resurrection to some of both kinds, and did not teach that all men would rise again.²

Acts xxiii. 1.

(16) *And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.*

*Herein, in the worship of the God of my Fathers, and in obedience to the law and to what is written in the prophets, I study to preserve always a good conscience, so as to be void of offence in my heart towards God, and in my actions towards men.*³

Corn. & Lap.

I exercise myself. There are two things required in a conscience which shall be void of offence:—

Calvin.

(1) That it be enlightened or perfectly informed as to the duty required by God.

(2) That the dictates thus enlightened by God's Spirit should be honestly and actively performed. St. Paul, since the enlightenment of God's revelation made to him on his way to Damascus, could make the boast of possessing and also of exercising *a conscience void of offence towards God and towards man.*⁴

¹ In the Babylonian Talmud (Taanith, fol. 7, 1), a saying of R. Abher is preserved. He says that "the day of rain is greater than the resurrection of the dead, the resurrection of the dead is *לצדיקים* for the righteous, but the rain is both for the righteous and the wicked."

² See Note A at the end of this

chapter.

³ "A confidence and assurance that he hath done nothing subject so much as to the censure of having scandalized others."—*Hammond on Conscience*, § 13.

⁴ "Quand la foi est vive et l'espérance véritable, la charité en accomplit les œuvres. Celle de Saint Paul a quatre qualités. Elle est (1) Opérante ;

(17) *Now after many years I came to bring alms to my nation, and offerings.* (18) *Whereupon certain Jews from Asia found me purified in the temple,¹ neither with multitude, nor with tumult.* (19) *Who ought to have been here before thee, and object, if they had ought against me.*

Acts xi. 29.
30; xx. 16.
Rom. xv. 25.
2 Cor. viii. 4.
Gal. ii. 10.
Acts xxi. 26,
27; xxvi.
21.
Acts xxiii.
30; xxv. 16.

After many years of absence, the Apostle says, I have but just returned to Jerusalem; I cannot, therefore, have been guilty of the sedition imputed to me by my accusers. The many years of absence of which he speaks must mean the years which had elapsed since his conversion, the two and twenty years since he left Jerusalem with the commission from the high priest to bring all Christians at Damascus bound unto Jerusalem, and not merely the years, which were not many, which had passed since his last brief visit to the Apostles in that city.

Lyra.
Acts ix. 2.
Fromond.

I came to bring alms to my nation, and offerings. Alms for the poor, and offerings for the services of the temple. This is the only place in the book of the Acts of the Apostles where the bringing of alms to Jerusalem is mentioned, though we have several notices of this fact in the Epistles, and we learn from these that Macedonia and Achaia had furnished him with these alms, and had commissioned him to deliver them to the poor saints of Jerusalem.²

Rom. xv. 26,
27.
1 Cor. xvi. 1
—4.

As to the specific charge of riot and sedition, St. Paul refutes this by saying that the certain Jews from Ephesus, who had stirred up the people against him, and who had made the tumult of which he was now accused, found him peaceably engaged in the allotted worship of the temple, and purified there.³

Corn. & Lap.

(20) *Or else let these same here say, if they have found any evil doing in me, while I stood before the council,* (21) *Except it be for this one voice, that*

Acts xxiii. 6;
xxviii. 20.

(2) infatigable dans le travail; (3) exact devant Dieu; (4) édifiant aux yeux des hommes."—*Quesnel*.

¹ "Invenerunt me purificatum in templo. Nam Christianus non debet inveniri in loco turpi, aut in opere malo vel mali speciem habente; sed in loco sancto et in opere sancto."—*Salmeron*.

² On the force of this brief reference to the alms brought by St. Paul, one of

the undesigned coincidences between the Epistles and the Acts of the Apostles, see *Paley's Horæ Paulinæ*, chap. 2, no. 1.

³ "Observa hæc quatuor quibus honoratur templum, hoc est, Ecclesia: dum scilicet oramus, elemosynas præstamus, offerimus spirituales hostias et subinde purificamur, ut qui subinde labimur."—*Ferus*.

I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

Except it be for this one voice. These words have been supposed to be spoken ironically. Only *this one voice* did I utter, if that can indeed be considered a crime. The only cause which I have given for this accusation of sedition was when I cried out before the Council that for the hope of the resurrection I was called in question, and this is a truth.

Markland.

Corn. & Lap.

Bengel

1 Cor. xv. 1.

St. Paul never omits to avail himself of every opportunity to mention the resurrection of the dead. It was to him the centre of the faith, emphatically *the gospel*.

Tirinus.

In this defence of himself St. Paul did not reply by the mouth of an advocate, but by that wisdom which in accordance with Christ's promise to His disciples was given to him in the moment of his need. And his defence is:—

(1) That the God whom he and those of the *way*, whom their accusers speak of as the sect of the Nazarenes, worship is the God of old, known by and worshipped by the *fathers*, and no strange God.

(2) That his hope was in the resurrection of the dead, which the rest of the Jews, especially those who followed the teaching of the Pharisees, also held and declared, and that with this hope he held and believed all that was contained in the law and the prophets—all, that is, which the Pharisees held and taught.

Salmeron.

(3) That believing there was to be a judgment to come, both of the just and the unjust, he laboured to maintain a pure conscience, so as to be approved in that judgment.

Act. xxvii. 8;
xxviii. 16.

(22) *And when Felix heard¹ these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.²* (23) *And he commanded a certain centurion to keep Paul, and to let him have liberty,*

¹ Ἀκούσας δὲ ταῦτα.—Text. recept. Omitted in Tisch.

² Hammond thus paraphrases this verse: "When Felix had had this cognizance of the matter, and discerned how things stood, he deferred passing any sentence, saying, Concerning the Chris-

tian religion, whether it were derogatory to the law of the Jews, I will determine when I have advised with learned men that know your pretensions, and that concerning the tumult said to be raised by Paul, when Lysias comes, whose testimony will decide it."

and that he should forbid none of his acquaintance to minister or come unto him.¹

Having more perfect knowledge. He had been Procurator about six years, he had experience in Samaria for a still longer time, he had lived as Procurator at Cæsarea, the city of Philip the Evangelist, where a Church had been founded, and where St. Peter had years before baptized the Roman centurion Cornelius of the Italian band, so that he had ample opportunities of coming to a perfect knowledge of the doctrines of the Church, and of its relation to Judaism.

Acts xxi. 8—
16.

Wordsworth.

(24) *And after certain days, when Felix came with his wife Drusilla,² which was a Jewess,³ he sent for Paul, and heard him concerning the faith in Christ.* (25) *And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

Before, however, the coming of Lysias, moved, as it would seem, by the wish of his wife Drusilla, who was a Jewess, and as such interested in those matters about which St. Paul was accused, *he sent for Paul*, not, however, to the judgment-hall and to a public examination, but to one in private. This must be borne in mind when we notice the tone of his fervid oration, his rebuke of the vices of which Felix was publicly accused. He had spoken with deference for his office when in the judgment-hall, here in private he boldly rebukes him for his unrighteous conduct.

Corn. & Lap.

He reasoned of righteousness with reference to his conduct to others; *of temperance*, with reference to himself; and *judgment to come*, with reference to God. *Of righteousness*, in this rebuking the avarice of Felix; *of temperance*, or chastity, thus denouncing the conduct of Felix and Drusilla; and of a

Lys.

¹ Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἀνεσιν, καὶ μηδὲνα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετιῶν ἢ προσίρχεσθαι αὐτῷ.—*Text. recept.*; in *Tisch.* αὐτὸν is inserted in place of τὸν Παῦλον, and ἢ προσίρχεσθαι is omitted.

² See note B at the end of this chapter.

³ "Observe the force of, *being a*

Jewess. We should also notice the phrase by which the gospel is here described, *the faith in Christ, or the Messiah.* The name 'Christian' was doubtless familiarly known in Cæsarea, and a Jewish princess must necessarily have been curious to hear some account of what professed to be the fulfilment of Jewish prophecy."—*Conybeare and Howson.*

Sanchez.

judgment to come, when all unrighteousness and intemperance will be taken account of. In this we may see the boldness of the great Apostle and his fearlessness in touching upon such unpalatable topics.¹ So unpalatable, indeed, was the preaching of St. Paul, that Felix *trembled*,² and hastened to put an end to the speech of the Apostle, and so stayed his chance of repentance.³

Exod. xxiii. c.
Ex. xxiii. 2.
Acts xii. 3;
xxv. 9, 14.

(26) *He hoped also that money should have been given him of Paul, that he might loose him:*⁴ *wherefore he sent for him the oftener, and communed with him.* (27) *But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.*

Corn. & Lap.

Renan.

Humphry.

Hammond.

He hoped also that money should have been given him. Felix knew that Paul had come to Jerusalem bringing alms to the poor brethren, he therefore the more readily believed that he had money which he would be ready to bestow in order to obtain his freedom. Avarice was a prominent feature in the character of Felix. This, however, the Apostle would not yield to. St. Paul was allowed to see his friends, by the permission of Felix, apparently with the expectation that they would purchase the liberty of St. Paul,⁵ who, however, made use of this relaxation of the severity of his imprisonment by continuing the work of his apostleship at Cæsarea. And Felix, disappointed of obtaining money from St. Paul, *left him bound*, and in so doing gave an additional proof of his own injustice.⁶ He did this seemingly in order to purchase for himself favour with the Jews, so that they might in return for this compliance be less disposed to complain of him at Rome.⁷ *After two years*, however, of this imprisonment Felix was removed from his office and went to Rome, where notwithstanding the Jews

¹ "He began in the right point; he knew that it was to no purpose to preach Jesus Christ crucified to an intemperate person, to a usurper of other men's rights, to one who dwelt in the world and cared not for the sentence of the last day."—Bp. Taylor, *Sermon Via Intelligentiæ*. See Bp. Sanderson, *First Sermon ad populum*, § 20.

² "O the strength of sin, that will live even when men tremble for fear of judgment."—Baxter.

³ "Ut tremefactus Felix sermonis

progressum impediērit, timens fortassis, ne eum de malefactis pœniteret."—*Salmeron*.

⁴ ὅπως λύσῃ αὐτόν.—*Text. recept. Tisch.* omits.

⁵ See Blunt, *Veracity of the Gospels and Acts*, no. xxv.

⁶ See Note C at the end of this chapter.

⁷ "Adeo difficile est magnatibus hujus mundi, quod rectum est ubique sequi."—*Erasmus in Paraph.*

pursued him with their complaints. Paul also was at Rome at the same time. We do not read, however, that the *con-* Lechler.
venient season came to Felix then, or at any other time.

NOTE A.—JEWISH OPINIONS AS TO THE RESURRECTION AT THE LAST DAY.

THOUGH opinions were divided among the Jews as to whether the resurrection would be both of the just and unjust, many holding a belief in a general resurrection, others asserting that it would be of the just only, yet speculation seems hardly to have extended beyond the fate of the children of Israel at such time. In answer to the question, whether the resurrection would be general for all the children of Israel, *si la resurreccion sera general a todos los Israelitas?* R. Menasseh ben Israel says that R. Schadia a Gaon, R. Moseh Gerundense, and R. David Kimchi upon the first Psalm, imagine that the resurrection will be only of the just, and that they found their opinion on the saying of the ancients. The strength or blessing of the rain (*la fortaleza de las lluvias*) is for the just and the unjust; but the resurrection of the dead is for the just alone. With reference to the passage in the book of Daniel, which seems to contradict this opinion, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2), these authors interpret it as though it read, "they that awake shall receive everlasting life, but the others shall receive shame and contempt," which is, as Menasseh ben Israel remarks, to destroy the whole force of the words. Another view is thus stated in *Ros à-Sand*. Three classes of men will rise in the day of judgment. One class will consist of those perfectly just, that is to say, those whose merits exceed their

evil deeds. Another class will be composed of the wholly evil, that is to say, of those whose demerits exceed their good deeds, and the third class will comprise those whose demerits and merits are equal in the balance. Thus far however Jewish writers speak only of the children of Israel. With the Pharisees, then, the doctrine of the resurrection of the dead was one of the thirteen fundamental articles of the faith, which if any did not hold they could not be reckoned to be of the Jewish religion. This, however, they believed would be limited not only to the children of Israel, but to the just alone. In later times chiefly, another opinion was a matter of controversy, and hence Menasseh ben Israel goes on to discuss whether at the resurrection of the dead those of all people will be included. *Si tambien resucitaran los muertos de las mas naciones?* to which he gives an affirmative opinion, citing in confirmation the words of Daniel, *many*, which, he remarks, does not say or mean many of the sons of thy people, but many of all those who sleep in the dust. See Menasseh ben Israel, *De la resurreccion de los muertos*, lib. iii. (lib. ii. cap. 8, 9), Amsterdam, A.M. 5396; Pocock (*Theol. Works*, vol. i.); *Notæ Miscellanæ*, cap. vi. to the *Porta Mosis* of R. Moses Maimonides; Buxtorf, *Chald. Lex.* in voce; Techija, p. 745, et in voce, Tekuma, p. 2001; Joseph Mede's *Theol. Works*, p. 797, 801, 880; and Two Sermons by Dr. John Gill (*Lime Street Lectures*), *The Doctrine of the Resurrection stated and defended*.

Note B.—DRUSILLA.

FELIX was thrice married. (1) To Drusilla, a daughter of Juba, king of Mauritania, and of Cleopatra, a daughter of the Triumvir Antony and Cleopatra, queen of Egypt (Tacit. *Hist.* v. 9. Suet. in *Calig.* xxvi. 1. Dio. 49, 411); and on her death he married (2) another of the same name, Drusilla, the sister of Herod Agrippa the 2nd, and Bernice, and second daughter of Herod Agrippa the First (Acts xii. 1, 20—23), and of Cyprus, daughter of Salampso. She had been at the age of six years betrothed to Antiochus, son of Antiochus Epiphanes, king of Comagene, but on his refusal to embrace the Jewish religion and submit to the rite of circumcision she married Azizus, king of Emesa, who for the sake of this marriage conformed to the Jewish religion. Soon after her marriage, however, she was induced by the solicitations of Felix and the arts of the sorcerer Simon, a Jew, by many believed to have been the same as Simon Magus mentioned in the early part of this book (Acts viii. 9—24), to leave her husband and to

marry Felix, contrary to the Jewish law (Neander, *History of the Planting of Christianity*). By this Drusilla Felix had one son, named Agrippa, who, together with his mother, perished in an eruption of Mount Vesuvius in the reign of the Emperor Titus, A.D. 79 (Joseph. *Antiq.* xi. 7, §§ 2, 3). Though Drusilla was a Jewess, her name is a Latin one. The mother of Tiberius Cæsar was Livia Drusilla, and Caligula had a sister named Drusilla. Herod might, therefore, have given his daughter this name out of compliment to the Imperial family. We read, however, frequently in Hebrew writings of a Rabbi Drussai, which would seem as if the name was not unknown among the Jews (*Gill*). (3) According to Suetonius, Felix married a third wife, who, like the other two, was of royal lineage, and hence he speaks of him as "trium reginarum maritum" (*Cland.* xxviii.), the husband of three queens. The name of this third wife has not, however, been recorded in history.

Note C.—CUSTODIA.

"WHEN an accusation was brought against a Roman citizen, the magistrate who had criminal jurisdiction in the case appointed the time for hearing the cause, and detained the accused in custody during the interval. He was not bound to fix any definite time for the trial, but might defer it at his own arbitrary pleasure; and he might also commit the prisoner at his discretion to any of the several kinds of custody recognized by the Roman law. These were as follows—First, confinement in the public gaol (*custodia publica*), which was the most severe kind, the common

gaols throughout the Empire being dungeons of the worst description, where the prisoners were kept in chains, or even bound in positions of torture. Of this we have an example in the confinement of Paul and Silas at Philippi. Secondly, free custody (*custodia libera*), which was the milder kind. Here the accused party was committed to the charge of a magistrate or senator, who became responsible for his appearance on the day of trial; but this species of detention was only employed in the case of men of high rank. Thirdly, military custody (*custodia militaris*), which was

introduced at the beginning of the Imperial regime. In this last species of custody the accused person was given in charge to a soldier, who was responsible with his own life for the safe keeping of his prisoners. This was further secured by chaining the prisoner's right hand to the soldier's left. The soldiers of course relieved one another in this duty. Their prisoner was usually kept in their barracks, but sometimes allowed to reside in a private house under their charge.

"It was under this latter species of custody Paul was now placed by Felix, who gave him in charge to the centurion

that he should be kept in custody (Acts xxiv. 23); but he added the direction that he should be treated with such indulgence as this kind of detention permitted. Josephus tells us that when the severity of Agrippa's imprisonment at Rome was mitigated his chain was relaxed at meal-times. This illustrates the nature of the alleviations which such confinements admitted; and it is obvious that the centurion might render it more or less galling, according to his inclination, or the commands he had received."—*Conybeare and Howson's Life of St. Paul.*

CHAPTER XXV.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
PORCIUS FESTUS.
ISMAEL BEN PHABI.

(1) *Now when Festus was come into the province,¹
after three days he ascended from Cæsarea to Jeru-
salem. (2) Then the high priest and the chief of
the Jews informed him against Paul, and besought
him, (3) And desired favour against him, that he
would send for him to Jerusalem, laying wait in the
way to kill him.*

Acts xxiv. 1.
Verse 15.

Acts xxiii. 12,
15.

Wetstein-
Hackett.

ON the removal of Claudius Felix from the government of Syria, Porcius Festus, probably another of the freedmen of Claudius, was appointed to this office, which, however, he did not hold long, as he died within two years of his appointment. Almost as soon as he had reached Cæsarea, the seat of the Roman government, on the third day after, thus allowing only an interval of one day for rest after his voyage, he set out to visit the national capital, Jerusalem, where he met the high priest, Ismael, the son of Phabi.²

On the arrival of Festus at Jerusalem *the high priest*, or, according to another reading, *the high priests*,³ Ismael and his predecessors in office, came and asked a boon of the new governor, a favour to be granted them on his entry into his new office. They seem to have asked—

(1) That as a *favour* on this occasion he might give up to them, to be dealt with as they wished, the prisoner whom Felix, to do them a favour, had left bound.

¹ "*Cum in provinciam pervenisset, ut loquitur Trajanus ad Plinium 27, ingressus fines provincie, ut Ulpianus L. observare, § aliquam, D. de officio Proconsulis; ingressus provinciam, ibidem, § post hæc.*"—*Grotius*.

² "Festus arrived in the autumn, soon after the departure of Felix. He

was an active and able governor, and bore a good character for equity and mildness. He died A. D. 62, in less than two years after his arrival."—*Cook*.

³ *οἱ ἀρχιερεῖς*.—*Text. recept.* *οἱ ἀρχιερεῖς*.—*Tisch.*

(2) When this was refused them they then ask that he might be sent from Cæsarea to Jerusalem for trial, the old conspirators being in that case ready to carry out their vow, and kill him on his way up to that city. This, but for the warning, they could easily have effected. But a small escort could be detached from the garrison at Cæsarea, as the military force then in attendance upon Festus would have sufficiently weakened the garrison in that city without permitting any large escort to accompany Paul had he been sent from Cæsarea at this moment; and as the country swarmed with assassins, *sicarii*, who were ready to do any desperate service for hire, it would have been easy to have seized and to have slain him on his journey.

Lienard.

Lewin.
Alford.

(4) *But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.* (5) *Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.*¹

Acts xviii. 14.
Verse 18.

Felix answered that Paul was kept at Cæsarea, and that this would be the most convenient place for the examination, since Paul was already there. Festus probably was aware of the conspiracy, penetrated the motives of those who asked this favour, and knew the danger which menaced the prisoner.

Hackett.

Let them therefore, said he, which among you are able, go down.² These words have been variously understood by commentators, chiefly in these senses:—

(1) Let those who are able to give evidence, and support the accusation made against him, go to Cæsarea.

St.
Meyer.
Locher.
Howson.
Hugo de
S. Charo.
Rengel.
Kulnoel.
Olshausen.
Hackett.
Wordsworth.

(2) Let those who are able to make the journey, to whom the loss of time and trouble are not insuperable difficulties, come down.

(3) The most probable interpretation, however, and that chiefly in favour with modern critics, is—Let the able, the most powerful and distinguished members of the Sanhedrim, appear to support the charge brought against him.

(6) *And when he had tarried among them more than ten days,³ he went down unto Cæsarea; and the*

¹ εἰ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ.
—Text. recept. εἰ τι ἔστιν ἐν τῷ ἀνδρὶ
ἄτοπον.—Tisch.

² "Qui ergo in vobis, ait, potentes
sunt."—Vulgate. "Que les principaux
donc d'entre-vous, leur dit-il, y viennent

avec moy."—Mons. Vers.

³ Διατριψας δὲ ἐν αὐτοῖς ἡμέρας
πλείους ἢ δέκα.—Text. recept. Διατρι-
ψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους
ὀκτῶ ἢ δέκα.—Tisch.

next day sitting on the judgment seat commanded Paul to be brought. (7) And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

Mark xv. 3.
Luke xxiii. 2,
10.
Acts xxiv. 8,
13.

Hackett.

Again we have in these words an instance of the energy of character which marked the new governor, and his zeal, at least in the first days of his office, to enter upon its duties, without giving himself any needless repose. *The next day after his arrival from Jerusalem to Cæsarea he commanded Paul to be brought before him as he sat on the judgment seat. Here the Jews came, and gathering round about the governor, pressed him with many and grievous complaints against Paul, of which, however, St. Luke records only the chief.*

*(8) While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. (9) But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?*¹

Acts vi. 13;
xxiv. 12;
xxviii. 17.

Acts xxiv. 27.
Verse 20.

Before me. In the presence of the Sanhedrim, by a Jewish tribunal, but *before me*, to secure impartiality. This was a compromise on the part of Festus. The trial, he suggests, might be held at Jerusalem as the *high priests* had asked, but *before* the Roman governor. This, however, would have been tantamount to depriving the Apostle of his rights as a Roman citizen, and making him amenable to their judgment. Though the Sanhedrim possessed a certain jurisdiction in some causes in Judæa, yet the rights and privileges of a Roman citizen made him not amenable to this jurisdiction. Because the Apostle was a citizen of Rome he had the right of trial before a superior, and in this case a more impartial tribunal.²

Hackett.

Grotius.

Each of the three charges was recognized by Roman law, and involved capital punishment on the guilty. The charges were these:—

¹ Κρίνεσθαι ἐπ' ἐμοῦ;—*Text. recept.*
Κριθῆναι ἐπ' ἐμοῦ;—*Tisch.*

² "Habebat Synedrium jurisdictionem quandam in Judæos; sed civitatis

Romanæ jus validius erat jure synedrii; itaque Paulus, utpote civis Romanus, invitatus cogi non poterat illos agnoscere judices."—*Rosenmüller.*

(1) That Paul perverted men from the peaceable obedience to the Roman law.

(2) That by introducing heathen into the Holy Place he had assisted in profaning the temple at Jerusalem.

(3) That he had been guilty of sedition or treason against the Roman Emperor. This latter was a common accusation of the Jews against the Christians. It was that which was urged by the chief priests against our Blessed Lord, and induced Pilate in fear to consent to His crucifixion.

Cook.
John xix. 6,
15.
Fromond.

(10) *Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.*

(11) *For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.*

Acts xviii.
14; xxiii.
29; xxvi. 31.

It is, said St. Paul, at Cæsar's tribunal that I am standing. I cannot, then, be remitted to an inferior tribunal, nor be sent to Jerusalem from this, which is Cæsar's city. My appeal therefore—and in this he acted remembering the vision which had said that he should bear witness for Christ at Rome—is *unto Cæsar*.¹ As Judæa was an imperial province, the appeal would necessarily be to the Emperor in person.

Menochius.
Fromond.

Chrysostom.
Lewin.

The plea of the Apostle is:—

(1) I am a Roman citizen. Cæsar's tribunal, therefore, is my proper judgment seat, either here or at Rome.

(2) The Jews have no claim to judge me. They have failed in their accusation against me before Felix. *To the Jews have I done no wrong, and that thou thyself well knowest.*

Alford.

St. Paul ever availed himself of his civil rights, and at-

¹ Καίσαρα ἐπικαλοῦμαι — Cæsarem appello. This appeal of a Roman citizen removed the cause from the tribunal of the inferior magistrates and from the injustice which they would otherwise have committed. Thus it is said, L. xlviii., Tit. 6, 7, 8: "Lex Julia de vi publica tenetur, qui cum imperium potestatemve haberet, civem Romanum adversus provocationem necaverit, verberaverit, jussuervit quid fieri aut quid in ullum injecerit ut torqueatur impeditur quo minus Romæ intra certum

tempus adsit." As to the form, Macer L. xlix., Tit. i. 2, writes: "Si apud acta appellaverit, satis est, si dicat: 'Appello.'" The right of appeal followed not only from the Valerian, but also from the Porcian and Sempronian laws, which had given a right of appeal to the people; afterwards transferred to the Emperor. Cp. Pliny, x. 97, in his letter to Trajan concerning the Christians whom he sent to Rome, "quia cives Romani erant."—Baumgarten and Wordsworth.

tested the sanctity of civil tribunals. Though he would *refuse not to die* if need be, yet he did not court death or encounter it, when it was lawful by such an appeal to avoid death. He fled at one time from Damascus. At Philippi, and again at Jerusalem, he availed himself of his privileges as a Roman citizen to avoid the judgment of a partial and prejudiced tribunal; and now at Cæsarea, when otherwise he would have been delivered up for trial by the Jews, he appealed for protection to the more impartial tribunal of Cæsar at Rome.

Estius.

(12) *Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsarea? unto Cæsar shalt thou go.* (13) *And after certain days king Agrippa and Bernice¹ came unto Cæsarea to salute Festus.* (14) *And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:* (15) *About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.*² (16) *To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.*³ (17) *Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.*

Acts xxiv. 27.

When he had conferred with his own Council, not with the Council of the Sanhedrim.⁴ Festus admitted the appeal,

Lorinus.

¹ See Note A at the end of this chapter.

² κατ' αὐτοῦ δίκην.—Text. recept. κατ' αὐτοῦ καταδίκεν.—Tisch.

³ χαρίζεσθαι τινα ἀνθρωπον εἰς ἀπώλειαν.—Text. recept. χαρίζεσθαι τινα ἀνθρωπον.—Tisch. He rejects εἰς ἀπώλειαν.

⁴ "The prefects of provinces were attended by councillors or παρίδροι, chosen by themselves. τοὺς δὲ δὴ παρίδρους αὐτὸς ἑαυτῷ αἰρεῖται, etc. Dion. liii. 14. These were sometimes

called their 'friends' (φίλων), sometimes 'captains' (ἡγεμόνων), sometimes 'assessors,' as in Philo, Leg. § 33, μετὰ τῶν συνίδρων ἰβουλεύετο, and sometimes 'the council.' Illud negare possis, aut nunc negabis, te, consilio tuo dimisso, viris primariis, qui in consilio C. Sacerdotis fuerant, tibi que esse solebant, remotis, de re judicata judicasse? Cic. in Verr. Act ii. lib. ii. c. 32, § 81; Suet. Tib. 33; and see Lardner, Cred. 6, 1, c. 2, § 16; Kuinoel, Acts xxv. 12."—Lewin.

and directed that Paul should be sent to Rome for trial. Whilst, however, he was awaiting the removal of the Apostle to Rome *king Agrippa* (who had recently succeeded by the permission of Claudius to part of the territory of his uncle Herod) *and Bernice came unto Cæsarea to salute Festus*.¹

The frequency with which this title *king* is here introduced, and the five times in which in the next chapter St. Paul addresses Agrippa by this title, carries us back to the first declaration of God's purpose to employ the newly-converted Saul as *a chosen vessel . . . to bear His name before the Gentiles and kings*, as well as before the children of Israel.

St. Luke speaks significantly of *Agrippa and Bernice*, giving her no designation, applying no term of relationship to Agrippa. She was the sister of the *king*, but common report attributed to her a still closer and incestuous relationship. Hence the significant silence of St. Luke as to who she was. The report of the connection of Agrippa and Bernice was rendered the more probable from the fact of the incestuous alliances both of Herod the Great and also of his grandson, Herod Antipas, the Tetrarch of Galilee.

Acts ix. 15.
Baumgarten.

Joseph. Antiq. xviii. 1,
§ 8; xviii. 5,
§ 1.
Luke iii. 19.
Baumgarten.

(18) *Against whom when the accusers stood up, they brought none accusation of such things as I supposed*:² (19) *But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.*

Acts xviii.
18; xxiii.
29.

Their own superstitions, or their own way of worshipping God (περὶ τῆς ἰδίας δεισιδαιμονίας). The word translated *superstitions* is used in an indeterminate sense, neither expressive of good nor of bad. As, however, Agrippa was a Jew who clung at least to the outward observances of the Mosaic law,

Hammond.

¹ "It is a singular and minute coincidence, well worth our notice, that Josephus records instances of this same Agrippa's obsequiousness to Roman authorities of precisely the same kind. 'About this time,' says he, 'king Agrippa went to Alexandria, to salute Alexander, who had been sent by Nero to govern Egypt' (*Bell. Jud.* ii. 15, § 1). And again, what is yet more to our purpose, we read, as on other occasions, that Bernice accompanied Agrippa in one of these visits of ceremony; for having appointed Varus to take care of their

kingdom in their absence, 'they went to Berytus with the intention of meeting Gessius (Florus) the Roman governor of Judæa' (*Joseph. in Life*, § 11). This is a case singularly parallel to that in the Acts; for Gessius Florus held the very same office in the same country as Felix."—*Blunt's Undesigned Coincidences.*

² οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἰγώ.—*Text. recept.* οὐδεμίαν αἰτίαν ἔφερον ὧν ἰγώ ὑπενόουν ποιηράν.—*Tisch.*

Hackett.

Festus would not have made use of a word which bore a bad sense, since this would have made him guilty of discourtesy.¹

Of one Jesus, which was dead, whom Paul affirmed to be alive. We have in these words, and in the statement of the charge against Paul, an explanation of his own words, that he was brought into question because he held *the doctrine of the resurrection of the dead*, that is, the fact of the resurrection of Him who was dead, and who was by His rising the pledge and first-fruits of the general resurrection of all men.

(20) *And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.* (21) *But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.*

De Dieu.

Vu gate.

When *I doubted* or hesitated as to my decision (*hæsitans autem ego de hujus modi questione*).²

When Paul had appealed to be reserved unto the hearing of Augustus. This title, originally conferred by the Senate upon Octavius, and retained by Tiberius, with some scruple, however, was assumed by the late emperors, and became the legal title of those even who neither by descent nor adoption were of the family of Cæsar.

Humphry.

(22) *Then Agrippa said unto Festus, I would also hear the man myself.*³ *To morrow, said he, thou*

¹ "Ita quoque Judaicam religionem *δαισιδαμονίαν* Lucius Lentulus vocat apud Josephum in decreto pro Judæis. 'Cives Romanos Judæos Judaicis sacris addictos, iisque operatos in urbe Epheso superstitionis (*δαισιδαμονίας*) ergo à militia dimisi' ut Pilatus apud Josephum Bell. Jud. ii. 9, § 3. Cum Judæi ultro gladiis cervices objicerent, quum imagines urbi inferri sinerent 'Pilatus vehementem superstitionem (*δαισιδαμονίας*) admiratus imagines confestim efferri jubet.' Christianam illam religionem *δαισιδαμονίαν* vocat Julianus, homo superstitiosissimus ipse Epist. 51 ad Alexandrinos 'Si in illâ superstitione, *τῇ δαισιδαμονίᾳ*, et callidorum hominum institutione perseverare malitis;' at

mutuam inter vos concordiam retineto." —*Elener.*

² "Beza, 'Dubitans autem ego super hujusmodi inquisitione.' Malim verbo tenus magis reddere, 'Inops autem consilii ego ad quæstionem de hac re,' solvendam nempe et expediendam." —*De Dieu.*

³ "*ἔβουλόμην καὶ αὐτός*—*I myself also could wish*, i. e. were it possible. The Greeks employed the imperfect indicative to express a present wish, which the speaker regarded, or out of courtesy affected to regard, as one that could not be realized. Compare Rom. ix. 3; Gal. iv. 20; W. § 41, 2; S. § 136, 3; K. § 259; R. 6."—*Hackett.*

shalt hear him. (23) And on the morrow, when Agrippa was come, and Bernice, with great pomp,¹ and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

With great pomp, with lustre (μετὰ πολλῆς φαντασίας) or splendour, a great array of guards and pomp of apparel, into the place of hearing, the audience chamber, either one always appropriated for such purpose in the palace of the procurator, or into one which was set aside on this special occasion and for the purpose of the examination. It was not the tribunal, the place of judgment, but the hall, the audience chamber, or place of hearing.²

Lechler.

Stier.

Alford.

As four years before Bernice had contracted a marriage with Polemo, king of part of Cilicia, the native country of St. Paul, this fact may have excited an interest in her mind, and led her to desire to be present at this examination.

Lewin.

(24) And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. (25) But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. (26) Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after

Acts xxii. 22.

Acts xxiii. 9,
29; xxvi.
31.

¹ "*φαντασία* occurs nowhere else in the New Testament; it comprehends whatever shines or greatly strikes the eye."—*Olshausen*. In the same sense it is used by Shakespeare—

"Costly thy habit as thy purse can buy,
But not expressed in *fancy*; rich not
gaudy."—*Hamlet*, Act i. sc. 3.

² "Festus took his seat on the tribunal, and to do the more honour to his royal guests, he commanded the attendance of the principal officers of the troops quartered at Cæsarea, and of the most influential of the civil magis-

trates. The 5th, 10th, and 15th Legions, or regiments of the line, besides five cohorts, or auxiliary corps, with accompanying squadrons of cavalry, were usually stationed at Cæsarea (*Jos. Bell.* iii. 4, § 2; *Ant.* xix. 9, § 2; *Tacit. Hist.* v. 1, 10; ii. 6, 76). And the gleaming armour and gay attire of the great captains of the Roman army of Judæa, with the furred gowns and flowing robes of the municipal authorities, must have presented a most imposing spectacle, and well calculated to stimulate the energies of the Christian advocate."—*Lewin*.

Hackett.

Festus would not have made use of a word which bore a bad sense, since this would have made him guilty of discourtesy.¹

Of one Jesus, which was dead, whom Paul affirmed to be alive. We have in these words, and in the statement of the charge against Paul, an explanation of his own words, that he was brought into question because he held *the doctrine of the resurrection of the dead*, that is, the fact of the resurrection of Him who was dead, and who was by His rising the pledge and first-fruits of the general resurrection of all men.

(20) *And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.* (21) *But when Paul had appealed to be reserred unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.*

De Dieu.

Vu gate.

When I doubted or hesitated as to my decision (*hæsitans autem ego de hujus modi questione*).²

When Paul had appealed to be reserred unto the hearing of Augustus. This title, originally conferred by the Senate upon Octavius, and retained by Tiberius, with some scruple, however, was assumed by the late emperors, and became the legal title of those even who neither by descent nor adoption were of the family of Cæsar.

Humphry.

(22) *Then Agrippa said unto Festus, I would also hear the man myself.*³ *To morrow, said he, thou*

¹ "Ita quoque Judaicam religionem *δαισδαμονίαν* Lucius Lentulus vocat apud Josephum in decreto pro Judeis. 'Cives Romanos Judæos Judaicis sacris addictos, iisque operatos in urbe Epheso superstitionis (*δαισδαμονίας*) ergo à militia dimisi' ut Pilatus apud Josephum Bell. Jud. ii. 9, § 3. Cum Judæi ultro gladiis cervices objicerent, quum imagines urbi inferri sinerent 'Pilatus vehementem superstitionem (*δαισδαμονίας*) admiratus imagines confestim efferi jubet.' Christianam illam religionem *δαισδαμονίαν* vocat Julianus, homo superstitionissimus ipse Epist. 51 ad Alexandrinos 'Si in illâ superstitione, *τῇ δαισδαμονίᾳ*, et callidorum hominum institutione perseverare malitis' "

mutuam inter vos concordiam retinete." — *Elmer*.

² "Beza, 'Dubitans autem ego super hujusmodi inquisitione.' Malim verbo tenus magis reddere, 'Inops autem consilii ego ad questionem de hac res solvendam nempe et' "

De Dieu.

³ "ὁ βουλομενος. also could be. The Greek indicative which could be. court."

examination had, I might have somewhat to write. (27) For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

I found that he had committed nothing worthy of death. In these words we have again a Roman magistrate proclaiming Paul guiltless of the crimes with which the Jews charged him. For since the punishment for each of the alleged crimes of profaning the temple and of sedition against the Emperor was death, to say *that he had committed nothing worthy of death* was to say that he was innocent of the charges of which he had been accused.

NOTE A.—HEROD AGRIPPA II. AND BERNICE.

THE King Agrippa before whom Paul was brought by Festus was Herod Agrippa II., or the younger. He was the only son of Herod who slew James and imprisoned Peter, and whose shocking death is recorded in Acts xii. 21—23, and the great-grandson of Herod the Great. His mother was Cypros, a grandniece of Herod the Great. When his father died (A.D. 44) he was only seventeen years of age, and was living, a hostage, at Rome. Claudius, with whom he was a great favourite, wished to bestow upon Agrippa his father's kingdom. He was, however, dissuaded from this by his counsellors, who represented to the Emperor that Agrippa was too young to rule over so turbulent and important a kingdom as Judæa, and accordingly the possessions of his father again became a Roman province, to which Cuspius Fadus was sent as procurator. Five years after (A. D. 49), however, on the death of his uncle, Herod king of Chalcis, Claudius conferred on the young prince the principality or kingdom of Chalcis, with the oversight of the temple at Jerusalem, and the power of removing and appointing the high priests, privileges formerly enjoyed by his uncle (Joseph. *Antiq.* xx. 6, § 2). Four years after-

wards, in A. D. 53, Claudius gave to him a larger province, the tetrarchies of Philip and Lysanias (Luke iii. 1), including Batanea, Trachonitis, Auranitis, and Abilene, when he assumed the title of king (Joseph. *Antiq.* xx. 7, § 1). He then fixed his residence at Cæsarea Baniyas, or Philippi, as the capital of his dominions. This city he beautified with magnificent buildings, and in compliment to the Emperor Nero called it *Neronias*. To the possessions of Agrippa, Nero on his accession added Tiberias, part of Galilee, and Julias, a city of Perea, with fourteen neighbouring villages (Joseph. *Antiq.* xx. 8, § 4).

Though a Jew in religion, Agrippa does not seem to have been moved by any settled religious feelings, nor was he, like his father, careful in the observation of Jewish customs (*Philo ad Caium*. §§ xxxv., xxxvi.). He was for this and for other reasons unpopular with his subjects, who suspected him of being too subservient to the Roman Emperor. A palace which he built at Jerusalem, and erected to such a height that it overlooked the temple area, gave great offence to the Jews, who heightened the walls of the enclosure of the temple on the side of the

palace, so as to prevent this profanation. On an appeal to Rome the cause of the people was sustained by Nero. Like the other princes of the Herodian family, Herod Agrippa II. was noted for his magnificence and sensuality. At the beginning of the Jewish war he endeavoured to mediate between the Romans and the Jews, but on the breaking out of the war he took part with the former, though still labouring to bring about peace. He survived the destruction of Jerusalem many years, resided chiefly at Rome, and is said to have died there in the third year of Trajan, A. D. 99, though this date has been questioned by some. He was the last surviving member of the family of Herod the Great.

BERNICE was the sister of Herod Agrippa II., and eldest daughter of Herod Agrippa I., her other sisters being Drusilla, wife first of Azizus, king of Emesa, and then of Felix the procurator, and Mariamne, wife of Archelaus, whom she deserted for Demetrius, a rich Jew of Jerusalem. Bernice was betrothed to Marcus, son of Alexander Lysimachus, the Alabarch of Alexandria, a marriage, however, which was not consummated in consequence of the early death of Marcus. She afterwards married her uncle Herod, king of Chalcis, by whom she had two sons, Berenicianus and Hyrcanus (Joseph. *Antiq.* xx. 5, 1). On the death of her uncle she lived with her brother Agrippa, who had succeeded to the possession of his uncle. In order to stifle a report that she maintained an incestuous intercourse with her brother, she prevailed on Polemo, king of Cilicia, to marry her. She, however, soon deserted him, and returned to her brother

Agrippa a short time before the death of Claudius. To the intimacy between her and Agrippa the Roman satirist refers in his well-known verses—

“Adamas notissimus et Berenices
In digito factus pretiosior : hunc dedit
olim
Barbarus incesta, dedit hunc Agrippa
sorori.”—Juvenal, *Sat.* vi. 155—57.

During the disturbances which preceded the Jewish war she exerted herself on behalf of the Jews, and even stood as a suppliant before the tribunal of Florus the procurator, and besought him to spare the Jews (Joseph. *Wars*, ii. 15, § 1). So great was her power and political influence, that Josephus (*Life*, § 11) speaks of Agrippa and Bernice as “sovereigns” reigning together on the territory possessed by the former. She is accused of having been the mistress of the Emperor Vespasian, as she was afterwards of his son Titus, whose senior she was by twelve years. This connection is mentioned by Tacitus (*Hist.* ii. 2), Suetonius (*Titus* 7), and Dio Cassius (lxvi. 5). So great was her influence over the Emperor Titus that with great difficulty he was restrained from marrying her. The fear of the indignation of the Roman people, however, prevailed in preventing Titus from making this marriage, and he reluctantly sent her from Rome : “Berenicem statim ab urbe dimisit invitum invitam.” After this dismissal of Bernice history is silent about her. *Tillemont's Hist. des Empereurs ; Merivale's History of Rome ; Winer's Realwörterbuch.*

CHAPTER XXVI.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
PORCIUS FESTUS.
ISMAEL BEN PHABI.

(1) *Then Agrippa said unto Paul, Thou art permitted to speak for thyself.¹ Then Paul stretched forth the hand, and answered for himself:*

Thou art permitted (ἐπιτρέπεται). Not I permit thee. Agrippa uses the impersonal form so as not to derogate from the honour due to the Roman governor when he permitted and bade St. Paul speak for himself. But though the Apostle was called upon, and expected to make a personal defence from the charges brought against him by his accusers, yet he spoke less on his own behalf than he had done before. His speech is taken up with defending the message which he had been commissioned to make known alike to the Jews and to the Gentiles, and also in asserting that Christianity was the fulfilment of what had been taught in the Old Testament Scriptures. This is far more in his mind than the wish to apologize for his own conduct. In this he manifests what ought to be the mark of the minister of Christ, in all things the consideration not of his own character, nor of his own credit, but of his Master's glory.

Then Paul stretched forth his hand,² from which hung one

¹ ὑπὲρ σεαυτοῦ λῆγειν.—Text. recept. περί σεαυτοῦ λῆγειν.—Tisch.

"St. Paul was always ready and glad to give an account of his faith in Jesus and of his conversion, as here he does; not as a criminal; for the cause had already been determined, and the sentence passed, which makes me think that ὑπὲρ in this verse signifies, as it often does, not *for*, but *concerning*, περί, as he says, xxiv. 10, τὰ περὶ ἡμῶν ἀπο-

λογοῦμαι' for this was not a court of judicature in which Paul was to defend himself, but a private audience, at Agrippa's desire, in which Paul was to speak *concerning*, not *for* himself."—Markland.

² "Extendit manum more antiquo, ut dicturi solebant: Crassinus apud Plutarchum Cæsare, p. 729. ἐκταίνας τὴν δεξιὰν καὶ μίγα βοήσας, νικήσομεν ἔφη λαμπρῶς ὡς Καῖσαρ, 'dextra pro-

of the chains with which he was bound. In this simple action he does as is usual with orators, *and having done so he answered for himself*, or made his defence against the charges alleged by his accusers. The words, *he answered for himself*, are technical, and belong to a court of law. Hackett.
Sharpe.

(2) *I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:*
(3) *Epecially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.*

Agrippa had now resided six years in Palestine since his return from Rome. He had, as part of his functions, the superintendence of the temple and the appointment and removal of the high priests, so that his office compelled him to be expert ¹ in all customs and questions which are among the Jews, hence the justice of St. Paul's appeal to him at this time. Rabbinical writers, moreover, speak of Agrippa as possessing a very exact knowledge of the law, and in various parts of the Talmud we find frequent instances noted of his observance of the customs of the Jews, and of his knowledge of the different questions agitated in the schools of Hillel and Shammai.² Cook.
Schöttgen.
Gill.

I shall answer for myself before thee—the presente—before thee as an auditor, not as a judge. In speaking of his pleasure in doing this the Apostle distinguishes between Festus, who necessarily could have had no knowledge of the customs and questions which stirred the minds of the Jews, and Agrippa, who possessed an intimate knowledge on these subjects. Grotius.

(4) *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;* (5) *Which knew me from the beginning, if they would testify, that after the most* Acts xxii. 3;
xxiii. 6;
xxiv. 15, 21.
Phil. iii. 5.

tensa alta voce exclamans, vincemus inquit præclare Cæsar.' Imprimis id erat oratorum verba facientium: Apuleius lib. 2. Metamorph. p. 54. 'Aggeratis in tumulum stragulis et effultus in cubitum, suberectusque in torum porrigit dextram et ad instar oratorum conformat articulum: duobusque infimis conclusis digitis, cæteros eminentes

porrigit, et infesto pollice clementer subridens inquit Telephron.'"—*Elæner*.

¹ "This word γνώστης, 'one who accurately knows a thing, a witness, and therefore a guarantee,' is to be found nowhere else in the New Testament."—*Olshausen*.

² See Note A at the end of this chapter.

*straitest sect of our religion*¹ *I have lived a Pharisee.*

There are three particulars to which Paul here appeals These are :—

(1) The length of time that the Jews had known him—from his youth . . . from the beginning, when he sat at the feet of Gamaliel, and was being instructed in all things concerning the law of Moses.

Fromond.

(2) The place where they had known him, not in any Gentile city, but—among mine own nation at Jerusalem.

Hackett.

(3) What they knew of his life and conversation—*after the most straitest sect of our religion, I lived a Pharisee* After the most straitest sect. Two interpretations have been affixed to these words :—

(1) That, not content with being a Pharisee, he belonged to the straitest school or sect among them.² This, however is less probable than,

Sanchez.

(2) That he belonged to the straitest sect among the Jews, that he was neither a Sadducee nor an Essene, but a Pharisee, about whom Josephus uses almost the same words as St. Paul, when he says, "The Pharisees are a certain sect of the Jews who affect more religion than others, and seem to interpret the laws more strictly."

Joseph. Bell.
Jud. i. 5, §
2.

Acts xxiii. 6.
Gen. iii. 15;
xxii. 18;
xxvi. 4;
xlix. 10.
Deut. xviii.
15.
2 Sam. vii. 12.
Ps. cxxxii. 11.
Is. iv. 2; vii.
14; ix. 6;
xi. 10.
Jer. xxiii. 5;
xxiii. 14,
15, 16.
Ezek. xxiv.
23; xxxvii.
24.
Dan. ix. 24.
Mic. vii. 20.
Acts xiii. 32.
Rom. xv. 8.
Tit. ii. 13.
Luke ii. 37.
Phil. iii. 11.
1 Thess. iii.
10.
1 Tim. v. 5.
James i. 1.

(6) *And now I stand and am judged for the hope of the promise made of God unto our fathers : (7) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*³

The hope of the promise. The promised hope, that is, Christ, whom not only the Pharisees, but every member of the twelve tribes,⁴ the whole house of Israel, looked forward

¹ "The word translated religion, *θρησκεία*, only occurs [in this sense] in one other passage of the New Testament (James i. 27), and means, mode of religious service, with reference to the external development, rather than the inward principle. Sect (*αἵρεσις*) is not used in the sense of a separate community, but of a peculiar mode of living and thinking. Bitterly as the Pharisees and Sadducees were opposed, they did not form separate Churches.

Both attended the temple service."—Cook.

² See Note B at the end of this chapter.

³ *ὑπὸ τῶν Ἰουδαίων.*—Text. recept. *ὑπὸ Ἰουδαίων.*—Tisch.

⁴ "Though ten of the tribes had been carried away captive, and had not returned as tribes, yet there were many of the several tribes who either were left in the land, or returned along with the ten tribes, and were mixed with them ;

to. He was indeed the fulfilment of that *promise* which had been *made of God unto the fathers*, the patriarchs of the Jewish nation. Menochius.
Kuinöel.
Hackett.

For preaching that this *hope* had come in the person of Jesus St. Paul was accused of *Jews*,¹ not of *the Jews*, but of *Jews*, as the reading generally accepted is, of Jews who themselves had received the promise, and had been taught to look forward to its fulfilment, and were even then anxiously awaiting that fulfilment with fervour, or, as the words of the Apostle are, were *instantly* serving God. Bengel.
Gill.

(8) *Why should it be thought a thing incredible with you, that God should raise the dead?*

With you—with you all, that is. Agrippa probably believed in a resurrection, though the others present did not, hence St. Paul speaks in the plural. Barnes.

Why, he asks, if you who are here present confess, as you do, that God can do all things, which indeed even the heathen acknowledge, why are you incredulous as to God's power to raise the dead? The arguments for the resurrection here and elsewhere in his speech are:— Salmeron.

(1) Is it too hard for God to do this? Do you not confess that He is all-powerful?

(2) Did he not really raise Jesus, who appeared to me in the way and spake to me?

(3) Did not the prophets predict not only the sufferings and death but also resurrection of Christ? And do you not all believe in the truth of their prophecies? Ecumenius.

(9) *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.* (10) *Which thing I also did in Jerusalem: and many of the saints did I shut up in* John xvi. 2.
1 Tim. i. 13.
Acts viii. 3;
ix. 14, 21;
xxii. 5.
Gal. i. 13.

and the way of speaking here used by Paul, and also by James (ch. i. 1), is justified by Jewish writers. The Misnic doctors say, 'The twelve tribes bring twelve heifers, and for idolatry they bring twelve heifers and twelve goats' (*Misn. Horayot*, cap. i. § 5). Compare with this Ezra vi. 17 and viii. 35. Yea they say, 'Twelve tribes are called *קָהָל*, a congregation, eleven tribes are not called a congregation' (*Tal. Bab. Horayot*, fol. v. § 2). This suggests a reason for the Apostle's use of

this phrase, for he here represents the Israelites as a worshipping assembly, serving God night and day, as they were by their representatives, the priests and stationary men in the temple."—*Hackett*.

¹ "ἐπὶ τῶν Ἰουδαίων, by Jews, is reserved to the end of the sentence, in order to state more strongly the inconsistency of such an accusation from such a source. Here, too, the article in the English vers. weakens the sense and is incorrect."—*Hackett*.

*prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.*¹

Lyra.

Lechler.

St. Paul here begins the narrative of his conversion, from a life of opposition to the cause of Christ to an acknowledgment that He was indeed the *hope* and *promise* made to Israel. I, like you, he says in effect, once thought that I ought to oppose these truths, and to persecute those who believed in Christ, so that *many of the saints* suffered by my hands. He mentions the death of *many of the saints* or followers of Christ, so that Stephen was not the only one who was put to death, but many others also, of whom we have no notice in the Acts of the Apostles. And when these were condemned he *gave his voice* or vote (*ψηφον*) *against them*. Literally he laid down his stone. The word, however, had at that time acquired a secondary meaning, and in this place only implies a moral assent in their condemnation. St. Paul ever introduces this fact, whether as a humiliating confession of his opposition to Christ, or as an evidence that he was not prejudiced in favour of the gospel, but accepted it on irresistible evidence.

Acts xxii. 19.

Acts ix. 3;
xxii. 6.

(11) *And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.* (12) *Whereupon as I went to Damascus with authority and commission from the chief priests,* (13) *At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

I was so zealous for the law as ye understand it, he says, that I was not content with persecuting the saints or followers of Christ in Jerusalem, but I went even beyond the borders of Israel, and sought them out and caused their death in strange cities.³

I compelled them to blaspheme, or rather was compelling

¹ "ψηφος, a stone used as a ballot, like our 'suffrage,' signified also opinion, assent, and accompanied various verbs, as *τιθίνα* and *καταψίπειν*, as meaning to think, judge, sanction, with a figurative allusion only to the act of voting. Plato uses the term often in

that sense."—*Hackett*.

² εἰς τὰς ἐξω πόλεις—*even to cities without the land of Israel*. "Frequent mention is made in Jewish writings of such and such cities being *למחוצות* *without the land*."—*Gill*.

them (ἡνάγκαζον βλασφημεῖν). The words imply that he was engaged in doing, or attempting to make them deny their Lord, not that he had succeeded in the attempt.¹ Hackett.

If we examine the personal narrative of St. Paul's conversion, and compare it with the history of the same event as recorded by St. Luke, we shall find, as we might beforehand have expected, that the Apostle himself records particulars which are not mentioned by the historian. Thus we have it noted:—

(1) That the light from heaven was in splendour above the brightness of the sun.²

(2) That Jesus when calling from heaven spake to Saul in that Hebrew tongue in which He was wont to hold converse with His Apostles when on earth, and which was vernacular to them.³ Lechler.

(14) *And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* (15) *And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.* (16) *But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;* (17) *Delivering thee from the people,⁴ and from the Gentiles, unto whom I now send thee,* Acts xxii. 15. Acts xxii. 21.

I have appeared unto thee, not to take vengeance for the wrong which thou hast done to those who believe in My name; not to punish thee for thy resistance to the truth

¹ The imperfect tense merely shows the attempt, not his success. Comp. Pliny the younger, x. 97, "Quorum nihil cogi posse dicuntur, qui sunt revera Christiani."

² "Ita quòd claritas illa cœlestis videbatur splendore solis lucidior, eo modo quo stella Magis apparens, cæteris stellis fertur fuisse micantior: quia sic apparebat his, quorum visui fuit propinqua. Denique claritas illa desuper fusa, fuit spendidior claritate solis recepta in terrenis corporibus, eisque subjectivè inhaerente. Ex quo tamen non sequitur

quòd fuit major luce solis, quæ soli inhaeret."—Dion. Carthusianus.

³ By the Hebrew tongue in the New Testament is probably in all cases meant the Syriac, Syro-Chaldean, or Aramaic, which was the language used by the Jews of Palestine at the time of our Lord's Incarnation.

⁴ *From the people:* Four cursive manuscripts, many lectionaries, as well as the Syriac and Armenian versions, and Theophylact, read, τοῦ λαοῦ τῶν Ἰουδαίων.

which I have declared and to the voice of conscience, which is even now pricking and wounding thee, but to pardon thee and to make thee a *minister* of that gospel which hitherto thou hast hindered.¹ It was a personal appearance of Christ to one whom He had chosen to be the future Apostle to the Gentiles; and to this appearance St. Paul elsewhere seems to refer, *Am I not an Apostle? . . . Have I not seen Jesus Christ our Lord?* And in another place, *Last of all He was seen of me also, as of one born out of due time.*

St. Paul was commissioned to be a *minister and a witness* for Christ. He who is the one must needs also be the other. He is no true witness for Christ who is not both His minister and servant, and who does not witness for Christ by all the deeds of his life and by his obedience to His commands.

Corn. & Lap.

1 Cor. ix. 1.
1 Cor. xv. 8.

Hugo de
S. Charo.

Is. xxxv. 5;
xlii. 7.
Luke i. 77,
79.
John viii. 12.
Acts xx. 32.
2 Cor. iv. 4;
vi. 14.
Eph. i. 11, 18;
iv. 18; v. 8.
Col. i. 12, 13.
1 Thesa. v. 5.
1 Pet. ii. 9,
23.

(18) *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

To open their eyes. Though this and all that follows is the special work of the Spirit of God, yet it is done by the instrumentality of men, who are made the ministers and servants of Christ, and therefore are said *to open* the eyes and *to turn* men *from darkness to light*, to Him who is *the Light*. This all are called to do to whom God has given power and has commissioned to be His ministers. And the ministers of God are bidden not only to turn men away from Satan, and from the sins into which he has allured and misled them, but to turn them actively to the service of *God*. That men might see *the true light* it was necessary that the darkness of ignorance and of sin should be removed from their hearts, for those whom Satan keeps in

Estius.

John i. 9.

Arias Montanus.

¹ *To kick against the pricks*: To kick as an ox against the goad, and so receive a deeper wound. This proverb is used in Greek by *Pindar*, Pyth. ii. 173; *Æschylus*, Prom. 323; *Agamem.* 1633; *Euripides*, Bacch. 791. It was imitated in Latin by *Plautus*, Truc. iv. 2. 59, "Si stimulos pugnīs cædis, manibus plus dolet." *Terence*, Phorm. i. 2, 27, "Venere in mentem mihi isthæc: Nam quæ inscitia est, adversum stimulum calces!" "The same or a similar proverb must have been current among

the Hebrews, though this is the only instance found of it in the Scriptures. The common plough in the East at present has but one handle. The same person, armed with a goad six or eight feet long, holds the plough and drives his team at the same time. As the driver follows the oxen, therefore, instead of being at their side, as with us, and applies the goad from that position, a refractory animal of course would kick against the sharp iron when pierced with it."—*Hackett*.

ignorance and enslaved in sin he holds in his own power by blinding the eyes of their mind to the light. Leigh.

(19) *Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:* (20) *But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.* (21) *For these causes the Jews caught me in the temple, and went about to kill me.* Matt. iii. 8. Acts ix. 20, 22, 23; xi. 26; xiii. xiv., xvi., xvii., xviii., xix., xx., xxi. Acts xxi. 30, 31.

I was not disobedient to. That is, I did not turn away from the heavenly vision. I did not despise the call of Jesus. In saying this St. Paul makes a tacit but powerful appeal to his hearers that they should be in the same way obedient unto the heavenly vision, and acknowledge Jesus to be the Messiah as he had done. Salmeron.

(22) *Having therefore obtained help of God,¹ I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:* (23) *That Christ should suffer,² and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.* Luke xxiv. 27, 46. John v. 46. Acts xxiv. 14; xxviii. 23. Rom. iii. 21. Luke ii. 32; xxiv. 26, 46. 1 Cor. xv. 20. Col. i. 18. Rev. i. 5.

It was no new truth, no new witnessing, which St. Paul was now making to small and great, to the lofty in station and to the poor alike. And in calling all men to the knowledge of Christ he was but acting in accordance with the universality of Christ's gospel, which was given for and to all men. It was the same message to sinners which the Baptist had uttered of old, which Christ had commissioned His Apostle again to declare. And this gospel was, in brief, as he sums it up in this short abridgment:—

(1) That Christ was to suffer and to die. By which death the redemption of man was to be procured.

(2) That He should be the first that should rise from the

¹ "ἐπικονία, equivalent to βοηθία, occurs nowhere else in the New Testament."—*Olshausen*. Βοηθία, or succour, as against an enemy.

² παθὴρὸς ὁ Χριστός. Not, as the

Vulgate, *si passibilis Christus*, which would be the classical sense of these words, but in the sense of παθεῖν, at Acts i. 3 and in the Apostle's Creed, Must needs undergo a violent death.

dead—the first-fruits from the tomb. By this was the justification of man effected, and, moreover, the promise and pledge given of the rising of man's body from the dead as the Saviour had risen.

Rom. iv. 25.

(3) By these acts of redemption and of justification Christ brought *light*, Himself, the true Light, and the light of grace emanating from Him, both to the people, His own people, and also to the Gentiles; for both, if not in the same degree dark, were yet in darkness.¹

Hurd.

(24) *And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. (25) But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. (26) For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.*

2 Kings ix.
11.
John x. 20.
1 Cor. i. 23;
ii. 15, 14;
iv. 10.

St. Paul appeals to the notoriety of the sufferings and of the resurrection of Jesus Christ. These were facts known by a large multitude, since they occurred in a crowded city, and he was crucified at the great solemn feast time when Jews from all quarters had come up to Jerusalem, so that nothing could be hidden, nothing could be said afterwards to have been *done in a corner*.

Festus, who was probably imbued with the indifferentism of the upper classes at Rome, witnessed the boldness and vehemence of Paul, and saw that it was not merely nature which was working in him, and knowing nothing of the power of grace, naturally inferred that St. Paul had become *mad*. To this, however, the Apostle replies, *I cannot be mad, since I speak forth the words of truth and soberness: truth as regards the substance of what I declare, and soberness as regards the style and form in which I declare the truth; and both these attest that I am not mad.*² This accusation of madness is a common one which men of the world, men who determine only after the maxims of the world, and are

Bengel.

Fromond.
Stier.

¹ "Il y a trois points capitaux du Christianisme qui renferment les autres; la mort de Jésus Christ, sa résurrection, et la réunion des Juifs et des Gentils par la foi dans son corps. Saint Paul les prêche hautement devant les Juifs,

quoique la première soit leur scandale, la seconde leur confusion, la troisième l'objet de leur jalousie."—*Quésnel*.

² Comp. Εἴτε γὰρ ἐξίστημεν, Θεοί. εἴτε σωφρονούμεν, ὑμῖν. 2 Cor. v. 13.

accustomed to judge of the conduct of Christians earnest in the declaration of God's will, too often make. Of this the writer of the book of Wisdom speaks: *Then—that is, in the great day of account—shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours; . . . and they . . . shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: We fools accounted his life madness, and his end to be without honour: How is he numbered among the children of God, and his lot is among the saints!*¹

Wisdom v.
1-5.

(27) *King Agrippa, believest thou the prophets? I know that thou believest.* (28) *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

There has from the first been a diversity of interpretation of the meaning of these words of Agrippa (Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι). There is—

(1) The translation given in the English version, which is the same as that of St. Chrysostom, and which, he argues, is the correct interpretation of these words of the Apostle.²

Chrysostom.
Dion. Carth.
Stier.
Lewin.

(2) Another ancient interpretation is, With so few words, with such little trouble, do you think you are able to persuade me to become a Christian?

Ecumenius.
Sharpe.

(3) Some have supposed that these words were spoken in compliment, and without any clear application of them to Agrippa.

Mackland.

(4) Another opinion is that these words are ironically spoken. You have been describing your own rapid conversion, do you think to do the like with me?³

Humphry.
Cook.

Many, like Agrippa, are *almost* persuaded to be Christians, to lead the lives of Christians, but it is only *almost*. They have much light and knowledge of Divine things, but these play around their head, and have little influence on their lives. They apprehend Christ and the truths of Christ in-

¹ "Plebis et illiteratorum hominum vulgaris apud veteres erat opinio, eos qui sapientiæ et litteris nimiam impenderent industriam, mente motos insanire. Serio ita censebant Abderitani, qui cum Democritum suum ad singula ridentem ob sapientiam nimiam mente captum esse crederent, 'Hippocratis opem implorabant.'"—Kypke.

² "In modico suades me Christianum

feri."—*Vulg.* "Il ne s'en faut gueres que vous ne me persuadiez d'être Chrestien."—*Mons Vers.*, with a marginal reading: "Vous voudriez presque me persuader."

"Thou dost in some degree persuade me that the Christian faith is true."—*Hammond*.

³ See Note C at the end of this chapter.

tellectually, but have not attained to righteousness and to the power which is given freely of grace to all who seek it earnestly, and who ask it in sincerity. These men know the consequences of sin, but are not sufficiently persuaded to repent of their sins and to become disciples of Christ. They know that Jesus, the Messiah, is a Saviour, but they are not sufficiently persuaded of their need of the salvation which He brought to mankind to seek from Him deliverance from the burden of their sins. They know that there is a rest, and that there is a peace for the people of God, but they care not to seek for that rest, and are indifferent to the obtaining that peace. Many are there who might, if they were as honest as Agrippa, use his words and reply to the invitation of Christ and to the messenger of Christ, *Almost thou persuadest me to be a Christian.*

This is the first recorded occasion in which the name *Christian* is used in a speech. That it was so used at this time seems a proof that it was commonly applied to the members of Christ's Church, and that Nazarene, which was also used, was a disparaging epithet.¹ The word *Christian* occurs twice only elsewhere in the New Testament. First when we read of its application, *The disciples were called Christians first in Antioch.* The other instance is where it is used by St. Peter, *If any man suffer as a Christian, let him not be ashamed.*

Acts xi. 26.

1-Pet. iv. 16.

(29) *And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.*²

1 Cor. vii. 7.

The good tidings which St. Paul announced were not only made to kings and to philosophers, but to *all* mankind, and the Apostle includes *all* men in his wish for the conversion of king Agrippa.

The answer of the Apostle, like the words of Agrippa, has been variously interpreted to mean, I could wish that thou might become a Christian not only in part, but altogether, or I would desire that thou might indeed be a Christian in a short time, or if this is not to be expected, then that thou might at length and finally attain to this blessing.

Hackett.

¹ See Note D at the end of this chapter.

² Εὐξάμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ.—*Text. recept.* Εὐξάμην

ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ.—*Tisch.*

"The testimony for the common text outweighs that against it."—*Hackett.*

(30) *And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:* (31) *And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.* (32) *Then said¹ Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.*

Acts xxiii. 9,
29; xxv.
25.
Acts xxv. 11.

When they were gone aside and had left the judgment hall, and had retired for private conference away from the crowd which had assembled to hear St. Paul's defence, they confessed the innocence of the prisoner, and his faultlessness in the eye of the Roman law. Gill.

Agrippa seems to have risen from his seat with some emotion, touched, it may be, by the direct and powerful appeal of the Apostle. He added, however, his own testimony to that of others, that St. Paul was innocent of anything of which he was charged. He had done *nothing worthy of death or of bonds*, he had incurred neither the greater nor even the smaller punishment assigned by the Roman law for offences political. Thus Lysias had condemned the Jews in asserting the innocence of the Apostle. Felix, again, added his testimony to his freedom from all guilt, and in so doing condemned the Jews for their rejection of the truths which he had declared to them. Now king Agrippa adds his condemnation of the Jews, and declares the innocence of St. Paul. Ultimately God Himself set his seal to the testimony of His minister, and condemned the Jews, and destroyed their temple and city, because they persisted in rejecting those truths which the Apostle had been commissioned to preach throughout the world. Cook.

Cook.

Acts xxiii. 29.

This man might have been set at liberty. The declaration of Agrippa must have struck reproachfully upon the conscience of Festus, since it implies that he might have acquitted the Apostle of the charges brought against him. But though *he might have been set at liberty* before the appeal, he could not be now set free; the appeal, when once made, must be heard before the tribunal of Cæsar at Rome, and thither was the Apostle soon after sent, not so much, however, to defend himself from any accusation as to bear witness for God in the centre of the empire.² Chrysostom.

Chrysostom.

Stier.

Hackett.

¹ *Καὶ ταῦτα εἰπόντος αὐτοῦ.*—*Text.* *minore ad majorem judicem prætextu recept.* Omitted in *Tisch.* *iniqui gravaminis vel injustæ sententiæ.*—*Ulpian.* The effect of an appeal was to preserve the cause in the

² An appeal, *appellatio*, was "ab inferiore ad superius tribunal vel ex

state in which it then was for the consideration of the superior tribunal. The sentence of the inferior judge or court was suspended, and no further proceedings could be taken in the court below, until the cause had been determined in the court above. The Roman law allowed appeals under the Republic. "After the subversion of the Republic a final appeal was made to the Emperor, both in civil and criminal affairs, as

formerly to the people in criminal trials. At first this might be done freely, but afterwards under a certain penalty (Tacit. Ann. xiv. 28). Caligula prohibited any appeal to himself. Nero ordered all appeals to be made from private judges to the Senate, and under the same penalty as to the Emperor: so Hadrian. Even the Emperor might be requested by a petition to review his own decree."—*Adam*.

NOTE A.—KING AGRIPPA.

AGRIPPA conformed to the rites and customs of the Jews, of which the following instances are cited. When they went with their first-fruits to Jerusalem "a pipe sounded before them till they came to the mountain of the house, and when they came to the mountain of the house (the temple) even king Agrippa carried the basket upon his shoulders, and went in until he came to the court" (*Mishn. Bicurim*, cap. iii. § 4). So concerning the reading of the law by a king, they give this account: "A king stands and takes the book of the law, and reads sitting; king Agrippa stood and took it, and read standing, and the wise men praised him; and when he came to that passage (Deut. xvii. 15), *Thou mayest not set a stranger over thee*, his eyes flowed with tears; then they said unto him; Fear not, Agrippa, thou art our brother" (*Mishn. Sota*, cap. vii. § 8). Some of the Jewish writers, however, consider this as a piece of flattery paid to him by them (*Maimon. in Sota*,

and *Moses Kotsensin Mitzvot Tora, pr. neg.* 221). Elsewhere his modesty and humility is commended: "According to the tradition of the doctors, when persons attending a funeral met a bride, with her retinue, the former gave way, whilst both gave way to a king of Israel whenever they met him. They say, however, of king Agrippa, that when he met a bride he gave way to her, for which they praised him" (*Tal. Bab. Cetubot*, fol. xvii. 1). And whereas it was forbidden to eat the least portion of food on the eve of the passover, before the Minchah, in order that they might eat the unleavened bread with the greater appetite (*Maimon. Chametz Unetza*, cap. vi. § 12), it is observed of king Agrippa that though accustomed to eat at the ninth hour of the day, he on that day abstained until it was dark (*Tal. Bab. Pesachim*, fol. 107, 2). From all which the knowledge possessed by king Agrippa and his observance of the customs of the Jews are made evident (*Gill*).

Note B.—PHARISEES.

THE name of this, the chief and most popular sect among the Jews, has been derived from various sources. By some it has been deduced—(1) From פָּרֶשֶׁת, *Paresh*, *expandere, explicare*; either from the manifestation, or making "broad the phylacteries," or from their ostentatious performance of good works in public. (2) From *Peruschim*, because they were the chief expounders of the law. (3) From the same verb, but in the Piel conjugation, when it means *dividere, separare*, to separate, either from their being separated or set apart for the study of the law, or separated to a more than ordinary sanctity of life, and by their apparel. The latter is the derivation usually accepted. Like the Essenes and the Sadducees, the Pharisees are first noticed in the time of the Maccabæan princes, and are supposed to be the same as the Assidæans mentioned in 1 Maccab. ii. 42; vii. 13—17, and in 2 Maccab. xiv. 6. They were in great consideration a century and a half before the date of the Incarnation, and continued predominant until the fall of Jerusalem and the dispersion of the nation. To this sect belonged the greater part of the Scribes and doctors of the law, though some of these, especially in later times, were Sadducees.

The distinguishing doctrines of this school or sect, in which, however, they seem only to have preserved and perhaps systematized the national belief, were—(1) The doctrine of the freedom of the will coupled with and qualified by a certain religious fatalism. They held that man is free to choose between good and evil and to resign himself or not to the decrees of Providence, but that beyond this choice all things are immutably fixed and ordered by God. Their religion was a mingled system of free will and fatalism. (2) As to the soul of man, they regarded it as immortal, and that when it was separated by death from the body it was punished

or recompensed according to the deeds done in the body. The souls of sinners were detained in the valley of Hinnom or Gehenna; the souls of the righteous, having dwelt for a time in Paradise, would return to the earth clothed in a new body at the last day (Joseph. *Jew. War*, ii. 8, § 3). This was the doctrine of the Resurrection as held by the Pharisees: the good rose again, but not the wicked. (3) They believed in the existence of good spirits or angels, and of evil spirits or demons (Acts xxiii. 8). (4) They clung to and enforced the various "traditions of the elders," generally and especially on points of ritual and bodily worship, in their frequent and ceremonial washings, in the washings of the ordinary household utensils, in their fastings, and in the use of phylacteries. The more rigid of the Pharisees, among other outward marks in their garments, wore a broad fringe, in which thorns or sharp points were inserted, that so they might be reminded of the obligations of the law and the practices of their sect.

Though the besetting vice of this school was formalism and hypocrisy, yet it would be a mistake to suppose that all the Pharisees were either formalists or hypocrites. The earnestness and sincerity of Saul were marked features in his character, and he was in this doubtless but one of many, and the sect included probably many a Nicodemus. The most earnest and pious among the Jews, indeed, belonged to this sect.

As the Pharisees were set off or marked out from others by the rigidity of their ritual observances, by the zeal with which they clung to the traditions of old times, and by the minuteness or over-scrupulous observance of the letter of the law, so they were popularly distinguished among themselves by various schools or sects of greater or less rigidity. Of these there are usually

reckoned seven divisions, and the school or disciples of Hillel prided themselves on being stricter than those of the school of Sammai (*Arias Montanus* in loco). To the most rigid of these sects St. Paul is said to have belonged (*Mariana*).

The chief sources of information as to the belief and character of the Pharisees are—(1) The four Gospels and the book of the Acts of the Apostles, in which occur many scattered notices of their tenets and mode of life. (2) The works of Josephus, himself a Pharisee,

who, however, has endeavoured too greatly to assimilate the Pharisees to the notions of the Greeks; and (3) The Mishna, or first portion of the Talmud, which, though composed mainly in the second century after Christ, may yet be taken to represent the opinions of the Pharisees of the time of our Lord and His Apostles. See *Godwyn's Moses and Aaron*; *Carpzovius in Adnotationes*; *Ewald's History of the Jewish Nation*; *Fracnk's Etudes Orientales*; and *Prideaux's Connection of the Old and New Testaments*.

Note C.—ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

THESE words of king Agrippa have from the first been interpreted in different ways. Those commentators to whom Greek was the vernacular tongue have shared in this diversity, and S. John Chrysostom explains them in a different manner to Œcumenius. Later authorities and critics are in a similar way divided, and any of the interpretations in the text may be defended by the citation of weighty names.

(1) The rendering of the authorized English version, *Almost thou persuadest me to be a Christian*, agrees with the rendering of the Syriac version, and the same meaning is applied to these words, and is in most cases critically defended, by *Chrysostom*, *Corn. à Lapide*, *Dion. Carthusianus*, *Beza*, *Grotius*, *Hammond*, *Erasmus*, *Valla*, *Luther*, *Piscator*, *Tremellius* and *Junius*, *Calovius*, *Eras. Schmidt*, *Rosenmüller*, *Heinrichs*, *Markland*, *Stier*, *Lewin*; but rejected by others on the ground that in this case ὀλίγου δεῖ or παρ' ὀλίγου would have been used. *Rosenmüller*, however, observes, "*Parum abest, quin mihi persuadeas ut fiam Christianus*. Locutio bene Græca. Nam et Plato dixit in *Apologetica*. ἐγγων οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, προπεῖδεν de poetis cognovi." And to the suggestion of *Pricæus* that Agrippa spoke ironically the same writer remarks,

"Pauli responsio suadet, ut serio hæc ab Agrippa dicta esse credamus." *Cornelius à Lapide*, after noticing the other interpretations of these words, says, "Tertiò et genuinè, τὸ ἐν ὀλίγῳ, id est, in modico, ponitur pro παρ' ὀλίγον, ac respondet Hebræo מְעַט, *Kimath*, id est, modicè, parum, aliquantulum suades. Cui Paulus congruè opponit: *Et in modico et in magno*. q. d. Non tantum modicè sed et multum, toto corde et affectu opto suadeoque te fieri mei similem, putà Christianum: nec tantum te sed et omnes qui me audiunt." The version of *Tremellius et Junius* reads: "Agrippa verò dixit Paulo, Propemodum persuades mihi ut fiam Christianus. Paulus autem dixit, Optarim à Deo ut et propemodum et admodum non tu modò sed omnes," etc. *Erasmus* in his Paraphrase reads it thus: "Modica ex parte persuades mihi ut fiam Christianus;" and *Heinrichs* observes: "*parum abest, quin*, etc. (ἐν ὀλίγῳ pro παρὰ μικρόν, ut et apud Platonem aliosque Græcos)."

(2) Another interpretation of Agrippa's words is, "With so few words, with so little trouble, in so short a time, dost thou think to make me a Christian?" Some understand these words to be spoken ironically, or "in burlesque," others as a serious expostulation. This is in the main the

interpretation adopted by *Cassiodorus*, *Calvin*, *Kuinoel*, *Schötlegen*, *Olshausen*, *Neander*, *Humphry*, *Hackett*. With these *Alford* substantially agrees, who would, however, translate the passage thus: "Lightly (with small trouble) art thou persuading thyself that thou canst make me a Christian?" The rendering of the various versions is not clear, since words used in irony and in good faith are necessarily the same. There is, however, in these versions hardly an appearance of anything which specially justifies the suggestion that they were used in irony. In the *Vulgate* they stand, "In modico suades me Christianum fieri," to which St. Paul answers, "Opto apud Deum et in modico et in magno nontantumte," etc. In the *Coptic* (*Wilkin's* and *Büttcher's* edit.) we read, "A little also thou persuadest me to make myself a Christian." In the *Arabic*, "Thou somewhat," "to a certain extent," or "almost, art convincing me that I ought" ("efficit ut necesse haberet," *Freytag*) "to become a follower of the anointed," i. e. a Christian. And in the *Syriac*: "In a little, or somewhat, you are persuading me to become a Chris-

tian," in this agreeing with the *Vulgate* "in modico." *Tischendorf*, having in his earlier editions, e. g. Edit. secund. Lipsiæ and that of Leipzig 1862, printed the text ἐν ὀλίγῳ με πείθῃ χριστιανὸν γενέσθαι, has in his last, influenced by the Sinaitic MS., substituted ποιῆσαι for γινίσθαι. The Sinaitic MS., however, labours under some suspicion as to age. The reading of *Lachmann's* version is, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.

The balance of authorities, then, is immeasurably in favour of the rendering which is found in our authorized version, and though it is possible to imagine that Agrippa spoke ironically, or "in burlesque," yet in the serious reply of St. Paul we see no trace of any perception on his part that this was so. The whole course of the narrative, the force of St. Paul's argument, the earnestness of his appeal, lead up to these words of Agrippa, and imply their seriousness, and that is best expressed in the words which occur in our own authorized version, an interpretation which has been sanctioned by, or has received the approbation of, so many critics and commentators.

NOTE D.—CHRISTIANS.

THIS name was early applied to the followers of Christ. How soon after the Ascension of our Lord it was so used we are not, however, informed. The way in which the words, *The disciples were first called Christians in Antioch* (Acts xi. 26), are introduced would lead us to believe that the disciples were called by this name some time before the events related in the eleventh chapter took place. Whether this were done by direct Divine inspiration, or by a Council, as some have supposed, we have no means of ascertaining; most probably the former. The word *χρηματίζειν* would lead us to conclude that it was by Divine appointment, *Χρηματίσαι τε πρῶτον ἐν Ἀν-*

τιοχείᾳ, τοῦς μαθητὰς Χριστιανούς. Comp. Acts x. 22, where this word *χρηματίζειν* is used for a Divine communication. St. Paul's reprehension of the Corinthians because some of the converts called themselves by the name of Paul, or of Apollos, or of Cephas, or of Christ (1 Cor. i. 12; iii. 4), would indicate that some such designation was used, but that the authority of the name Christian was not at once generally recognized. *Beil*, like the Roman Canonists of his time, who assigned every new office or innovation to a Council, supposes that one took place at Antioch in the year 57 A. D., and that Peter presided at it, and that the name Christians was there imposed

upon the disciples. For this he cites a letter attributed to Innocent, the 18th bishop, which is now, however, rejected as a forgery. The latest historian of the Councils (*Hefele*) denies that there were any Councils during the first century of Christianity, except that at Jerusalem on the terms of the admission of the Gentiles into the Church. Among the Jews of Judæa, Nazarene or Galilæan were the names used to designate the Christians, and that with a certain amount of contempt; hence Julian the Apostate was always accustomed to call them Galilæans, and forbade their being called Christians. The Hellenistic Jews, and from them the Greek and Roman writers, applied to the "believers," or "disciples," this name Christian. In a well-known passage, Tacitus, speaking of the odium which Nero had procured to

himself by the burning of Rome, says—
 "Ergo abolendo rumori Nero subdidit reos et quæsitissimis pœnis adfecit, quos per flagitia invisos, vulgus Christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat" (*Ann.*, lib. xv. 44). It has been disputed whether by Christians Suetonius (*Claud.* 25) meant the Christians, though of this there can hardly be much doubt (*Bingham's Antiq. of the Chris. Church* Book i. ch. i. § 11). Pliny the younger, in his letter to the Emperor Trajan, speaks of them under both names, as Galilæans who bore the name of Christians: "Defatigatus sum puniendo et neci tradendo Galilæos qui nobis veniunt, sub nomine Christianorum, secundum vestrum mandatum."

CHAPTER XXVII.¹

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
PORCIUS FESTUS.
ISMAEL BEN PHABI.

(1) *And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.* (2) *And entering into a ship of Adramyttium,² we launched, meaning to sail³ by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.* (3) *And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.*

Acta xxv. 12,
25.

Acta xix. 29.

Acta xxiv. 23;
xxviii. 16.

In this narrative of the voyage of St. Paul, as a prisoner from Cæsarea to Puteoli, on his way to Rome, St. Luke not only manifests that attention to minute accuracy which distinguishes the whole of the book of *the Acts of the Apostles*, and shows the care of a conscientious eye-witness, but exhibits a perfect knowledge of nautical matters. This know-

¹ In this account of the voyage and shipwreck of St. Paul, though I have consulted all the ancient and mediæval authorities made use of in the previous chapters of the Acts of the Apostles,—it must be confessed, however, with but small results,—my chief authorities are *The Voyage and Shipwreck of St. Paul*, by Mr. James Smith, third edition (1866); *Dissertation on St. Paul's Voyage from Cæsarea to Puteoli*, by Tho. Falconer, M. D. (third edition, 1872); *The Life and Epistles of St. Paul*, by Conybeare and Howson

(1864); and *The Life and Epistles of St. Paul*, by Mr. Thos. Lewin (second edition, 1874); together with the Commentaries on the Acts of the Apostles by Humphry, Alford, Wordsworth, Hackett, and Patritius. This general acknowledgment is made instead of a more specific reference to these authorities in the margin.

² On the geography of the voyage, see Note A at the end of this chapter.

³ *μῆλλοντες*. — *Text. recept. μῆλλοντι*. — Tisch.

ledge, indeed, which is rather that of a landsman accustomed to make sea-voyages than that of a professional seaman shows that he was well acquainted with all things on ship-board, and was accustomed to speak of them in the technical language employed by seamen.¹ There may perhaps be somewhat in the suggestion, that being a physician he may at one time have been engaged in his professional capacity on ship-board.

The whole chapter, again, is noteworthy, since it presents us with the most circumstantial, accurate, and natural account of a long voyage and of a shipwreck which has come down to us from ancient times. It has also been remarked that the purity of the Greek which St. Luke uses in this narrative may vie with that employed by the best classical writers.²

It would seem probable that the intention of Festus was to send St. Paul and the *certain other prisoners* to Italy by the more usual and at the time of year the safer route, by the *viâ Egnatia*, through Neapolis, Philippi, Thessalonica and the Macedonian towns, to Dyrrhachium, and thence to Brundisium, and across Italy to Rome, the route which was traversed a few years later by Ignatius when sent from Antioch to be martyred at Rome. Were this not so it is hardly likely that the centurion would have embarked in a ship of *Adramyttium*, bound, that is, to that port, and now

¹ "The care which St. Luke takes, on all occasions, to select the most appropriate expressions, and the precision which results from it, are very remarkable: thus, to express the progression of a ship, we have not only the substantive *πλούς* (xxvii. 9), but not less than fourteen verbs expressing the same thing, but with a distinction, indicating the particular circumstances of the ship at the time. I may add, with the exception of the last three, they are all nautical expressions. They are also peculiar to the writings of St. Luke, occurring both in the Gospel and the Acts, but are not used by the other New Testament writers. The following is the list.

"(1) *πλίων*, Luke viii. 23; Acts xxi. 3, etc. etc. (2) *ἀποπλίων*, Acts xiii. 4; xiv. 26; xx. 15; xxvii. 1. (3) *βραδυπλοίων*, Acts xxvii. 7. (4) *διαπλίων*, Acts xxvii. 5. (5) *ἑκπλίων*, Acts xv. 39; xviii. 18; xx. 6. (6) *καταπλίων*, Luke viii. 26. (7) *ὑποπλίων*, Acts

xxvii. 4, 7. (8) *παραπλίων*, Acts xi. 16 (9) *εὐθυδρομίων*, Acts xvi. 11; xxi. 1 (10) *ὑποτρέχω*, Acts xxvii. 16. (11) *Παραλείγομαι*, Acts xxvii. 8, 13. (12) *Φέρομαι*, Acts xxvii. 15. (13) *Διαφέρομαι*, Acts xxvii. 27. (14) *Διαπείρω*, Acts xxi. 2.

"Although ancient literature is scanty in the department of voyages, it is no so in the terminology of seamanship. Julius Pollux, in his 'Onomasticon,' has given many pages of Greek nautical terms and phrases, and a large proportion of those employed by St. Luke are to be found in this author."—*Dissertation on Life etc. of St. Luke*, by Smith, p. 27.

² "Elegantissimum est totum hoc caput, quod ad phrasin Græcum, cumque optimis Atticorum scriptoribus certare valet. Et certe nemo Scriptorum sacrorum Nov. Test. tam luculentus usus est stylo Græco quam Lucas noster, medicus, et hujus linguae peritissimus."—*Joan. Albertus*.

coasting along, and calling at the chief cities of the Asian province, for this is the meaning of the phrase, *to sail by the coast of Asia* (πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίας τόπους). When, however, the ship had reached Myra in Lycia, the centurion found a ship of Alexandria laden either wholly or partially with wheat, and bound direct to Puteoli, the usual port at which passengers going to Rome from Syria disembarked. He, tired, as is likely, of the vexatious delays arising from this coasting-trade, in which the ship he had embarked on at Cæsarea was engaged, and desirous of making what under ordinary circumstances would be the quicker passage, transshipped his prisoners into this ship of Alexandria. The centurion who had charge of the prisoners belonged to the cohort or band raised by Augustus, and named after him. Some doubt, however, has been expressed whether the cohort which he commanded was stationed at Cæsarea or not.¹ It was most likely stationed at Rome, from whence he, having been sent on some errand, was now on his return to Italy, and took command of the soldiers who had charge of the prisoners.²

From Cæsarea the ship of Adramyttium, sailing or rowing along the shore, came the next day after leaving Cæsarea to Sidon, and there St. Paul, naturally delicate of constitution, and now suffering from having undergone a long imprisonment, and from the excitement of being dragged from place

¹ "Josephus states that the Roman garrison at Cæsarea in the time of Felix was chiefly composed of soldiers who were natives of Syria, but he mentions the *Augustan cohort* (Σεβαστή) which was stationed there at the same time, and which appears to have consisted of Roman soldiers (Bell. Jud. ii. 13, § 7, and ii. 12, § 5). The honour of having the title *Augusta* was also conferred on several of the legions." —Humphry. "The σπεῖρα Σεβαστή was probably one of the five cohorts, and was distinct from the σπεῖρα Ἰταλική, Acts x. 1, and from the Σεβαστηνοὶ (the mounted troops of Sebaste or Samaria) mentioned by Josephus, Ant. xx. 6, § 1; xix. 9, § 2; Bell. ii. 12, § 5. It has been supposed by others that the σπεῖρα Σεβαστή was a company of the Augustani—the body-guard at Rome. Tacit. Ann. xiv. 15; Suet. Nero., 25; Dion. lxxiii. 8. See Meyer, Apost. 9.442; Wieseler, Apost. 9. 389. Others again contend that by the

Augustan band is meant a company of the Prætorian guards, and that Julius is the same person as Julius Priscus, the centurion who in A. D. 70 was appointed by Vitellius one of his Prefects of the Prætorium, Tac. Hist. ii. 92, and on the overthrow of the Vitellian party killed himself from shame and vexation, Tac. Hist. iv. 1. If this be so, Julius had perhaps been the military escort of Festus on his appointment to Judæa, and in that capacity had accompanied him from Rome to Cæsarea and was now returning. The favour of Julius, if one of the Prætorian guard, would also account for the wonderful impression made by Paul's ministry at Rome among the Prætorian troops, Phil. i. 13."—Lewin.

² "Observe that the expression of Luke is, that Julius was a centurion, not τῆς σπειρῆς Σεβαστῆς—'the Augustan band,' but σπειρῆς Σεβαστῆς, 'an Augustan band.'"—Lewin.

to place, was permitted by the centurion *to refresh himself* to receive the attention of his friends, and probably to procure such things as were necessary for his lengthened voyage to Italy (*ἐπιμελείας τυχεῖν*). St. Paul was accompanied in this voyage by St. Luke and also by *Aristarchus*, spoken of in one place before as a native of Macedonia, in another as a Thessalonian, here called a *Macedonian of Thessalonica*. Though he might have been a fellow-prisoner with St. Paul, it is not unlikely that he was accompanying the Apostle in order to reach and to remain in Macedonia, had St. Paul traversed that province on his way to Rome.

Acts xix. 29.

Acts xx. 4.

Certain other prisoners. Like his Divine Master, of whose sufferings he was a partaker, St. Paul, driven by the violence and hatred of his own countrymen, lay bound with criminals, whose offences against society had led to their being made prisoners.¹

Corn. & Lap.

(4) *And when we had launched from thence, we sailed under Cyprus,² because the winds were contrary.* (5) *And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.³* (6) *And there the centurion found a ship of Alexandria sailing into Italy:⁴ and he put us therein.*

We sailed under Cyprus, that is, under the lee of the island *because the winds were contrary*. The course of the vessel had the winds permitted would have been along the south coast of that island, and so round the west coast, in order to make Myra in almost a straight course from the western shore

¹ "Hi vincti, vel ad Cæsarem, æque ut Paulus, appellarent; vel ob criminum enormitatem, aut difficultatem causæ, aliæ ratione ad Cæsarem mittendi erant. Vide hic rursum Paulum assimilari Christo, qui cum iniquis deputatus, et inter latrones crucifixus est."—*Corn. & Lapide*.

² ὑπεπλεύσαμεν, 'we sailed under the lee,' to the north of Cyprus. Thus *Welstein*: "Ubi navis vento contrario cogitur a recto cursu decedere ita ut tunc insula sit interposita inter ventum et navem dicitur ferri infra insulam" (*Nov. Test. ii. p. 637*). "ὕπό in this verb affirms merely that the ship was on that side of the island from which the wind was blowing, i. e., to use a sea

phrase, on the lee-side."—*Hackett*.

³ κατήλθομεν εἰς Μύρα τῆς Λυκίας.—*Text. recept. κατήλθομεν εἰς Μύρην τῆς Λυκίας*.—*Tisch.*

⁴ "The Jewish writers make frequent mention of ἡ μεγάλη ἀρχὴ αἰνῶν of Alexandria; by which they intend ship of a large bulk, which had a cistern in it for fresh water for a long voyage and by this they distinguished ships bulk from those small ones that we used about their coasts: a ship of Alexandria with them was a ship that went from the land of Israel to Alexandria; whereas here it seems to designate one that belonged to Alexandria, and went from thence into other parts."—*Gill*.

of Cyprus. This, however, the prevailing west winds did not permit, and so *sailing under* (ὑπεπλεύσαμεν), that is, to the lee of, or between Cyprus and the main land, they *sailed*, not *over*, but through (διαπλεύσαντες) *the sea of Cilicia*, and beating off the coast of that country and of Pamphylia,¹ with some delay, occasioned by the opposing winds, reached Myra, a city of Lycia, where they remained, either because of the shelter which the harbour afforded a wind-bound ship, or because they had goods on board for that place.

They had now attained the coast of Asia, the province of that name, and whether such had been the original intention of the centurion on leaving Cæsarea, or whether the accidental presence of a vessel bound direct for Rome may have decided him now to alter the course at first determined on, and not to proceed to Adramyttium, and so to Neapolis and through Macedonia, the prisoners with the soldiers were here transhipped, and the whole company took their departure in *the ship of Alexandria sailing unto Italy*, and laden, as it subsequently appears, with corn for Rome.² Here some think that Aristarchus, who was on his way to Thessalonica, took leave of St. Paul, whom, however, he afterwards joined at Rome. As, however, he is spoken of as his *fellow-prisoner* at Rome this is unlikely. On what account, however, he became a prisoner we are not told.

Coloss. iv. 10.
Philom. 24.

(7) *And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ; (8) And, hardly passing it, came unto a place which is called The fair havens ; nigh whereunto was the city of Lasea.*

¹ The sea or gulf of Cilicia and Pamphylia is that part of the Mediterranean Sea which was bounded on the north by these countries and extended south as far as the island of Cyprus. These two seas joined, according to Pliny, who says, "Mare Pamphylium Cilicio jungitur" (*Hist. lib. v. cap. 27*).

² "How came the Alexandrine ship sailing to Italy to be at Myra in Lycia? The wind was westerly (v. 4), and the ships of the ancients were not fitted for working to windward: and under the circumstances of the case the Alexandrine ship would stand to north till it

came to the land of Asia Minor, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The Alexandrine ship was carried to Myra by the same westerly winds that forced the Adramyttian vessel to the east of Cyprus (*Smith*, p. 72). Comp. *Weststein*, p. 638, who shows from the history of the voyage of St. Athanasius in A. D. 349 from Alexandria to Rome, that Alexandrine ships sometimes took that course, especially in unfavourable weather. Comp. *Socrates, Hist. Ecc.* ii. 24; *Sozomen*, vi. 25." — *Wordsworth*.

The vessel's course was round the coast of Lycia to the promontory of Cnidus, a distance of about one hundred and thirty geographical miles, which with a fair wind might be attained in one day. Adverse winds, however, lengthened the voyage, and for *several days* they made but little way, and being *scarce*, or with difficulty, *come over against* the shores of the promontory, and being unable to enter the harbour of the city of Cnidus, where they might have found shelter,¹ they were driven by a north-west wind, the Etesian wind of the ancients, prevailing in these seas at this season, to the coast of Crete, and keeping to the lee of the island, that is, its eastern side, they ran along the south shore as far as the harbour of *The Fair Havens*. Had the wind permitted, the natural course of the vessel would have been along the northern shore of Crete, where there are good harbours for refuge if necessary, and thence through the Archipelago to the shores of Italy. On the southern, or, as the wind was then blowing, the lee shore of Crete, the ship reached the harbour called *Kaloi Limenes*, or *The Fair Havens*, which was near to, and probably the port belonging to, the city of Lasea.²

The Syriac version in place of *sailed slowly* has *sailed heavily*, as though the delay arose from the vessel having received a heavy freight of goods.

LEV. xxiii. 27,
28.

(9) *Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,* (10) *And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.* (11) *Never-*

¹ "I infer that the delay was caused by contrary winds from the expression *μόλις*, which is translated in our authorized version *scarce*, producing the impression that the ship had scarcely reached Cnidus when the winds became contrary; but which ought be rendered *with difficulty*, expressing the difficulty which ships experience in contending with adverse winds. The same word occurs in the following verse, where it is translated *hardly*, where there can be no doubt of its meaning, for the general trending of the south coast of Crete, which they were navigating (*παραλεγόμενοι*, v. 8), was the same

as that of Asia, east and west; and we are now told that the winds were contrary (v. 7). Cicero in one of his Epistles uses very similar terms to express the effect of contrary winds 'Adversis ventis usi essemus, tardeque et incommode navigassemus.' We met with contrary winds and *sailed slowly and with difficulty*.' I am satisfied therefore, that the words in the original *βραδυνπλοούντες, και μόλις γενομένοι* *sailing slowly and with difficulty were come*, express the delays which a ship experiences in working to windward.' —Smith, p. 74.

² Lachmann's reading is, "Αλασσα.

theless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul:

Much time having been *spent* on the course already, and as sailing on so lengthened a voyage as that to Italy was *now dangerous*, on account of the violent northerly winds which at this season of the year blew in the Ægean Sea, *Paul admonished them* of the danger of further navigation.¹ He would have had them remain in the harbour of *The Fair Havens*, and told the centurion that in his judgment a further *voyage* would be attended with great violence and much loss to the ship and the persons in it. In this he was supported by the usual maxim of seamen, whether Greek, Roman, or Jewish, who all considered that navigation was dangerous and should cease between October and March, and they were now at the beginning of October, for *the fast was now already past*, and the tempestuous season had commenced, for *the fast* of the day of atonement, on the 10th of Tisri, fell this year on the 24th of September, or about the time of the autumnal Equinox. On this matter, however, the centurion naturally deferred to the experience and interest of *the master*, or pilot, and *the owner of the ship*, who was also on board; and acting on their advice, he resolved to seek a more commodious and safer anchorage² than the roadstead of *The Fair Havens*.

(12) *And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,*

¹ "Sailing was not unsafe so early as this; but to undertake a long voyage was (*Alford*). Navigation was suspended from the 9th of November till the 8th of March according to Vegetius (ap. *Smith*, p. 84). In more ancient times it was not considered safe to be at sea after the heliacal setting of the Pleiades (20th October). Hesiod, *Op. et Di.*, 619."—*Humphry*.

² Paul had already been thrice shipwrecked (2 Cor. xi. 25), and had therefore experience of the seas which they were now traversing. The centurion, however, naturally deferred to the knowledge of the pilot of the ship. A passage in Philo-Judæus (*Contra Flac.*

§ 5), illustrates this: "When Agrippa, the grandson of Herod the king, was about to set out to take possession of his kingdom, Caius advised him to avoid the voyage from Brundisium to Syria which was a long and troublous one, and rather to take the shorter one by Alexandria, and to wait for the periodical winds; for he said that the merchant vessels which set forth from that harbour were fast sailers, and that the pilots were most experienced men, who guided their ships like skilful coachmen guide their horses, keeping them straight in the proper course. And we took his advice, looking upon him as a giver of good counsel."

and there to winter; which is an haven of Crete, and lieth toward the south west and north west. (13) And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. (14) But not long after there arose against it a tempestuous wind, called Euroclydon.¹

As *The Fair Havens* was not a good winter harbour, the advice of the pilot and master of the ship was, that as soon as the weather permitted they should make for the securer harbour of Phenice, about forty miles to the west, and there winter.² This destination they might hope to reach in a few hours. Taking advantage, then, of a change of the wind, which was a light breeze from the south, they cleared *The Fair Havens*, and kept close along the shore as far as Cape Matala, four or five miles west of the port in which they had been wind-bound. From this cape the shore of Crete suddenly trends to the north, so that the breeze which had tempted them from their anchorage was thus far a favourable one. They had, however, cleared Cape Matala but a short distance, *not long after* (μετ' οὐ πολὺ), when, as is not uncommonly the case in the Archipelago, they were caught and the vessel struck by a typhonic or *tempestuous* wind suddenly springing up from the north-east, and which, blowing with great violence down upon them³ off shore, drove them from their destination, and compelled them to run before the wind, which was so furious that at one time it

¹ ὁ καλούμενος Εἰροκλύδων.—*Text recept.* ὁ καλούμενος εἰρακύλων.—*Tisch.* "So A and B* and *Vulg.* and Cassiodorus, which have 'Euroaquilo.' This reading seems also to be confirmed by the Sahidic version, which has Εὐρακῆλων, and to have given rise to Εὐτρακῆλων in the Coptic, and Εὐρακῆλων in the Armenian, and Aquilo in the Æthiopic version."—*Wordsworth.*

² "It would appear that by this time all hope of completing the voyage during the present season was abandoned; and it became a question whether they should winter at Fair Havens or move the ship to Port Phenice, a harbour on the same side of Crete, about forty miles further to the westward."—*Smith*, p. 84.

³ "When they had doubled, or per-

haps were now doubling, Cape Matala the wind suddenly changed, and the typhoon came down upon them from the high lands;—at first, as long as they were sheltered, only by fits down the gullies, but as soon as they were in the open bay, past the cape, with its full violence. It is the hurricane rushing down from the high lands when first observed, and afterwards συναρπάζων τὸ πλοῖον, seems to me exactly to describe the changed circumstances in passing the cape. A confirmation of this interpretation may be found by Luke himself using κατίβη to express the descending of a squall from the hills on the Lake of Gennesareth, Luke viii. 23, when Matthew and Mark have only ἐγένετο and γίγεται."—*Alford.*

threatened to drive them out of their course as far south as the coast of Africa. They were thus no longer able to make the harbour of Phenice, or any other part of the coast of Crete.

The wind, which is in the *textus receptus* called *Euroclydon* (εὐροκλύδων), is now generally acknowledged to be more properly called εὐρακύλων, a wind from the east-north-east, and this drove them to the south of the small island of Claudia, the modern Gozzo,¹ lying about five-and-twenty miles south of Phenice, and thirty from the harbour of Fair Havens.

(15) *And when the ship was caught, and could not bear up into the wind, we let her drive.*² (16) *And running under a certain island which is called Claudia, we had much work to come by the boat:* (17) *Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.*

When the ship had been struck by the typhoon and was almost unmanageable they attempted to scud before the gale, and so were borne by the wind under the lee of Claudia. Here, being sheltered by the land from some of the violence of the storm, they set to work to secure the boat, which had been all this while towing astern. This, however, was no easy task, as the boat must have suffered from the storm and been now almost full of water.³ When, however, this had been done they warped cables round the hull of the vessel, which had been strained by the fury of the tempest and by the leverage of the mast.⁴ Then *fearing* lest they should be

¹ Though called Gozzo in charts, the inhabitants still make use of the older name, and speak of the island as Claudia.

² ἐπερόμεθα, *passim*, we were driven along, "borne not hither and thither, but at the mercy of the wind, the direction of which we know from the next verse."—Hackett.

³ "μόλις . . . τῆς σκάφης, *we were able with difficulty to secure the boat.* Luke includes himself, perhaps not from sympathy merely, but because he took part in this labour. Those expert in maritime affairs say, while a vessel is scudding before a strong gale her boat cannot be taken on board or lashed

to the side of the vessel without extreme danger. Hence it is probable, that when on the southern side of Claudia they were sheltered somewhat against the storm, and were able to arrest the progress of the ship sufficiently to enable them to accomplish this object; yet, the sea even here was apparently so tempestuous as to render this a difficult operation."—Hackett.

⁴ *Undergirding*—"To frap a ship (*ceintrer un vaisseau*) is to pass four or five turns of a large cable laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is

driven on the quicksands, the Syrtis major of the African coast, in which direction they were being rapidly carried, they got down the topsail or the mainyard of the ship, it is uncertain which, perhaps both, and hoisted a storm sail instead, carrying just enough canvas to keep the vessel from drifting without control, and in this way they were partly borne, partly driven, along to the westward.

(18) *And we being exceedingly tossed with a tempest, the next day they lightened the ship.* (19) *And the third day we cast out¹ with our own hands the tackling of the ship.* (20) *And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.*

As the ship must now have been leaking greatly, notwithstanding they had undergirded it, and had probably also shipped much water, *the next day*, that is, the day after their unsuccessful attempt to reach Port Phenice, they threw overboard part of the freight of the vessel,² together with their superfluous spars, and this not being sufficient to lighten her, and being still in danger of foundering, the day after, *the third day* of the tempest, the passengers, as well as the crew, *with their own hands* threw overboard the tables, beds, chests, and, as is probable, the mainyard of the ship, and, as the Ethiopic version adds, *the arms of the soldiers*. Still the water gained upon them, and from the hazy state of the atmosphere they were no longer able to observe the course of the ship, or know whither they were drifting.

not strong enough to resist the violent efforts of the sea : this expedient, however, is rarely put in practice."—*Falconer's Marine Dictionary*, ap. Smith, p. 107.

To this Horace seems to refer—"sine funibus vix durare carinæ possint imperiosius æquor"—(Od. i. 14. 6—9). See in Lord Anson's Voyage a resort to the same expedient. In Conybeare and Howson, in addition to several other modern instances of frapping or undergirding, it is mentioned that Capt. Pellew, afterwards Lord Exmouth, brought home the Arethusa frigate in this state from Newfoundland, and that the Albi-

on man-of-war, having received considerable damage at the battle of Navarino, was strengthened by passing chain cables round her in the same manner.

¹ τοῦ πλοίου ἐρρίψαμεν.—*Text. recept.* τ. π. ἔριψαν.—*Tisch.*

² ἐκβολὴν ποιοῦντο. "The technical terms for taking cargo out of a ship, given by Julius Pollux, are, ἐκθίσθαι, ἀποφορτίσασθαι, κουφίσαι τὴν ναῦν, ἐπιλάφρυναι, ἐκβολὴν ποιήσασθαι τῶν φορτίων. So that both here, and afterwards in the 38th verse, where St. Luke says, ἐκούφιζον τὸ πλοῖον, he uses appropriate technical phrases."—*Smith*, p. 113.

They could take no observation of the sun nor stars for many days, and the tempest still continuing,¹ they gave themselves up for lost: all hope that they should be saved being taken away.

(21) *But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained² this harm and loss.* (22) *And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.* (23) *For there stood by me this night the angel of God, whose I am, and whom I serve,* (24) *Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.* (25) *Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.* (26) *Howbeit we must be cast upon a certain island.*

Acts xxiii. 11.

Luke i. 45.
Rom. iv. 20,
21.
2 Tim. i. 12.

Acts xxviii. 1.

The difficulty of cooking their food, perhaps also mental distress and sea-sickness, and the danger they were in, prevented the crew and passengers of the ship from attending to their usual meals, and after this long abstinence they were perhaps the better disposed to listen to the voice of St. Paul, who whilst referring to their imprudence in abandoning the safe if not commodious harbour of The Fair Havens, assured them from revelation communicated by the angel of God that he should reach Italy in safety, and be brought before Cæsar, and that though the vessel would be wrecked, yet that all the crew and passengers would reach the land. But though it was revealed to him that they would all be cast upon a certain island, yet it would not seem that the name of the island was revealed to St. Paul. He declared himself to be dedicated specially to the service of God, *whose I am, and whom I serve*, and at such a moment of danger the Apostle

¹ χεῖμῶνός τε οὐκ ὀλίγου—"seems to imply that it still indeed raged, but not as before."—*Alford*.

² In Greek and Latin to gain a loss is to avoid it.—*Humphry*. "*Lucrari* was used in the same manner. An evil shunned is a gain as well as a good secured."—*Hackett*. "*Oportebat quidem . . . non tollere à Creta, lucrifque*

facere injuriam hanc et jacturam."—*Fulgate*. "Und uns dieses Leidens und Schadens überhoben haben."—*Luther*. "Sans doute, mes amis, vous eussiez, mieux fait de me croire, et de ne point partir de Crete, pour nous épargner tant de peine, et une si grande perte."—*Mons Version*.

seems to have been listened to by all, though they had neglected his warning and had loosed from Crete against his advice a few days before.

(27) *But when the fourteenth night was come, as we were driven up and down in Adria,¹ about midnight the shipmen deemed that they drew near to some country; (28) And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. (29) Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.*

For fourteen days, reckoning from the time of the vessel leaving *The Fair Havens*, they were *driven up and down*, buffeted by the waves, and at the mercy of the wind, which shifted round to various quarters of the heavens. It was not that they were "driven through," as some would translate the word *διαφερομένων*, but in different directions. Such a gale as this, though not common, is yet by no means unprecedented in this part of the Mediterranean. Indeed, cases are on record of more prolonged storms, and we read of a vessel in modern times taking fifty-six days in passing between Alexandria and Malta. They were *driven up and down in Adria*, the name of that part of the sea which stretched from the coast of Ionia to Africa, and to be distinguished from the Adriatic Gulf. *About midnight*, between the fourteenth and fifteenth days, *the shipmen* perceived signs of approaching land—in nautical language, the land was *nearing them* (*προσάγειν τινὰ αὐτοῖς χώραν*). They heard the roar of the breakers, and caught sight of the white foam of the waves,

¹ "In its restricted sense the Adriatic was the sea between Italy and Greece; but in a wider sense it comprehended also the Ionian Sea around Sicily, near which was Melita (Forbg. Handb. ii. p. 19; Winer, Realw. i. p. 23)."—*Hackett*. Thus *Hezychius*, 'Ιόνιον, πῖλαγος, ὁ νῦν Ἀδρία. "Strabo more than once tells us that the Ionian Sea was in his days called Adria. The same we learn from Ovid, Philostratus, and Pausanias. It is evident also from St. Jerome (in Vita Hilarionis) and Orosius that this name reached quite

to the Afric shore: for Hilarion, sailing from Parætonium in Egypt to Sicily, is said to pass through the midst of Adria: and the Tripolitan province is said by Orosius (lib. i. c. 2) to be bounded on the north by the Adriatic Sea. The same author tells us that the island of Crete is bounded on the south by the Libyan or African Sea, which they also call the Adriatic. And Procopius says that the islands Gaulus and Melita divide the Adriatic and Tuscan Sea."—*Discoe*.

even though they saw no signs of the land itself, which is here too low to be seen, especially on a stormy night, except when the vessel is quite close to it.¹ Knowing, then, that they were near land they *sounded*, and found that they were in *twenty fathoms* of water, but when they *sounded again* a short time after they *found* that they had now only *fifteen fathoms*. They were evidently close upon land, and as the design of the pilot and master was to run the ship aground in a safe part of the shore, in order to keep her head to the shore, and at the same time to prevent the risk of the ship swinging, and so striking the ground, instead of anchoring from the head of the ship, they *cast four anchors out of the stern* and waited anxiously for daylight, when they might cut the cables and drift safely on shore.²

(30) *And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,* (31) *Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.* (32) *Then the soldiers cut off the ropes of the boat, and let her fall off.*

The storm was at its height, the rain was falling in torrents. There was no certain appearance of land, but the

¹ "They saw or heard the breakers on a rocky coast. Such are the usual premonitory warnings to ships unexpectedly falling in with the land at night. If we assume that St. Paul's bay, in Malta, is the actual scene of the shipwreck, we can have no difficulty in explaining what these indications must have been. No ship can enter it from the east without passing within a quarter of a mile of the point of Koura; but before reaching it the land is too low, and too far from the track of a ship driven from the eastward, to be seen in a dark night. When she does come within that distance, it is impossible to avoid observing the breakers; for with north-easterly gales, the sea breaks upon it with such violence, that Admiral Smyth in his view of the headland has made the breakers its distinctive character."—*Smith*, p. 119.

² *They cast four anchors out of the*

stern. "Since this mode of anchoring has raised some questions, it may be desirable, in passing, to make a remark on the subject. That a vessel *can* anchor by the stern is sufficiently proved, if proof were needed, by the history of some of our own naval engagements. So it was at the battle of the Nile. And when ships are about to attack batteries, it is customary for them to go into action prepared to anchor in this way. This was the case at Algiers. There is still greater interest in quoting the case of Copenhagen, not only from the accounts we have of the precision with which each ship let go her anchors astern as she arrived nearly opposite her appointed station, but because it is said that Nelson stated after the battle that he had that morning been reading the twenty-seventh chapter of the Acts of the Apostles."—*Conybeare and Howson's Life of St. Paul.*

roar and foam of the breakers and waves were certain indications that though the land was not seen yet that it was near. And now the sailors, fearful for themselves, formed a design to abandon the ship and to leave the soldiers and prisoners to their fate. As the ship's head was towards land, and the depth of the water had rapidly diminished from twenty to fifteen fathoms, there was evidently but a short distance between them and the shore, they therefore *let down the boat* which they had drawn up and secured under the lee of Claudia fourteen days before, *as though they would have* carried out the bow anchors, which would have the effect of steadying the ship to a distance. The centurion was deceived as to their object. St. Paul, however, perceived it, *and said to the centurion, and to the soldiers, Except these* seamen remain to manage the ship *ye cannot be saved*, whereupon the soldiers with their short swords *cut off the ropes of the boat* and allowed it to drift out to sea.¹

1 Kings i. 52.
Matt. x. 30.
Luke xii. 7;
xxi. 18.

1 Sam. ix. 13.
Matt. xv. 36.
Mark viii. 6.
John vi. 11.
1 Tim. iv. 3,
4.

(33) *And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.* (34) *Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.*² (35) *And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.* (36) *Then were they all of good cheer, and they also took some meat.*

In the interval between midnight, as mentioned before (verse 27), and the break of day St. Paul was employed in encouraging and reanimating the courage of his companions. As they had no longer confidence in the skill of the seamen, they turned to him, whose faith had not failed, and who was calm and collected amidst the dangers around. Terror and anxiety, and the need of constant toil amidst the storm, had prevented them from cooking and taking their accustomed meals. For the whole time since leaving The Fair Havens and encountering the first fury of the typhoon they had

¹ "We hear of anchors being laid out from both ends of a ship (*ἐκ ἀμφοτέρων, Appian. Bell. Civ. p. 723.*)" — Smith.

² *Θριξ ἐκ τῆς κεφαλῆς πεσεῖται.* — *Text. recept. Θ. ἰ. γ. κ. ἀπολείται.* — Tisch.

taken nothing sufficient to maintain their strength. Now, at anchor and awaiting the day, which would call forth and demand all their energies, the Apostle besought them to take some meat, and he set them the example. No longer as the prisoner, but as the guide and director, he assured them that *not an hair should fall from the head of any one of them*,¹ and they believed his words of comfort. Then taking bread and breaking it, as the master of the household, he gave thanks to God, both for the food which they were about to eat and for the confident assurance of safety, and then cheered by his words and actions, *they also took some meat*, and prepared to encounter the toils and dangers of that wreck which was impending.

(37) *And we were in all in the ship*² *two hundred threescore and sixteen souls.* (38) *And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.*

Acta ii. 41;
vii. 14.
Rom. xiii. 1.
1 Pet. iii. 20.

And now, in order that the ship might be run up on the land, so as to enable the whole company, *the two hundred, threescore, and sixteen souls*, to get to the shore it was necessary still further to lighten the ship. To do this they threw into the sea the freightage of the ship, *the wheat or grain*, which if shipped, as this probably was, in bulk is at all times a dangerous cargo in the event of a storm. In this case the wheat must have become sodden with the sea water through the great leakage of the ship, and was therefore a hindrance in any such attempt as they were now contemplating, they therefore cast it *into the sea*.

The number of those on board who yet all *got safe to land* seems mentioned as a proof of the Divine interposition. It was a matter of surprise that in the shipwreck *all* should have been saved.

(39) *And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible,*³ *to thrust in the ship.* (40) *And when they had taken up the anchors, they committed themselves*

¹ "They had St. Paul and his mission on board; and they all came safe to land. 'Non timere, Caesaris fortunas vehis,' was the saying of Julius Cæsar to the panic-stricken mariners in the Adriatic; 'Nolite

timere, Christi Evangelium vehitis,' was that of St. Paul."—*Wordsworth*.

² Ἡμεν δὲ ἐν τῇ πλοίῳ.—*Text. recept.* ἡμεθα δὲ ἐν τῇ πλοίῳ.—*Tisch.*

³ εἰς ὃν ἐβουλεύσαντο.—*Text. recept.* εἰς ὃν ἐβουλεύοντο.—*Tisch.*

unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. (41) And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.¹

2 Cor. xi. 25.

And now at day-break they tried to make out their position, but they knew not the land, which was a bay far to the west of the usual harbour of Malta, and possessing no marked features so as to assure them where they were.² They discovered, however, a certain creek with a sandy beach (*αἰγιαλός*), into which they determined if possible to run the ship. So having, not taken up the anchors, but, as the marginal rendering accurately translates the words, having cut the cables, they made towards this creek. First, however, they unloosed the lashings with which the rudders had been lifted out of the water, and secured and hoisted up the foresail (*τὸν ἀπρίμωνα*) to the wind,³ and then falling into a place where the current coming round an island met the direct current by which they had been borne, they found a convenient place for their purpose, and ran the ship aground. The bottom here close to the shore was mud about three fathoms from the surface, but the ground outside was less tenacious, so that whilst the forepart was imbedded in the mud and remained immoveable, the hinder part of the ship was exposed to and broken up by the violence of the waves.

(42) And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. (43) But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: (44) And the rest, some on boards, and some on broken pieces of

¹ ὑπὸ τῆς βίας τῶν κυμάτων.—*Text. recept.* ὁ. τ. β. dele τῶν κυμάτων.—*Tisch.*

² "It may be and has been suggested that some of the Alexandrian seamen must have known Malta; but we may assume with Mr Smith (p. 137) that 'St. Paul's bay is remote from the great harbour, and possesses no marked features by which it might be recognized.'"—*Alford.*

³ "Mr. Pusey informs me that Syr. translates ἀπρίμωνα by *armnon parvum* (*armnon* being the word for σκεῦος, ver. 17), and Syr. in a note says that ἀπρίμων is 'a small *armnon* at the ship's head.'"—*Alford.* Mr. Rodwell suggests that "*armnon* is probably derived or corrupted from the Syr. word *armlo*, a widow, as descriptive of the manner in which this little sail stands out alone at the ship's end."

the ship. And so it came to pass, that they escaped Vers 22.
all safe to land.

The soldiers were responsible for the safety of the prisoners, therefore the *counsel*, plan, or proposal came naturally from them. They for their own safety disencumbered themselves of the chains with which they were attached to their respective prisoners, and as, if these escaped, their own lives, according to the stern rule of the Roman law, would be forfeited they proposed *to kill the prisoners*. As, however, the centurion had from the first been interested in St. Paul, so that with unusual courtesy he had permitted him to visit his friends at the beginning of the voyage, and as he had witnessed the courage and been awed by the power of St. Paul, he *kept the soldiers from their purpose* of killing the prisoners, *and commanded that they* should have an opportunity of reaching the land as well as the soldiers and seamen.¹ Thus were all the prisoners indebted for their safety and for the preservation of their lives to the presence of St. Paul. And now those who could swim having *cast themselves* into the water and swum ashore, the rest, some on loose parts of the vessel, on planks and boards, and others on fragments of the ship itself, as it broke up, threw themselves into the sea, *and so it came to pass that they escaped all to land.*

¹ "Some restrain the centurion's words to the Roman soldiers, as if his speech was only directed to them; though it seems rather to have respect to the whole company, the mariners who generally can swim, and the soldiers as many of them as could, and the

rest of the prisoners or passengers; though, it may be, he might chiefly regard the soldiers, who were usually learned to swim, that they might the more readily pass rivers in their marches, when they could find no bridges."—*Gill.*

Note A.—GEOGRAPHY OF ST. PAUL'S VOYAGE.

ADRAMYTTIUM, originally an Athenian colony, was a seaport town of Asia Minor, in the district anciently called Æolis and also Mysia (Acts xvi. 7), situated at the bottom of a gulf opposite the island of Lesbos, to which gulf it gave and still gives its name. The town lay on the great Roman road between Assos, Troas, and the Hellespont on the one side, and Pergamus, Ephesus, and Miletus on the other, and by similar roads was connected with the markets in the interior of the country. It was a flourishing sea-port in the time of Pergamus, and Pliny mentions it as the seat of a *Conventus juridicus*. In Pococke's time (Travels, ii. 2, 16) there was still much boat-building carried on; at present Adramyttium is represented by a filthy town of about 1500 houses, of which 150 are inhabited by Greeks. The ancient name is, however, preserved, and the town known as Adramyte, or Endranit. There is no record of this town having been visited by St. Paul, though it is possible that he might have done so in the course of his second missionary journey from Galatia to Troas (Acts xvi.). It is only mentioned in this place in connection with the ship on which St. Paul at first embarked on this voyage to Rome. See Wetstein, p. 636; Sir Chas. Fellows' *Travels in Asia Minor*; and Smith's *Dictionary of the Bible*.

SIDON, the first port which the ship of Adramyttium made after leaving Cæsarea, is generally in the New Testament spoken of in connection with Tyre, from which it was distant two hundred stadia (Strabo, xvi. 756), and of which it was probably the mother city (Justin, xviii. 3), though this has been doubted. It is thought by some to have been the oldest city of Phœnicia (Matt. xi. 21; Judg. i. 31), as it was the most influential. It stands on the eastern coast of the Mediterranean,

half way between Beyroot and the ruins of Tyre, being distant less than twenty English miles from the latter place. It is about fifty miles distant from Nazareth, and was the most northern city mentioned in connection with the journeys of our Lord. It is situate in the narrow strip of land interposed between Lebanon and the sea, and was within the lot of the children of Asher (Josh. xix. 28), though it was never conquered by them. The Sidonians were renowned from the earliest times for their manufacture of glass (Pliny, v. 19), and their linen and silversmith's work, as well as for the timber which they exported (1 Kings v. 6; Ezra iii. 7). They were able shipbuilders, and the mariners of Sidon were celebrated for their skill. This city furnished the best ship for the navy of Xerxes (Hesiod, vii. 96, 99). Out of hatred to Darius, it submitted to Alexander the Great, and under him retained its own vassal kings. In the siege of Tyre the Sidonian fleet contributed largely to the success of the Macedonians. After the death of Alexander, Sidon fell alternately under Syrian and Egyptian rule, until it was incorporated in the Roman Empire. During the wars of the Crusades it was taken and re-taken several times. The ancient harbour, which was very commodious, and capable of containing fifty galleys, was destroyed by the Turks, though the traces of its former greatness are still evident in its cyclopean ruins. The present Saida (Tzaida in Itinerary of R. Benjamin), which represents the ancient city, is west of it, and though insecure as a harbour, is yet of some commercial consequence. It is beautifully situated amid gardens and orchards of fruit-trees. As St. Paul was only one day on his voyage from Cæsarea to Sidon, a distance of sixty-seven geographical miles, he must have left Cæsarea with a favourable wind. Winer, *Realw.*; Robinson's *Biblical*

Researches in Palestine, vol. iii. p. 415 ff.; *Smith's Dictionary of the Bible*; *Tristram's Land of Israel*, p. 43.

MYRA (*Μύρρα* and *Μύρα*, *Strabo*, xiv. 3), though now, like so many other parts of the Turkish dominions, a desolate waste, was at the period of St. Paul's visit a flourishing town about two miles distant from the sea, with which it was connected by its port Andriace. It was situated at the entrance of a gorge which led into the interior; and a river of the same name as the port, and formerly navigable (*Appian, Bell. Civ.*, iv. 82), flows past Myra and empties itself in the spacious bay at its mouth. It was at one time the capital of Lycia, and was at all times a place of considerable importance, as the ruins of the Acropolis and theatre, and the grandeur of its tombs, still attest. The town stands due north of Alexandria; and the wind, which had favoured the voyage of St. Paul along the coast of Syria, made Myra the natural resort during the prevalence of such winds for vessels bound from Alexandria to Rome, and unable to take a direct westerly course. In similar circumstances vessels from Egypt still make the same coast for the sake of the current, which here sets strongly towards the west. Myra is now represented by an inconsiderable Turkish village called Dembra, which occupies a part of the site of the ancient city. The ancient Christianity of Myra is represented by a large Byzantine church, situated in the chief gorge leading through the mountains. *Fellowes' Travels*, p. 194, etc.; *Forbes and Spratt's Lycia*, vol. i. ch. iii.

CNIDUS, a city of great importance on the coast of Caria, 130 geographical miles from Myra, was situated at the extreme south-west of the peninsula of Asia Minor, on a promontory now called Cape Crio, projecting between the islands of Cos and Rhodes (*Acts* xxi. 1). The remains of the city attest its former magnificence. It contained a famous statue of Venus, the work of Praxiteles, and was the birth-place of

Eudoxus, Theopompus, and the historian Ctesias. The city, which stood partly on an island, partly on the isthmus, had two ports, one to the south and the other to the north of the peninsula. From this port vessels bound for Italy made a direct westerly course through the Archipelago to the north of Crete. This, however, the vessel in which St. Paul had now embarked was unable to do, and was driven or compelled to steer to the south-west, and to pass under the lee of Crete. This city is mentioned in 1 Macc. xv. 23. *Beaufort's Karamania*, p. 76; *Forbg. Hand.*, ii. p. 221.

Passing SALMONE, the eastern promontory of Crete, the vessel coasted the south shore of that island about halfway along its extent, as far as FAIR HAVENS, still called Calolimounias (*Καλοὺς Αἰμένους*), about two leagues from Cape Matala, the western promontory of Crete, the farthest point that a ship could reach with a north-west wind. This appears to have been an open roadstead, with, however, a good anchorage, though, as it is open to the east and south-east, it is not altogether a safe refuge in winter. The danger, however, of remaining there was less than that of standing out to sea and of being blown to the south by a sudden squall. Fair Havens appears to have been simply a roadstead, the nearest town to which, and lying to the east, was LASEA, perhaps the *Λίσσος* mentioned by Hierocles Synecdemus. It is now called Lapsea, and the ruins which mark its former existence lie on the summit of the hills overlooking Fair Havens, and about two miles distant from it. The island of Trapho, which lies in front of Lasea, is connected to the mainland by a mole, with, however, a passage sufficiently wide for a boat to pass (see *Odys.* iii. 293; *Pliny's Nat. Hist.* iv. 20; *Lewin*). Disregarding the advice of St. Paul, the master of the vessel, induced by a light southerly breeze which had sprung up, attempted to reach the safer harbour of Phœnix,

or Phenice, to the west of their anchorage at Fair Havens, which, however, he was not able to accomplish.

PHENICE, or Phoenix, a name supposed to be derived from the Palm tree, said by Theophrastus to be indigenous to this island, is the only port on the southern coast of Crete which has the reputation of being safe at all seasons and in all weathers. It lay on the east side of a promontory, on which a city of the same name was built, and the harbour was spacious enough to hold ten or twelve large vessels. The port was formed by an island lying in front of it, and had thus two entrances, one to the south-east and the other to the north-east, or, as the direction which the wind was then blowing, *towards the south-west and the north-west* (xxvii. 12). Phenice is now known by the name of Lutro, a village standing not far from the site of the old town. This harbour was a favourite resort of vessels sailing from Alexandria, as an inscription still remaining shows

(Spratt's *Crete*, vol. ii. p. 254). In attempting to reach this port from Fair Havens, the vessel was driven south-west, and had some difficulty in running under the lee of—

CLAUDA (Κλαῦδα or Γαῦδα of some MSS.), about twenty-four miles from Cape Matala, and due south of Phenice. This island is the Claudos of Ptolemy (iii. 7), and the Gaudos of Pomponius Mela and Pliny, Gaudonesi in modern Greek, and Gozzo in Italian, though among the inhabitants of the island the old name still lingers. This was the last land which the vessel on which St. Paul was embarked made before her shipwreck *upon a certain island*. See throughout for authorities on these geographical notices, in addition to the more specific ones cited, Smith's *Voyage and Shipwreck of St. Paul*; Lewin's *Life and Epistles of St. Paul*; Conybeare and Howson's *Life and Epistles of St. Paul*; Smith's *Dictionary of the Bible*; and Fullarton's *Encyclopædia of Biblical Geography*, etc.

CHAPTER XXVIII.

EMPEROR OF ROME,
PROCURATOR OF JUDÆA,
HIGH PRIEST,

NERO.
PORCIUS FESTUS.
{ ISMAEL BEN PHABI.
{ JOSEPH CABI.

(1) *And when they were escaped, then they knew¹ that the island was called Melita.² (2) And the barbarous people showed³ us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.*

Acts xxvii.
26.

Rom. i. 14.
1 Cor. xiv. 11
Col. iii. 11.

THIS concluding chapter of the *Acts of the Apostles* consists of three particulars, and may be thus divided:—

(1) The abode of St. Paul and the rest of the company at Malta, during which time he worked many miracles of healing, one of which is more specifically mentioned. He was also himself miraculously saved from the bite of a poisonous serpent.

(2) His leaving Malta at the end of three months' detention there, and his voyage and land journey to Rome.

(3) His residence for two years at Rome, and his conferences with the elders of the Jews resident in that city, and with all that came in unto him.

Hugo de
S. Claro,
Gorranus.

The shipwreck had happened at a distance from the port which Alexandrian vessels were accustomed to enter, and in which they sometimes wintered. This part of the coast was low, and had no points which could enable the bewildered seamen to distinguish where they had been wrecked,⁴ so that at first *they knew not the land.*

Acts xxvii.
29.

¹ τότε ἐπίγνωσαν.—Text. recept. τότε ἐπίγνωμεν.—Tisch.

² See Note A at the end of this chapter.

³ παρείχον.—Text. recept. παρείχαν.—Tisch.

⁴ “Admiral Smyth [in chart of Malta] makes use of Selmoon palace, the Uni-

Lorinus.
Corn. & Lap. When, however, they had reached the land *they knew*, probably from the inhabitants who flocked to the shore, *that the island was called Melita*. The people, however, were Phœnicians¹ by race, and spake a language totally different from the two tongues which chiefly prevailed in the Roman Empire, the Latin and the Greek, and hence in accordance with the custom of these nations they were considered barbarians. It may also be that the rustic manners of the inhabitants of this part of the coast, as of people living in a thinly peopled country and at a distance from the town, may have made these words, *the barbarous people*, specially applicable to those who received and welcomed the Apostle and his companions in shipwreck.

Rom. i. 14. St. Paul himself divides the nations of the world into two classes, when he says, *I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise*.

Hætt.
Smith. As the storm which had driven them on this shore still continued, and *the rain* which had increased their trials still fell, and they suffered from *the cold*, at the end of October or the beginning of November, it is clear that the wind still continued to blow as before, that is, from the north-east.²

Acts xi. 28. Starke. *They were escaped*. The material ship had perished, but the lives of all had been preserved. Thus do temporal dominions pass away, the material greatness of states perish, and kingdoms come utterly to an end, but the Church of God, *which He has purchased with His own blood*, still exists, increases, and fulfils its Divine mission.

versity tower, and *the breakers on the point of Koura*, as landmarks for St. Paul's bay."—Smith, p. 145.

¹ "Malta was colonized by the Carthaginians, and its name signifies 'the refuge' (*Winer*), in the Phœnician language, which is still spoken, though in a corrupt form, by the native inhabitants." "Melita, from מלטה to escape, and hence a port of refuge. The Prayer-book and Bible have been lately translated into this dialect, which is nearly allied to the Hebrew and Arabic."—Cook. The Lord's Prayer in Maltese takes the following form:—"Missierna li int fissamuwât; yitkaddes ismek; tiji saltanatek; yikûn li trid int, keif fissama, u fl'art; hobzna il minhtiej âtina il-yum; u abfilna dnûbna, bhalma ahna nahfru kul il-midinbin tâna; u la fi ittijârib, izda hallisna

mid-deni. Amîn."

² *The present rain and the cold*. "These meteorological remarks prove that the wind was to the north of east, for if it had been a Sirocco wind (S. E.), as Bryant and others contend, it would have been hot and sultry, for such is the character of that wind in the Mediterranean, even so late as the month of November. I may add, that the Sirocco seldom or never lasts more than three days," whereas "gales in other directions are of much longer continuance. Mr. Groswell (*Dissertations*, vol. iv. p. 197) cites a case which agrees in a remarkable manner with that of St. Paul. Aristides the orator encounters a gale in the Ægean Sea, and is driven through it for fourteen days and nights."—Smith, p. 146.

(3) *And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat,¹ and fastened on his hand.* (4) *And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.* (5) *And he shook off the beast into the fire, and felt no harm.* (6) *Howbeit they looked when he should have swollen,² or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.*

Mark xvi. 18.
Luke x. 19.

Acts xiv. 11.

The first miraculous sign recorded in Holy Scripture is that of a serpent: the last related in the same Scriptures is that which we have here.

We have here an instance of the willingness with which St. Paul laboured with his own hands, and of his readiness to assist others. He had gone out to gather brushwood,³ bundles of the thorny plants which abounded at that time in the neighbourhood of the shore where the company had landed, or perhaps, as others think, the dry loppings of vines,⁴ and a viper, before torpid from the cold, when revived by the heat, fastened its fangs in his flesh, and hung down from the hand, so that though it is not said that he was bitten by the viper, yet we can only understand the account in this way. Had the venomous beast, however, hung on his hand without biting it, the providential care of God in preserving St. Paul from being bitten would be almost as manifest as in preserving him from the effects of the bite.

Chrysostom.:
Bengel.

Fromond.
Sylveira.

When the barbarians saw the venomous beast,⁵ and knew

¹ ἰχθὺνα ἐκ τῆς θερμῆς. — Text. recept. ἰχθὺνα ἀπὸ τῆς θερμῆς. — Tisch.

² πίμπρασθαι. — Text. recept. ἐμπιπᾶσθαι. — Tisch.

³ "Egressus est de mari Apostolus, ignem propter frigus accendit, quia corda illorum quos undis tempestatum docendo exemit, amoris ardore calefacit." — Bede.

⁴ "Cum congregasset Paulus sarmentorum aliquam multitudinem. Sarmenta sunt propriè segmina vitium

sicca, et inde omne lignum combustibile sarmentum vocatur." — Sylveira. "φρύγανων. In Theophrastus, II. P. 1, 4, is the following definition: φρύγανον δὲ τὸ ἀπὸ ρίζης πολυστέλεχος καὶ πολύκλαδον ὅλον καὶ γάμβρη καὶ πήγανον. Language could not more accurately describe the thorny heather, still found in the neighbourhood of the shipwreck. See Kuinoel, in loco." — Lewin.

⁵ θηρίον. — "Animadversum jam est Lucam ex arte medica eleganter θηρίον

from his chain that the Apostle was a prisoner on his way to Rome, and saw the viper fasten on his hand, they at once concluded that he had been guilty of some great crime, and was now being punished in a way commensurate with the sin. *No doubt*, they said, *this man is a murderer*, who though he has been saved from the wreck of the ship, yet *vengeance*, retributive justice, which they regarded as a deity under the name of Nemesis, *suffereth him not to live*. They looked on him as already dead, so fatal was the bite of the viper.¹

Hæcketh.

Gill.

Dion. Carth.
Bengel.

Stier.

Rosenmüller.

Luke x. 19.

It was the ancient and wide-spread belief that the serpent was a special instrument of Divine punishment.² When, however, they saw that the serpent had no power to injure St. Paul, and that he did not fall down dead instantly, or *suddenly*, they concluded that he was under the immediate protection of God, that he was himself Divine, and had therefore power over serpents.³ Changing from one extreme opinion to another, as the people of Lystra, who at one moment would have worshipped the same Apostle as a God, and at another moment stoned him, and drew him out of the city as though dead, they would now have worshipped him whom they had just before declared to be a *murderer*. The Apostle even in his bonds was under the protection of Him who had promised His disciples and *them that believe—They shall take up serpents, and if they drink any deadly thing it shall not hurt them; and who when the seventy were sent forth had strengthened them by His gifts in these words: I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.* So here not only

appellare viperam. Etenim vipera hic *θηριον* bestiola vocatur ut Hippocrati, Dioscoridi, Æliano, Aristoteli, Plutarcho, et Nicandro in Theriacis, unde et illi, qui a viperis admordentur, *θηριόδηκτοι* Discoridi, lib. 1, et Hippocrati *θηριώδεις* in libb. Epidemic. et alibi audiunt, et *περιβόητον* illud adversus viperinos morsus remedium *θηριακόν* seu *θηριακή ἀντίδοτος* nomen suum est sortitum: *θηριακά* nempe illa vocantur medicamenta, ὅσα τὰς τῶν θηριῶν ἰᾶται δῆξεις, quæ viperarum morsus sanant."—*Wolffius*. "Habes unum e compluribus indiciis a Luca tum in Evangelio tum in hoc libro prebitis medicæ artisquam exercebat."—*Patritius*.

¹ "ἡ δίκη ζῆν οὐκ εἶασεν, justice

suffered not to live. Observe the past tense. They considered his doom as sealed. Vengeance in their view had already smitten its victim."—*Hæcketh*.

² "The Jews observe that when the execution of capital punishments was taken away from them, yet such who deserved them were punished by God in a way equivalent to them: so, for instance, if a man committed a crime for which he deserved to be burnt, either he fell into the fire, or נדב נדב, a serpent bit him; or if he deserved to be strangled, either he was drowned in a river or died of a quinsy (Bernidbar Rabba, fol. 214, 2, et Talm. Bab. Sanhedrin, ib. et Sota, fol. 8, 2)."—*Gill*.

³ See Note B at the end of this chapter.

did not death follow, but not even was there any swelling from the bite of the viper. Mark xvi. 18.

When the gospel comes in all its power, then is the serpent, the old serpent, harmless, and is hurled back to the fire from whence he has come. The serpent, indeed, may bite the hand of God's saint, but he only the more enables the Christian to manifest the strength of Divine grace and to glorify God, who has placed bounds to the power of the evil one.

These barbarians had preserved a portion of the truth which was of old the heritage of all mankind, and had not lost the sense of moral responsibility, and of God ruling and rewarding or punishing men for their deeds, and they looked on the evils which befell men in this life as the consequences of sin. They erred, however, in applying the general law to particular cases, and in passing a judgment on that which was beyond their sight. Estlin.

(7) *In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.* (8) *And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.* Mark vi. 5; vii. 32; xvi. 28, Luke iv. 40. Acts xix. 11, 12. 1 Cor. xii. 9, James v. 14, 15.

The chief man, or governor of the island. The legate or the Prætor of Sicily, to whose jurisdiction Malta belonged.¹ Here again we have the traces of St. Luke's profession of a physician. He describes in the usual technical terms of medical science the disease under which *the father of Publius* was labouring, and his knowledge of medicine enabled him as an eye-witness to know whether the sick man were healed by miracle or not.² In this and the former Alford.

¹ τῷ πρώτῳ τῆς νήσου. "The title *πρώτος* under which Publius is mentioned here has been justly cited by apologetic writers, as Tholuck, Ebrard, Krabbe, Baumgarten, Lardner, Paley, Howson, as a striking proof of Luke's accuracy. No other ancient writer happens to have given his official designation; but two inscriptions, one in Greek and the other in Latin, have been discovered in Malta, in which we meet with the same title employed by Luke

in this passage. It is impossible to believe that Publius, or any other single individual, would be called the *first man* in the island, except by way of official eminence. It will be observed that the father of Publius was still living, and during his life-time he would naturally have taken precedence of the son, had the distinction in this case been one which belonged to the family."—Hackett.

² In the account of the miraculous

miracle was closely connected the fulfilment of the twofold promise made by our Lord to His disciples—*They shall take up serpents . . . they shall lay hands on the sick, and they shall recover.*

Mark xvi. 18.

He lodged us three days courteously. The *us* in this instance would seem to mean, St. Paul and St. Luke, with any other, it may be, of their immediate company, as the loading with honours mentioned soon after would be also thus limited.¹

Lechler.

He prayed, and laid his hands on him. By his prayer the Apostle not only procured this healing, but in pointing out the source of miraculous power he rebuked those who said that he himself was a God. He needed to pray, and the healing which followed his prayers was not of himself, it was the gift of God, whilst by laying his hands on him he conveyed the healing mercy to the sick man, and showed that he was the instrument by which God worked, though the power was from Him alone.²

Baumgarten.

Miracles, like tongues, are for a sign, not to them that believe, but to them that believe not, and so, though he healed the father of Publius, yet he left his own son in the faith, Timothy, weak and languid, and recommended to him the ordinary means of healing. The miraculous cures done at Malta we may well believe were a means by which the barbarous people were brought to accept the gospel which St. Paul preached. To Timothy sickness was left as a means by which his patience was tried and strengthened, and the lustre of his crown increased. To his faith a miracle could have added nothing.

Bede.

(9) *So when this was done, others also, which had diseases in the island, came, and were healed:* (10)

cure of the father of Publius his disease is mentioned in the accurate and professional language which distinguishes the writings of St. Luke. Thus it is stated that he lay seized with, or labouring under (*συνεχόμενον*), fever (*πυρετός*), in the plural, and dysentery (*δυσεντερία*), using *συνεχόμενον* in the same sense that the Greek medical writers do, and *πυρετοί* in the plural with Hippocrates. In both these cases we have the best evidence as to the technical character of Luke's medical terminology, but we know also from St. Jerome that eccle-

siastical authors who wrote before him bore the strongest testimony to the medical skill of St. Luke. "Evangelistam Lucam tradunt veteres Ecclesiarum tractatores medicinæ artis fuisse scientissimum (Comment. in Isaiam, xliiii. 6)."—Smith.

¹ Here St. Luke speaks of *us* only, *ὃς ἀναδεξάμενος ἡμᾶς*—in the second verse he says, *προσελάβοντο πάντας ἡμᾶς*, they received us all.

² "Imposuissetque manus—Precando declarat Paulus, se non esse miraculi auctorem, sed duntaxat ministrum, ne sua gloria fraudetur Deus."—Calvin.

*Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.*¹

Matt. xv. 6.
1 Tim. v. 17.

Again we find the presence of St. Paul made a benefit to all around; to those of the island, who *had diseases*, in that he was the means of their healing, and to his own company, in the hospitality with which they were entertained, and in the favour with which they were regarded by the islanders. During their stay on the island the friends of the Apostle were *honoured with many*, with abundant honours and demonstrations of reverence, and on their departure were laden with gifts of all things *necessary* for their voyage.

Bengel.

Kuinöel.

(11) *And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.*² (12) *And landing at Syracuse, we tarried there three days.* (13) *And from thence we fetched a compass* (περιελθόντες),³ *and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: (14) Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.*⁴

It would seem either that the prudence of the master of this ship of Alexandria had led him to avoid the risk of the

¹ πρὸς τὴν χρείαν.—Text. recept. πρὸς τὰς χρείας.—Tisch.

² "The ancient ships carried at their prow a painted or carved representation of the sign which furnished their name, and at the stern a similar one of their tutelar deity. Sometimes these were one and the same, as appears to have been the case with this ship. Cyril in Cat. says, ἔθος δὲ πῶς ἐν ταῖς Ἀλεξανδρίων μάλιστα ναῦσι πρὸς γὰρ τῇ πρώτῃ δεξιᾷ τε καὶ εἰς εὐώνυμα γραφὰς εἶναι τοιαύτας. See Virg. Æn. x. 209; Ovid Trist. i. 9. 1; Pers. Sat. vi. 30. Castor and Pollux, sons of Jupiter and Leda, were considered the tutelar deities of sailors."—Alford.

³ "The meaning of the expression (περιελθόντες) is not very clear. I am

inclined to suppose that the wind was north-west, and that they worked to windward, availing themselves of the sinuosities of the coast; but with this wind they could not proceed through the straits of Messina, from the tendency which the wind always has to blow parallel to the direction of narrow channels; they were therefore obliged to put into Rhegium, at the entrance of the strait. But after one day the wind became fair from the south, and on the following they arrived at Puteoli, having accomplished a distance of about 180 nautical miles in less than two days."—Smith, p. 153.

⁴ εἰς τὴν Ῥώμην ἤλαθον.—Text recept. εἰς τ. Ῥ. ἤλαθον.—Tisch.

Hackett.

stormy sea between Malta and Italy, or else that the approach of the same storm in which the ship on board of which St. Paul was embarked had been wrecked had led the master to remain in harbour and winter in the island, which was in the direct route between Alexandria and Rome.¹

This ship on which the Apostle and the rest of the company now embarked on their way to Rome bore on its prow the images of the twin sons of Leda, Castor and Pollux, the Dioscouri (παρασήμῳ Διοσκούροις), who, according to the classical mythology, were said to be the brothers of Helen, and were regarded as the tutelary divinities of seamen, and therefore of many maritime towns, as, for instance, of Rhegium, the sea-port town at which the vessel arrived on leaving Syracuse.²

Bengel.

For *three months* St. Paul and his company had obtained rest after the toils and perils of their voyage, and the islanders had reaped an abundant harvest of blessings in reward for their entertainment of the servant of God. Of so great and signal an advantage is the presence of one who bears God in his heart, and brings Him as a guest to the house where he is received.

At Syracuse, either to obtain a more favourable wind for passing through the straits, or perhaps to unload a portion of the cargo of the vessel,—most probably, however, for the former reason,—they remained *three days*, and then, leaving that port, and beating up against contrary winds, after many delays they reached Rhegium, whence *the next day*, favoured by a wind from the south, they were carried through the straits to Puteoli, the port where the Alex-

¹ The date of St. Paul's departure would be about the 8th or 9th of February, the time when the navigation of those seas commenced; in this date Patritius, Greswell, and Lewin agree. "The more usual track of the corn vessels between Egypt and Rome lay along the coast of Africa to Malta and Sicily, and thence through the Straits of Messina to Puteoli, the port of Rome. From Puteoli the cargoes were transhipped into smaller craft to be carried to the artificial harbour formed by Claudius at Ostia at the mouth of the Tiber, or were transported to Rome by land-carriages along the Via Appia."—*Lewin*.

² Hence the words of Horace, when Virgil was about to leave Italy on a

voyage :—

"Sic te, Diva potens Cyprî,
Sic fratres Helenæ, lucida sidera,

Reddas incolorem."

Lib. i. Od. 3.

And in a later ode the poet speaks thus of the Dioscouri, the twin sons of Leda :—

—quorum simul alba nautis
Stella refulsit,
Defluit saxis agitatus humor,
Concidunt venti, fugiunt que nubes,
Et minax, quod sic voluere, ponto
Unda recumbit."

Lib. i. Od. 12.

andrian corn ships discharged their cargoes, which were carried from that place partly by canal and partly by land carriage to Rome.¹ Here, at the solicitation of the *brethren*, the Christians of that city, the Apostle remained *seven days*, in order, it may be, to spend the Lord's Day with them. In this we have another of the instances before noted of St. Paul's stay at a place so as to enable him to join with the *brethren* in their worship on that day.²

Smith.

Wordsworth.

Puteoli as a city of commercial importance had, we know from other sources than this narrative of St. Luke, a number of Jewish inhabitants, and among these, through their constant intercourse with Jerusalem,—Puteoli being the port from which vessels bound to Egypt and Syria set sail,—the gospel of Christ must have been known, and hence some of them when St. Paul landed here were already *brethren*, believers in Jesus.³

Joseph.
Antiq.,
xvii. cp. 14,
§ 1.

(15) *And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three tarerns: whom when Paul saw, he thanked God, and took courage.* (16) *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.*⁴

Acts xxiv. 23;
xxvii. 3.

Though we have no record of its foundation, the Church at Rome was already large and flourishing. In this fact we are reminded of the secret way in which the seed of gospel truth was sown in the beginning, and in which the leaven of Divine grace worked from the first. At Rome, at Antioch, at Damascus, at Ephesus, we find brethren, and in

Rom. i. 18;
xvi. 19.

¹ Thus of Agrippa the Second Philo says, "Going down to Dicæarchia" [the most ancient name of Puteoli], "and seeing some Alexandrine vessels in the harbour, looking all ready and fit to put to sea, he embarked with his followers."—Philo, *Against Flaccus*, § 5. See also Seneca, *Epist.* 77.

² "There is an interesting fact recorded in connection with Puteoli, in the martyrdom of Ignatius, the disciple of St. John. When he was going to his martyrdom at Rome, he was brought to Puteoli, and he wished to land there, in order that he might follow the steps of St. Paul (κατ' ἵχνος βαδίζειν θέλων τοῦ ἀποστόλου Παύλου); an incident

confirming the genuineness and authenticity of the Acts, and probably, also, showing its influence in primitive times."—Wordsworth.

³ For geographical notices of St. Paul's voyage from Malta to Rome, see Note C at the end of this chapter.

⁴ "ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἱκατόνταρχος παρέδωκε τοὺς ἐσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἰπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.—*Text, recepit.* ὅτε δὲ εἰσηλθομεν εἰς Ῥώμην, ἰπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.—*Tisch.*

each city a Church, but of its founders we read nothing. The seed scattered was scattered by the hand of the Great Sower of the seed, but who were the human instruments by which His will was accomplished we know not. St. Peter may possibly have visited Rome between the time of St. Paul's writing his Epistle to this Church and arriving prisoner at Rome, but neither of them can be strictly regarded as the founders of the Church in the Imperial city.

One band of the *brethren*, when they heard from Puteoli of the coming of the Apostle, went to meet him as far as Appii Forum, forty miles from Rome, while others awaited his coming at the Tres Tabernæ, or *Three Taverns*,¹ thirty miles from the city, and these seem to have been numerous, and the proofs of their faith and zeal so evident that seeing them, Paul *thanked God, and took courage*. We see here how human in all his affections St. Paul was. Though he had been the instrument by which so many miracles had been wrought, though he had escaped so great perils, yet he receives an access of courage for his future work through the presence of these brethren. We are often reminded in the Acts of the Apostles and in his Epistles of this trait in St. Paul's character; it would seem as though overwhelmed with exhausting labours, *the care of all the Churches*, his earnest spirit specially needed these tokens of God's presence and of the success of the gospel.

Paul was suffered to dwell by himself, unlike the remainder of the prisoners, who were committed to the custody of the captain of the guard, and consigned to the common prison. The services rendered by St. Paul during the voyage, the favour of the centurion, who had witnessed the work of Divine grace in the Apostle, and probably his personal report of the blamelessness of St. Paul's life, supported by the declaration of Agrippa at the time of his examination that he had done no wrong, and *might have been set at liberty* but for his appeal to Cæsar, conspired to procure for him some relaxations of the usual severity of imprisonment. He was allowed to dwell in his own hired apartments, under the eye of a single soldier, who had the charge of him.

¹ *Taberna* (from *taba* or *taberna*, a board), a hut or booth roofed in, a hovel. Hor. Od. i. 4, 13.

² The captain of the guard, or Prætorian Præfect, whose official duty it was to keep in custody all accused persons who must be tried before the Emperor, was Afranius Burrus, the friend of

Seneca, and one of the best of Nero's advisers. He died, it is supposed, some months at least after the arrival of St. Paul at Rome. He was certainly alive in the beginning of A. D. 62. Before his time and after his death the command of the Prætorian camp was given to two præfects.

(17) *And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. (18) Who, when they had examined me, would have let me go, because there was no cause of death in me. (19) But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. (20) For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.*¹

Acts xxi. 33;
xxiv. 12, 13;
xv. 8.

Acts xxii. 24;
xxiv. 10;
xxv. 8;
xxvi. 31.

Acts xxv. 11.
Acts xxvi. 6,
7, 29.
Eph. iii. 1;
iv. 1; vi.
20.
2 Tim. i. 16;
ii. 9.
Philom. 10,
13.

In this we have a characteristic of St. Paul. In all his labours his first care, and this was continued up to this last record of his missionary labours, was to communicate his message to his own countrymen, hence he now called together the chief of the Jews who dwelt at Rome to confer with them and that he might make known his message to them.

Wesley.

I have committed nothing against the people or customs of our fathers. This is the consistent defence of St. Paul at all times. He was, let us remember, to the latest moment of his life, a Jew, careful of the outward observances of the law, whilst he penetrated to its inmost spirit. He, so far as we can learn from his history, as well as from these words, neglected no observance which the Jews of his own time were wont to fulfil. He saw, as so many others, in Jesus of

¹ "It is in exact conformity with the truth of St. Paul's situation at this time, that he declares of himself in the Epistle to the Ephesians, *πρεσβεύω ἐν αλύσει* (vi. 20). The exactness is the more remarkable, as *ἀλυσίς*—a chain—is nowhere used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was *δεσμός*—bonds—as in the 26th chapter of the Acts, where St. Paul replies to Agrippa, *I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I*

am, except these bonds, παρ' ἐκτὸς τῶν δεσμῶν τούτων. When the prisoner was confined between two soldiers, as in the case of Peter (ch. xii. 6), two chains were employed; and it is said, upon his miraculous deliverance, *that the chains—ἀλυσίς in the plural—fell from his hands.* *Δεσμός* the noun, and *δίδεμαι* the verb, being general terms, were applicable to this in common with any other species of personal coercion; but *ἀλυσίς*, in the singular, to none but this kind of restraint."—*Paley's Horæ Paulinæ.*

Nazareth the Messiah, the promised One, whom the prophet of old had foretold, and whom the ceremonial of the law also foreshadowed. He observed the feast days of that law: he was regular in the worship of the temple, he was constantly present at the service of the synagogue. In a word, he never separated himself from the religious rites nor from the aspirations of his nation. He was not indeed a mere formalist as so many Pharisees had become, but then formalism was the perversion of the *customs of the fathers*, not their proper performance. He did not look forward to a coming Messiah, but in common with many other Pharisees, he acknowledged one who had already come. In this he might well assert there was no departure from the *customs of the fathers*.

Who when they had examined me, would have let me go
 At one time the Apostle was detained in custody by Felix, only because of his cupidity, who *hoped that money should have been given him of Paul, that he might loose him*, and he was left in prison by this governor, because, having rendered himself odious to the Jews, Felix wished by this act of compliance with their wishes to propitiate them in some degree, and by showing them a *pleasure* to purchase their favour. At other times both Festus and Agrippa attested the innocence of St. Paul.

Acts xxiv. 26.

Acts xxv. 25;
xxvi. 32.

For the hope of Israel I am bound with this chain. That is, either—

(1) On account of his preaching the *hope* and doctrine of the general resurrection of the dead of all mankind, which was opposed not only to one of the leading tenets of the Sadducees, but though held as a doctrine by some, was only feebly believed in by any of the Jews, or—

Eratius.
1 Tim. i. 1.
Col. i. 27.

(2) In that he had preached that Jesus, the Messiah, *our hope, the hope of glory*, had risen from the dead; or, rather, in that he had preached the gospel of a resurrection of the children of Israel from the dead, which truth the Israelites believed and hoped; for in their unbelief in this respect the Sadducees were at variance with the belief of the nation at large. As an example of that resurrection, and in proof of the truth of the doctrine, he had appealed to the resurrection of Christ, *the first-fruits of them that slept*.¹

Fromond.¹
1 Cor. xv. 20.

This belief in a resurrection of the bodies of the dead, however partially and inconsistently held, was among the chief of those truths which distinguished the children of

¹ "Propter spem enim Israel. Propter predicationem Evangelii resurrectionis mortuorum, quam Israelite sperant et cujus exemplum jam præcessit in Christo."—Fromond. "Spes Israël est Christus Dominus, qui et vita et resurrectio est fidelium."—Ferus.

Israel from the rest of mankind, the resurrection of the body Hurd.
was especially *the hope of Israel.*

(21) *And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee.* (22) *But we desire of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against.* Luke ii. 34.
Acta xxiv. 5,
14.
1 Pet. ii. 12;
iv. 14.

The Jews at Rome, as at other places, had been cautioned against the doctrines which St. Paul proclaimed, but this caution had not extended to the Apostle himself, they had heard of him *neither by letters nor by any of the brethren* on their coming from Jerusalem.¹

It has been thought wonderful that the Jews of Jerusalem, who had persecuted St. Paul so persistently, should yet not have sent to the *chief of the Jews* at Rome any accusation against the Apostle, and a difficulty has been made of this, as if the fact were inherently improbable. The difficulty, however, is one of haste on the part of objectors, and springs from a want of consideration of the circumstances attending St. Paul's coming to Rome. The whole assault on St. Paul, the conspiracy to kill him, and the accusation before Felix, and afterwards before Festus, had all taken place at Jerusalem, and there would naturally be no thought of communicating the indignation of the Jews of Asia or of Jerusalem against him to the Jews of Rome, who were not interested in the attack upon the Apostle. It was only towards the close of his imprisonment that he had appealed from the injustice of Felix and from the vacillation of Festus to the tribunal of Cæsar at Rome. That appeal was unexpected by the Jews, and within a short time of that appeal St. Paul was on his way to Rome. St. Paul did not embark on his voyage for Italy until the close of the season for navigating those seas. It is not likely, then, that any vessel could have started from Cæsarea later in the year than that in which he took his passage. We know that *the ship of Alexandria*, in which he embarked at Malta in order to pursue his voyage, having wintered at Malta, within the distance of a day or two of the Italian coast, must needs have reached Puteoli long before any ship from the coast of Syria could have done so. Therefore, whether for this cause or not,

Wordsworth.

Meyer.

¹ Πρὶν ἐπιδημῆσαι τὸν Παῦλον ἐν τῇ κήρυγμα οὐκ αὐτοὶ δι' ἑαυτοὺς, ἀλλὰ καὶ
Ρώμῃ παρηγγελμένοι ἦσαν Ἰουδαῖοι οἱ πανταχοῦ γῆς. — Eusebius apud
μὴ παραδιδάσθαι τὸ περὶ Χριστοῦ Cramer in Catena.

the Jews of Jerusalem could not have communicated with the Jews of Rome since the trial, even if they had desired to do so, and there were hardly sufficient reasons why they should have done so before the trial. Let us observe that it is of letters out of Judæa and of brethren that came from thence that the Jews of Rome are speaking.

Luke xxiv.
27.
Acts xvii. 3;
xix. 8;
xxvi. 6, 12.
Acts xiv. 4;
xvii. 4; xix.
9.

(23) *And when they had appointed him a day there came many to him¹ into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus,² both out of the law of Moses, and out of the prophets, from morning til evening.* (24) *And some believed the things which were spoken, and some believed not.*

There came many to him into his lodging. The eagerness with which the Jews here and elsewhere flocked to hear the tidings which St. Paul declared is an instance of the general expectation of this people that the Messiah had already come, or was even then about to come, into the world. Though now, and at other times, some believed, and some believed not, but persecuted the Apostle, and derided the claims of Jesus to be the long-expected Messiah, yet their coming to listen to him is a testimony to the general belief that the time predicted by Daniel (Dan. ix. 25, 26), as well as by Jacob (Gen. xlix. 10), for the appearance of the Deliverer had now come.

That the same testimony should be attended with such widely different effects is what we ever find to be the case though the same evidence is uttered from the same lip: it is still the case that some believe the message of salvation, whilst, alas, some believe not.

Is. vi. 9.
Jer. v. 21.
Ezek. xii. 2.
Matt. xiii. 14,
15.
Mark iv. 12.
Luke viii. 10.
John xii. 40.
Rom. xi. 8.

(25) *And when they agreed not among themselves they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers,* (26) *Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:* (27) *For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes*

¹ ἦκον πρὸς αὐτὸν.—Text. recept.
ἤλθον πρὸς αὐτὸν.—Tisch.

² τὰ περὶ τοῦ Ἰησοῦ.—Text. recept.
Tisch. omits τὰ.

*have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*¹

It is very remarkable that this same quotation from the prophet Isaiah with which our Blessed Lord opened His teaching by parables should form the solemn close of the historic Scriptures. Again, it is noteworthy that the first and the last quotation which occurs in the Acts of the Apostles, that which St. Peter cited at the election of Matthias and the present one spoken by St. Paul, should both certify us that the Holy Ghost had spoken through the prophets of Christ, and of all the things which relate to Jesus (τὰ περὶ τοῦ Ἰησοῦ).

Alford.

Acts i. 16.

This *one word*, this one inseparable proposition, consists of these two particulars:—

(1) That the Jews were obdurate of heart, that they were self-blinded in their rejection of the salvation proffered to them by Christ.

(2) That though they were thus wilful, and persisted in their obstinacy, the kingdom of God would be accepted by the Gentiles, to whom as well as to the Jews *the salvation of God is sent*.

The prophecy cited by St. Paul, as it had been before cited by Christ, is a prediction that when He came many should see Him with the eyes of the body and hear Him with the corporeal ears, but yet be spiritually blind to Him, and deaf to His call. That their heart should be gross through sensual affections, so as to be incapable of receiving heavenly truths, and that the eyes of their mind would be blinded to the proofs of His Divinity. In effect, the Holy Spirit through the prophet says, Ye shall indeed desire the Messiah, but when He cometh, through the hardness of your heart, and the deafness of the incorporeal ears, and the blindness of the mental sight, ye shall reject Him.²

Stier.

Origen.

Corn. & Lap.

¹ Πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ. ἀκοῦ ἀκούσατε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε· ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν αὐτῶν βαρύνως ἤκουσαν καὶ τοῖς ὀφθαλμοῖς αὐτῶν ἐκάμυσσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκούσωσι. καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.—LXX.

² "Excœcatio propriè pertinet ad invendendum, et cor hominis non emollia-

telectum qui est animæ spiritualis oculus."—*Fromond*. "Excœcatio et obdurnatio duo important. Quorum unum est motus animi humani inherentis malo et aversi à divino lumine; et quantum ad hoc Deus non est causa excœcationis et obdurnationis, sicut non est causa peccati. Aliud autem est subtractio gratiæ, ex qua sequitur quod mens divinitus non illuminetur ad recte videndum, et cor hominis non emollia-

Ye shall see His miracles, and yet refuse to see Him. Ye shall hear His word, and yet refuse to hear Him in your heart, and to cleave to Him with your affections. The intellect is both blinded as a consequence of sin, and as a punishment on account of sin. To this blindness two causes concur:—

Basil.

(1) Depravity of the affections, by which men are unwilling to bear the light.

Dion. Carth.
Corn. & Lap.

(2) The withdrawal of Divine light through man's sin, and a moral incapacity on the part of the sinner to behold the light when revealed.

In a very real sense the words of the prophets, the mercies and the love of God, harden the heart of the sinner, since every call rejected, every overture of mercy turned away from, every act of God's forbearance which the sinner makes an excuse for continuing in sin and for relying upon that mercy, every deed of love which enters not into the heart and kindles the affections, harden the heart of man, not indeed in themselves, but as the direct consequences of love disregarded, of mercy abused, and of the call of the Lord unheeded. It was when God was merciful, and as a consequence of His forbearance to Pharaoh, that the heart of this king was hardened, and he refused to obey the commands of God, and thus God's love was made the means by which the heart of the sinner was hardened, and thus may it be truly said that God hardened his heart.

Matt. xxi. 41,
43.
Acts xiii. 46,
47; xviii.
6; xxii. 21;
xxvi. 17, 18.
Rom. xi. 11.

(28) *Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.* (29) *And when he had said these words, the Jews departed, and had great reasoning among themselves.*¹

Cook.

Acts xxi. 40;
xxii. 21.

The salvation of God—that is, not merely the doctrine, but the converting efficacy of the gospel, with all its blessings—is *sent unto the Gentiles*, and by them the Apostle declares it will be accepted—*they will hear it*. He does not shrink at this time from making the same assertion which had given such deep offence to the Jews when spoken by him *on the stairs or steps at Jerusalem*.

The Apostle's word was a hard one to hearts not pre-

ter ad rectè vivendum et quantum ad hoc Deus est causa excæcationis et obdurationis."—*Th. Aquinas, Prima Secund. Quæst.*, lxxix., Art. 3.

¹ Tischendorf omits the whole of this

verse. Four uncial and a few cursive MSS. also omit it. The grounds for rejecting it, however, are far from conclusive.

pared, to hearts rendered gross with sensual affections, and hardened with the formalism which was the besetting sin of the Jews of that day, and when these whom the Apostle had summoned to bear his message had *departed they had great reasoning, much disputing, among themselves* because they had rejected the truth. They seem to have had misgivings within themselves, and great difference of opinion as to what was required from them, and yet finally to have coincided in rejecting the gospel which St. Paul declared to them. Stier.

(30) *And Paul dwelt two whole years in his own hired house, and received all that came in unto him,*
 (31) *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ,¹ with all confidence, no man forbidding² him. [Amen.]³*

Acts iv. 31.
Eph. vi. 19.

In these few words St. Luke sums up the *two years'* residence of St. Paul at Rome. It has been supposed by some that the Evangelist was himself away from Rome during much of this time, and hence his brevity, as not recording what he was not himself an eye-witness of. Others have supposed that he had contemplated another book, a third, in which he would have recorded at length the events of these years, the result of the appeal to Cæsar, and of the deliverance of St. Paul, as at the end of his Gospel he omitted the details of the Ascension of our Lord, because he intended to and did introduce them at the beginning of *the Acts of the Apostles*. Another and seemingly the most probable reason for his silence, however, is this, that the book of the Acts of the Apostles was addressed to a resident at Rome, or at least in Italy,⁴ who, equally with St. Luke,

Smith.

Fromond.

Estius.

¹ τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ. — *Text. rec. pt. Tisch.* omits Χριστοῦ.

² ἀκωλύτως, *without hindrance*. "The Acts of the Apostles is a record of trouble and suffering, like all other books of the New Testament, and is also like them in this, that it ends happily. There is something musical in the cadence of the word ἀκωλύτως, reserved for the end of this book. The word commences with a short syllable, followed by three long ones, a first Epitrite, the termination of a Sazon happily adapted to express repose after

labour. This cadence is expressive of steadiness, firmness, and stability; of motion succeeded by rest; of action consummated and settled in repose. . An emblem of the history of the Church of Christ, and of the life of every true believer in Him."—*Wordsworth*.

³ Several cursive manuscripts, the Syriac and some other versions, and St. Chrysostom, also the Catena published by Cramer, add *Amen* at the end of the Acts.

⁴ See Introduction to the Acts, Commentary, vol. i. chap. i. § 3.

himself would be familiar with all the incidents of St. Paul's life at Rome during these two years.

Here at Rome, during the two years of his detention, the Apostle was engaged in *preaching the kingdom of God* in his own apartments¹ to all that came in unto him. This, however, was only a part of his toils. On him had devolved the care of, or anxiety for (ἡ μέριμνα), all the churches, which by God's grace he had been able to plant, and which he had watered by his labours and prayers. From the distant churches he received at various times messengers who sought his advice and direction, and made him acquainted with their progress and their various trials. At one time or another, in addition to Luke, we read Timothy, of Epaphras, of Mark, of Demas, of Aristarchus of Tychicus, and others, as present with him, and during this and his subsequent imprisonment at Rome most critics agree that he wrote his Epistles to the Ephesians, to the Colossians, the Philippians, and those to Timothy and Titus, as well as that to Philemon; most probably the Epistle to the Hebrews was also written at this time.²

We know that the result of his bonds and the presence of a soldier—not the same soldier—was that the truth which he declared was made known throughout the Roman camp and that it even reached to and was accepted by some in the Imperial household; so that, as he himself says, Christ was made manifest in the Prætorium, and he was enabled towards the close of his ministry to send to the Philippians greetings from the saints that are of Cæsar's household. Through his bonds he preached at Rome of that kingdom which was to surpass all others in power, and that kingdom which was a subject of fear to Pilate was thus declared the heart of the Imperial city itself. Though the Apostle was bound, the word of God, which in his bonds he made known, was not bound, but amid his bonds St. Paul preached that truth which was to make the slaves of Satan to be independent free men, and to deliver the captives of sin from fetters more terrible than those which bound the Apostle of Christ. He was now awaiting the examination before the tribunal of Cæsar, to which he had appealed, and his whole time spent not in a preparation for his examination as to the

¹ ἐν ἰδίῳ μισθώματι—in his own hired lodgings, not the whole house (μισθωτή οἰκία, Theoph. Char. 23). The μισθωμα was the meritorium or conductum of the Romans. A lodging-house at Rome was divided into cænacula, each of which was let out to hire. See Wetstein at this place.

² The Epistle to Philemon and that to the Churches at Colosse and Ephesus were written from Rome, as generally supposed, in the spring of A.D.; that to the Philippians was as generally supposed, the Apostle wrote on his second imprisonment. Patritius; Davidson.

charges brought against him, but in *preaching the kingdom of God, and teaching those things which concern the Lord Jesus*.¹ Thus were fulfilled two predictions, the first made at the time of his conversion at Damascus, the latter when he was surrounded by his enemies at Jerusalem. The first uttered to Ananias had declared of Saul—*He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.* Acts ix. 15. Acts xxvi. 18. The second prediction made to him by *night* at Jerusalem, when the Jews lay in wait to destroy him, was now being fulfilled—*Be of good cheer, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.* Acts xxiii. 11. Thus in all his sufferings the Apostle was strengthened by the remembrance that everything which happened to him was but an additional testimony of the watchful and directing providence of Almighty God, and that all privations and dangers were but the assurance of the establishment of that *kingdom* which he was commissioned to proclaim before the Gentiles, and kings, and the children of Israel. Acts ix. 15.

In the fulfilment of these predictions, and of the mission of St. Paul, and in face of the great truth, that *the kingdom of God* was now preached in the Imperial city, the centre of the world, and that this had happened by means of the malice of those who would have hindered its progress, the Apostle and his history, his labours and his sufferings, fall naturally into the background. It is no longer man, even man made mighty by the indwelling of the Spirit, and called by miracle to this work of declaring God's truth before the bar of Cæsar, who is set before our eyes; it is henceforth *the kingdom* not of men, nor from men, on which the eye is to rest, not the tribunals of earth, but His rule *whose kingdom is an everlasting kingdom*, the Church of the living God, of which its builder and Head has said, *The gates of hell shall not prevail against it*.¹ Lechler. Dan. vii. 27. Matt. xvi. 18.

It was this *kingdom of God* which the Baptist in the wilderness of Judæa had proclaimed to be near at hand, and for which his whole mission had prepared men, and which our Lord, the Ruler of that *kingdom*, had declared to be come *unto men* by His own presence. Of this *kingdom* prophets of old had foreannounced that it should be Matt. iii. 2. Matt. xii. 28.

¹ "Ὅρα οὐδὲν αἰσθητὸν, οὐδὲ περὶ τῶν παρόντων, ἀλλὰ ταῖς ἐλπίσιν αὐτοὺς ἐτρεφεν, οὐκ ἔχων ἐπιδείξασθαι ἀπὸ τῶν καθ' ἑαυτόν."—Chrysostom in Catena.

² See Remarks at the end of this volume.

Dan. iv. 3.
Dan. ii. 44;
vi. 26.
Dan. iv. 34.
Mic. iv. 7.
Luke i. 33.

an everlasting kingdom, that it should never be destroyed but should endure from generation to generation, and that it the Lord should reign . . . from henceforth even for ever, that of His kingdom there shall be no end. Of the beginning of this kingdom we have the record in the Gospels, and in this book of the Acts of the Apostles; and this, the last historical book of the inspired Scriptures, the first volume of Church history, gives us in these concluding words the last glimpse of the great Apostle in the performance of his work, *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.*

Note A.—MALTA.

THE island of Malta is situate in 35° 50' of north latitude and 14° 13' of east longitude from Greenwich. It is about sixty miles in circumference; its greatest width being twelve miles and its extreme length about twenty miles. It is sixty miles distant from the nearest point of Sicily, which lies to the north of Malta, one hundred and ninety miles from Cape Spartiveno, the nearest point on the main land of Italy, and about two hundred miles from Calipia, the nearest point in Africa. It is distant from Clauda in Crete four hundred and seventy-six miles. Malta was early peopled by the Phœnicians, at which time the island was known by the name of Ogygia. Afterwards it was occupied by the Greeks from Sicily, who are said to have changed its name to Melitus. As, however, this island lies midway between Tyre and Spain the name Melita has been deduced from מלח, *to escape*, and is supposed to mean a port of refuge.

The Carthaginian forces under Hannibal conquered it, and after a severe struggle with the inhabitants, assisted by their fellow-countrymen from Sicily, established themselves here. On the termination of the Punic war the Roman forces pillaged Malta, and at length, under Titus Sempronius

the Consul, took possession of it. In the order of the Senate of Rome it made a municipality, and was governed by a præfect or legate, subject to the prætor of Sicily (Cicero in Ver. ii. 18). From two inscriptions, one Greek, the other in Latin, found at Città Vecchia, it appears that the name of this officer was Πρωτος Μελιται Mel Primus, or Prius Melitens. From the Latin inscription, the term employed with his usual accuracy by Luke (verse 7). The Romans continued the possessors of Malta until A. D. 506, when the island was seized by the Goths, who occupied it, however, only a short time, when it was recovered by Belisarius. From that time it remained a dependency of the Greek emperors of Constantinople until A. D. 879, when it was captured by the Arabs, who exterminated all male adult inhabitants, and made women and children slaves. The conquerors held Malta for nearly a hundred and twenty years, when, in A. D. 1090, they were expelled from Sicily and Malta by Count Roger, brother of Tancred, who was thereupon crowned king of Sicily and Malta. An expedition fitted out by the Emperor Michael Comnenus failed to wrest Malta from his hands. The island then became the marriage portion of the possession

the house of Swabia, and shared in the fortunes of this house until, in A. D. 1516, it became part of the dominion of the Emperor Charles the Fifth, who after holding it about fifteen years ceded it to the Knights Hospitallers, or knights of St. John of Jerusalem, who had been driven from Rhodes and then from Candia. These knights, the knights of Malta, as they were called from this their chief possession, held the island until driven from it by a French force under General Buonaparte. In revenge for acts of pillage and of violence towards the inhabitants these rose against their invaders, and aided by a British fleet, which blockaded Malta for two years, compelled the French army to surrender. The island then became in 1800 the property of Great Britain, to which it was confirmed by the other great powers of Europe at the Congress of Vienna in A. D. 1814.

The southern coast of Malta is inaccessible, from the precipitous character of the cliffs, which rise perpendicularly to a height of three hundred feet: the other parts of the coast are low, and for the most part rocky. The chief productions of the island are, as in past times, corn and cotton, and its fertility is very great. Diodorus Siculus (lib. v. cap. i.) tells us that "Malta is furnished with many and very good harbours, and the inhabitants are very rich, for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautiful, adorned with graceful eaves, and pargetted with white plaster. The inhabitants are a colony of Phœnicians who, trading as merchants as far as the western coasts, resorted to this place on account of the commodious ports and convenient situation for maritime commerce; and by the advantages of this place the inhabitants frequently became famous both for their wealth and their merchandise."

The original capital of Malta, Città Vecchia, or Rohatto, was situated on an elevation commanding a view of the whole island; from it the coast of Sicily may sometimes be seen. The population of the island in the time

of the Roman occupation was in the main Phœnician, and whilst the Romans occupied the ports these no doubt continued to hold the interior and parts remote from the chief town, much of the island being uncultivated and over-run with wood. When it was surrendered by Charles the Fifth to the Knights Hospitallers it is said to have contained not more than 15,000 inhabitants, and at the end of the 268 years, when it passed from their hands, this number had risen to 100,000. It has now, exclusive of the small island of Gozo, upwards of 120,000 souls. The latter island contains about 18,000 more. In density of population Malta is eight times in excess of England, having more than 1200 persons to the square mile, and in place of being a wheat exporting country as formerly, it now requires a large importation for the subsistence of its inhabitants. Though on the whole healthy, the people of Malta are occasionally exposed to dysentery, and it is not considered a desirable residence for consumptive patients. In the winter season it is, as when St. Paul landed here, subjected to much rain. At the time of the Apostle's shipwreck the language of the inhabitants, both from the original occupants and the Carthaginian possessors, must have been Phœnician; now it is a corrupt form of Arabic, though with an admixture of words from other tongues which have been at various times spoken here (*Gesenius*). Boeckh gives a bilingual inscription in Greek and Phœnician, which was found here, and there are frequent references to Malta in the classical writers (*Cicero in Verrem*, ii. 4; *Diod. Sic.* v. 12; *Ovid. Fasti*, iii. 567; *Silius Ital.* xiv. 254; *Corp. inscr. Gr.* 5754). The ancient martyrologies speak of Publius as the first bishop of Malta, but we have no authentic account of the Church in this island until comparatively recent times. Bishops of Malta were present at the Council of Constance, A. D. 1415, and at that of the Lateran in A. D. 1512. It was subject to the archbishopric of Palermo. See Dr. G. P. Badger's *Description of Malta and Gozo* (Malta, 1838).

Note B.—THE SICILIAN AND THE ILLYRIAN MELITA.

THOUGH the balance of authorities largely preponderates in favour of the acceptance of Malta as the scene of St. Paul's shipwreck, yet a respectable number of writers have advocated the claims of Melita in the Adriatic to have been the refuge of the Apostle and the rest of the crew when shipwrecked on their voyage to Rome. The first writer who is known to have advocated the claims of this latter island was the Emperor Constantine the Seventh (Constantinus Porphyrogenitus de Administrandis Imperiis), A. D. 911—959. Cajetan supports the same opinion in his Commentary, and in the first edition of his Paraphrase of the New Testament Erasmus agreed with this conclusion, though he subsequently withdrew from this opinion, or at least forbore to express any. In recent times it has found supporters in P'adre Giorgi, a native of Melita, in Jacob Bryant, who advocated this view with much earnestness and learning, in Dr. William Falconer, S. T. Coleridge, Dr. John Mason Neale, and by Rhoer, Paulus, and other writers. An opinion thus supported cannot be dismissed as wholly destitute of probability, though the general current of authority runs in favour of the Sicilian or African Melita, the present island of Malta.

The arguments by which the claims of the Illyrian Melita are supported are these:—(1) There is no *prima facie* objection to this claim, on the score of the tradition handed down among the people of Malta that St. Paul's bay in that island was the scene of this shipwreck, inasmuch as there are traditions as firmly believed in by the people of Melita that the shipwreck took place there. So that traditional evidence in favour of either island must be set aside, unless it can be shown that such tradition in either case is of comparatively modern origin. (2) The situation of this latter island in the Adriatic agrees

with the statement that the ship which St. Paul was sailing was "drup and down" in Adria. If, indeed, were certain that by Adria is meant the Sinus Adriaticus, the dispute would be at an end, for there is no other place which could in this case contest the claim of Melita. (3) The inhabitants of this Illyrian island might *probatius* with greater propriety be termed "barbarous" than those of Malta, with Roman troops and civil officers, and where many colonists were Greek or Carthaginian descent. The viper is a reptile still found commonly in the island of Melita, but not, and for a long time it has not been found at Malta. (4) Dysentery would be a customary disease in a damp wooded island such as Melita is, but in a dry and rocky soil like that of Malta.

On the other hand, and in part answer to this claim of the Illyrian Melita, we have the assertion of Arator, who lived four hundred years earlier than Constantine Porphyrogenitus, though three hundred years after the shipwreck, that Malta was the scene of such wreck. The tradition therefore, must have been a very early one. (2) The classical writers continually speak of Adria, that is the Adriatic Sea as distinguished from the Adriatic Gulf, as extending to the south even beyond Malta. This the evidence is somewhat conflicting, and either party can claim support for its theory from classical authors. (3) The people of Malta, as distinguished from the Roman officials and soldiery, would be called "barbarians," since they spoke a language unintelligible to their Roman masters, the Phœnician; and it was the practice of both Greeks and Romans to speak of all other people than themselves, however civilized, as "barbarians." If a Greek or Roman vessel had

been wrecked on the coasts of Britain during the period of the Roman occupation of this island, the master or passengers would no doubt have spoken of these inhabitants, Britons or Kelts, as "barbarians" (1 Cor. xiv. 10, 11). There is no evidence, however, to show that the people of Melita, lying just off the coast of Dalmatia, would be in the modern sense of the word a whit more barbarous than the natives of Malta. (4) Granted that the viper is not and has not for a long time been found in Malta, it must, however, be borne in mind that the population of Malta has greatly increased from what it was in ancient times, and vipers and other venomous reptiles, like wild beasts, disappear before the face of man, as wolves from England, and lions from Judæa, where they were once common. It is, I am informed, now difficult to find the Cobra in the neighbourhood of our Indian stations, such, for instance, as Madras, where it was once common, and the viper once common in Arran has now almost disappeared from that island in consequence of its having been more frequented (*Smith*). So that no inference against the claim of Malta can be deduced from the present non-existence of vipers in that island. (5) Dysentery is by no means so uncommon at Malta as the advocates of the pretensions of the other island assert, and when the island was more wooded, as it was when it contained a thinner population, dysentery would be more frequent than it is now.

As to the subsidiary arguments against the claims of Melita, or Melida, in Illyria, there appears to me but little force in the following three:—(a) That a ship of Alexandria bound to Puteoli would not have wintered on the Illyrian coast. We know too little of the circumstances of her freightage; part of her cargo might have been destined for some of the ports of this gulf; and, again, if the vessel in which St. Paul was were driven by the violence of the gale to the Illyrian Melita, so also might the other vessel from Alexandria, the *Castor* and *Pollux*, have been so driven, and compelled to winter there. (b) It is said

that a vessel driven by stress of weather to the Illyrian coast would have landed her cargo, destined eventually for Rome, at Brundisium, rather than have gone through the Straits of Messina to discharge it at Puteoli. But to this it may be said that if the vessel had been freighted for Puteoli the cargo could not be discharged at Brundisium, since, if for no other reason, the transit across the country would have been more difficult, more prolonged, and more expensive than that by sea. (c) That if driven by a south wind, as St. Paul and his companions must have been on leaving Crete, if they reached Melida in Illyria, it could scarcely be said that those who were shipwrecked needed shelter *because of the cold*. There seems, however, no force in this argument, for the weather, especially to those unsheltered and wet with the sea and the *present rain*, would on the Illyrian shore in the winter be cold from whatever quarter the wind was blowing.

Whilst, then, I see no reason why we should not accept the usual tradition and opinion that Malta was the island on which St. Paul was shipwrecked on his journey to Rome, and whilst I believe that this was the scene of such shipwreck, I confess I do not think the argument in favour of it so overwhelming that the contrary opinion must be rejected as unworthy of consideration. The volume of Mr. Smith (*Voyage and Shipwreck of St. Paul*) is as interesting as it is valuable, and goes as far perhaps to settle the question as the question admits of settlement. It is full of the fruits of intelligent industry; but I do not think that it renders the opposite view untenable. Malta has been explored on all sides, and the results have been tabulated; it may be that if Melita had been subjected to the like industry its claims would have been strengthened. I believe Malta was the scene of the shipwreck. I am not surprised that others view with greater favour the theory that the Apostle was shipwrecked on Melita in the Adriatic, and on the coast of Illyria.

On the reading of the Manuscripts versions and fathers, Tischendorf, in the last edition of his Greek Testament, says, "μελιτη cum M.A.B.³ (et iam² ut^{vid}) C. H. L. (P. μελητη) al pler. syr^{ach} et p^{txt} Chr⁹,⁴³⁵ sic; item vg^{cl} tol Melita . . . B⁹ 12^{lect} syr^p ms græc arm μελητηνη, am fu demid Miletene, Hier³,¹⁰² Militine (edd ap Lu Miletene, ap Erasmi Metylene, notatque Lebrus: 'Non scribas Mitylene quadrisyllabum pro trisyllabo Melita'), Cop Meletine; aeth^{pp} Malajat."

It has been mentioned that Erasmus, in his Paraphrase of the New Testament (edition, 1556), agrees with Cajetan as to the place of shipwreck. He says, "Est Melite insula inter Epirum et Italiam," and this is the interpretation of Dionysius Carthusianus, Fromond, however, Gangreus, Cornelius à Lapide, Lorinus, Tirinus, Beza, and others, support the claims of Malta, and Hardouin remarks that

the small islet of Melita could not have supported so large a number of people as two hundred and seventy-six, in addition to its own population, through the winter, and that as there were safe harbours within sight, and a country from which supplies might be easily drawn, it is inconceivable that they could or would have remained crowded on so small and unpropitious a place. On this controversy read Rhoerius, *de Pauli ad insulam Melitam naufragio*, Traj. ad Rhen., 1743. Mr. Lewin, in *Life and Epistles of St. Paul*, 2nd. edit., 1874. Mr. Smith *On the Voyage and Shipwreck of St. Paul*, 3rd edit., 1866. Dr. Thos. Falconer's *Dissertation on St. Paul's Voyage from Cæsarea to Puteoli*, 3rd edit., 1872. Rev. J. Mason Neale's *Notes on Dalmatia, Croatia, etc.*, 1861. Dr. G. P. Badger's *Description of Malta and Gozo*, Malta, 1838.

NOTE C.—FROM MALTA TO ROME.

SYRACUSE, the ancient capital of Sicily, is situate on the foreland of the east coast of that island at a distance of about eighty miles, or less than one day's sail, from Malta. The city was a place of considerable trade in ancient times. The island of Ortygia, which almost touched the mainland, and formed one of the districts into which Syracuse was divided, stretched in front of a spacious basin and protected the shipping from the violence of the weather, whilst a large and commodious entrance from the south afforded access to the harbour. When St. Paul landed at Syracuse this city had lost somewhat of the magnificence which it had possessed in earlier days, when Cicero spake of it as the largest and most beautiful city of Greece, to which, indeed, rather than to Rome, it belonged. Syracuse was founded nearly seven and a half centuries before the Christian

era by Archias the Corinthian, one of the Heraclidæ. In the period of its greatness the compass of the city was estimated at nearly twenty-three miles, and was subdivided into the districts of —Ortygia, in which was the celebrated fountain of Arethusa, which afforded an unfailing supply of water; Achradina, in which the chief market of the city was situated; Tyche, and Neapolis, besides the suburban district, Epipolæ. The present city had in early days shrunk back to the area which it now occupies, and is wholly comprised within the former district of Ortygia, now united to the mainland. This district, embracing the modern city, is about two miles in circumference. From the number of these districts the plural form of the city (Συράκουςαι) is said to have been derived. About 413 B. C. it was besieged by the Athenians, who were, however, repulsed. The city again endured a

long siege from the Carthaginians, from which it was delivered by the arms of Pyrrhus, king of Epirus. The Romans under the Consul Marcus, 212 B. C., succeeded in capturing Syracuse after a long siege, in which the genius of Archimedes, who was a native of this city, was displayed, and who perished in the slaughter which took place at its capture. In A. D. 675 it was taken by the Saracens, who held it for about four hundred years, when it fell into the hands of Roger, king of Apulia, and became soon after a part of the kingdom of Sicily. The site of the ancient city contains many ruins, which mark its former importance and grandeur. The cathedral, now dedicated in memory of the Blessed Virgin, was formerly the temple of Minerva. Though we have no certain evidence of the period when a Church was established at Syracuse, a letter of Constantine addressed to Chreschis, bishop of Syracuse, in the fourth century has been preserved by Eusebius (*Ecc. Hist. lib. x. cap. 5*), and its name occurs in early Martyrologies. Hilarion, a teacher of this Church, wrote from Syracuse a letter to St. Augustine on the Pelagian heresy, to which he replied; and bishops of Syracuse were present at Councils held at Arles, A. D. 314, and at Rome, A. D. 502. It was at one time an Archbishopric, but was afterwards subjected to the Archbishop of Monreale (see the *Sicilia Sacra* of D. Rocchus Pirrus, lib. iii.).

After a delay of three days at Syracuse St. Paul and his company arrived at *Rhegium* on the mainland of Italy, a town about six miles from Messina, from which it is separated by the straits between the mainland of Italy and Sicily. It is now called Reggio. This town was originally a Greek colony founded by Chalcis; it was afterwards destroyed by Dionysius, the tyrant of Syracuse, but under the Roman dominion it was restored, and received fresh privileges from Augustus. We read of bishops at this place in A. D. 432 and in A. D. 593 (*Baronii Annales*), and a provincial synod was held at this place in A. D. 434, at

which thirteen bishops were present. In the beginning of the 12th century Reggio was the seat of an archbishop.

The next day but one after leaving Rhegium the vessel arrived at *Puteoli*, now Pozzuolo, about one hundred and eighty miles from the former city, and eight miles from the present city of Naples, and in the northern extremity of the bay of that name. This city was known to the Greeks by the name of *Dicæarchia*. Its Latin name, *Puteoli*, was derived from the mineral springs or wells which abounded in its neighbourhood. It came into notice during the second Punic war, and early became a Roman colony (*Liv. xxxiv. 42*). This city was a place of considerable commercial importance, and was from this circumstance sometimes spoken of as a second Delos. It was the place of embarkation for the troops proceeding by sea to Spain, and the port where ambassadors from Carthage had been accustomed to land. It was the chief port of Rome, the usual place at which persons took shipping to Alexandria (*Suet. Titus, v.*; and Josephus, *Antiq. xviii. 7, § 2*), and the place where the vessels with corn and other commodities for Rome landed their passengers and discharged their cargoes. The corn ships of Alexandria had the exclusive privilege of not striking their topsails on entering the bay of Naples, so that the approach of a vessel thus laden could be known at Rome almost immediately after it has passed the straits. A mole with twenty-five arches stretched into the sea, and alongside of it vessels discharged their cargoes; thirteen of these arches still remain. The commerce of Puteoli early attracted considerable numbers of Jews, who settled in this city (Josephus, *Ant. i. 17, c. 14*), and amongst these the Apostle "found brethren," at whose desire he remained "seven days," before departing by land for Rome. From the time of the Apostle's visit a Christian Church existed at this place, and mortuary inscriptions have been found which have been assigned to the third century, commemorating members of the Church at Puteoli. In the fifth century the

city was ravaged by Alaric and Genseric, and it never recovered its former importance. An uncertain tradition asserts that Patrobas was bishop here (Rom. xvi. 14). What is more certain is, that a bishop of Puteoli was at the Council of Ephesus, A. D. 431, and another at the sixth General Council at Constantinople in A. D. 680, besides others at local councils, as those of Rome, A. D. 465 and 499; in later times it was subject to the jurisdiction of the Archbishop of Naples.

The delay which St. Paul made at Puteoli enabled the brethren at Rome to hear of his arrival in Italy, and to meet him, some at Appii Forum and others at the Tres Tabernæ.

APPII FORUM was situate forty-three miles south of Rome, on the great Appian road, "the queen of roads," named from the maker Appius Claudius. It ran from Rome south-west to Brundisium, with narrow cross-roads radiating from it on all sides. One of these from Puteoli fell into the Appian Way at Sinuessa, thirty-three miles from the former town. Appii Forum stood at the extremity of a canal constructed by Augustus for draining the Pomptine Marshes, and was chiefly inhabited by boatmen, by labourers employed on the canal, and by tavern keepers. This town is mentioned both by Cicero (*ad*

Att. ii. 10) and by Horace (*Sat.* 4), and the site is believed to be marked by some ruins near Trepanto, where a forty-third milestone from Rome is preserved.

From Appii Forum St. Paul and his companions were conducted to the TABERNÆ, or, as translated in the authorized version, *The three taverns*, that is to say, the three shops or booths. The name of a town which stood at the junction of the road from Antium to the Appian Way. It is mentioned by Cicero in conjunction with Appii Forum, "Ab Appii Foro hora quas dederam aliam paullo ante Tres Tabernis" (*ad Att.* ii. 10). This town was thirty-three miles from Rome and ten from Appii Forum, and is believed to have been the place where the Roman Emperor Severus was killed by Herulius Maximianus (Tillemont, *Des Empereurs*, tom. iv. p. 99). It was the times of Constantine the Great that the seat of the bishop, and bishops of this see were present at synods held at Rome in A. D. 465, 487, 499 (Baronius *Annales*, ann. 592, n. 23), and a bishop of Tabernæ is mentioned in a letter of Pope Paul I. (A. D. 757-767) Joann. Abbats (*lit.* xii., 853). After leaving this place the Apostle would obtain his first view of the city of Rome.

ST. PAUL.

THIS treatise or book of *the Acts of the Apostles* does not purpose to contain the lives of the Apostles, but to be a record of their *acts*, and of such acts only which they performed whilst engaged in the work assigned them by our Lord in the evangelizing of the world.¹ This must be always borne in mind, and the remembrance of this fact will remove any seeming difficulty as to the absence in St. Luke's narrative of any notice of many of those incidents in St. Paul's life which he himself refers to in his Epistles. The two years' retirement in Arabia;² the visions granted to him;³ the keen conflicts of body and spirit;⁴ his contest with St. Peter at Antioch;⁵ and many of his sufferings at the hands of the Jews, of the heathen, of false brethren, and of robbers; his perils by land and water, besides his sufferings by shipwreck,⁶ were not acts by which the knowledge of the gospel was made known, though they each and all of them must have had their allotted share in the mental and spiritual discipline of the Apostle.⁷ An examination of St. Luke's narrative will show how all incidents are thrown into the shade and are disregarded which do not actually illustrate the history of the kingdom of God in the sowing of the Divine seed, and of the growth of that tree which was to overshadow

¹ See Introduction to Commentary, vol. i. chap. 1, § 1.

² Gal. i. 17. ³ 2 Cor. xii. 1, 4.

⁴ 2 Cor. xii. 5, 9.

⁵ Gal. ii. 11—15.

⁶ 2 Cor. xi. 22—28.

⁷ To the condition of the Christians at Damascus when St. Paul set out with letters and "authority from the chief priests" (Acts xxvi. 12) to have them "put to death," Tillemont (*Mém. pour servir à l'Histoire Ecc.*, t. i. p. 196) believes the Apostle to refer in his Epistle to the Hebrews, in these words, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst

ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods." "Vous avez compati à ceux qui étaient dans les chaînes et vous avez vu avec joie tous vous bien flez."—*De Saci*. So *Tisch.*, γὰρ τοῖς δεσμοῖς συνεπευθίσσασθε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδίκασθε. "So A. D* (B and C are defective here) and several Cursives, and the Vulgate, Syriac, Arabic, Coptic, Armenian versions; and Chrys., Theodoret, in their commentaries."—*Wordsworth*.

the world, and in which the birds of the air were to find their habitation.¹ If, notwithstanding this consideration, the reader cannot account for the absence of information which for various reasons he expected to find in the books of the Acts of the Apostles, it will be well for him to be reminded of the fact that in all histories written by contemporaries, incidents, facts, and persons are unnoticed to an extent for which in after-times it is difficult to account. This, however, in no way affects the truth of current history, nor the authenticity of the narratives where such omissions occur. Facts assume oftentimes an importance in the eyes of posterity which they did not possess at the time when they happened, or they are so well known by all that their notice seems unnecessary to the chronicler. Hardly a two biographers select the same incidents for preservation. Scarcely any contemporary historians record the same facts. This is remarkable in all secular histories, so that the omission by St. Luke of many personal traits and incidents to which for special reasons St. Paul himself refers is well usually occurs in like circumstances in all works of biography and history, and is so far a mark of the genuineness of his narrative, of the truthfulness of the history.²

After recording the arrival of St. Paul at Rome, his residence in *his own hired house* whilst awaiting his trial and his conferences with the Jews who visited his lodgings for this purpose, St. Luke, with the brief notice that *he dwelt two whole years there*, closes his history. It would seem from this that during this period of two years he was awaiting his examination and the result of his appeal to the

¹ Matt. xiii. 32.

² As to the insertion or omission of incidents, no argument against the truth of the incident so inserted or omitted, nor of the genuineness of the authority, can be drawn without leading us to deny all past events, and to reject all historians secular as well as sacred. A comparison of any two historians will make this evident. I copy from a recent periodical an instance in point. Speaking of the period of the English Reformation the writer (*Church Quarterly*, vol. i. p. 378) says, "We have two volumes both treating of the divorce of Catherine, and giving an account of historical events connected with the Reformation up to the coming of Philip to England. The first is a poem of William Forrest, 'sometime chaplain to Queen Mary,'

entitled, *The history of Griselda Seconde*, i. e. Catherine of Aragon; second volume is the rare *I successi d'Inghilterra dopo la morte de Odone Sesto*, but in fact treating of divorce, from the moment of its suggestion by Wolsey, being the request written 'da Giulio Raviglio Rosso Ferrara' to his master the Duke of the Principality, and printed in Ferrara 1660. Now what part do these two contemporary writers attribute to Cranmer in the divorce and in subsequent changes in Church and State? They neither mention his name nor make any reference to him." According to the principles of a critical school, which treats of the Holy Scriptures, either Cranmer did not exist, or these writings are not contemporary!

Emperor Nero. How much longer the Apostle remained at Rome we have no knowledge, and we are left to gather this from circumstances incidentally noticed in his last Epistles and from the testimony of Church historians and other writers often conflicting, and handed down to them by tradition. From these sources some information of the remaining years of St. Paul may be gleaned, but such as we can only accept with caution. At the time when he came to Rome large numbers of Jews had been long resident here. Many of these had been brought as slaves to Rome by Pompey the Great, but had been since emancipated. In the time of Augustus we are told that eight thousand of them supported a petition of their brethren of Palestine for changes in the government of Judæa, and that the Emperor heard their petition in the temple of Apollo, so that their position was a recognized one.¹ In A. D. 49 Claudius directed the Jews to leave Rome because of religious disturbances.² This decree, however, appears to have been imperfectly carried out, and was soon after virtually, if not formally, repealed. In obedience, however, to the Imperial rescript many of them, if not all, appear to have left Rome for a time.³ Poppæa, the mistress, and afterwards (A. D. 62) the wife of Nero, is said to have been a proselyte to Judaism. She befriended Josephus on his coming to Rome, and enabled him to obtain the release of some Jewish priests whom Felix had sent bound to that city.⁴ By her direction Ismael, the high priest, remained at Rome, and as this appears not to have been done in any spirit of hostility to him, it may probably be taken as an indication of her wish for the presence of the high priest of Judaism, and also of the number and the public importance of the Jewish community in that city. Philo tells us that they had built several synagogues at Rome.⁵ The well-known line in Juvenal is a testimony at once to the number of their synagogues and to the publicity with which the rites of their worship were celebrated :—

“Ede ubi consistas, in quâ te quæro proscuchâ ?”⁶

Though these Jews were separated from the rest of the population by their worship of the one God, and though they had an Ecclesiastical government of their own at Rome, as in all other cities of the empire where they dwelt in any number, they were in civil matters directly amenable

¹ Joseph. *Antiq.*, xvii. ch. 11, § 1.

² Suet. *Claud.*, c. 25.

³ Acts xviii. 2.

⁴ Joseph. *in Life*, 3.

⁵ Legat. ad Caj. § xxiii.

⁶ Juv. *Sat.* iii. 296.

to the Imperial laws, and, as the inscriptions in their books show, made use of the Latin or Greek languages exclusively.¹ They had probably lost all knowledge of Hebrew or Syro-Chaldaic tongue, except such a limited knowledge as was required for the purposes of worship in their synagogues.

Among these Jews there had gone on much discussion as to the claims of Jesus of Nazareth to be the Messiah. When St. Paul came to Rome the heads of the Jewish community came to him and demanded his opinion of *this sect*, which was *everywhere*, and therefore at Rome, *spoken against*. Among the multitude many were already prepared to accept the truth, whilst there were many others who had for years believed, as the numerous salutations sent in his Epistles written four years before show.² Among these St. Paul found many helpers in addition to those who came to visit him from other cities and churches. Whatever irritation or preaching of the truth might have caused in the minds of those who rejected the claims of Jesus to be the Messiah, he read of no tumults and no conspiracies against St. Paul at Philippi, Ephesus, Jerusalem, or Corinth; the recent expulsion of the Jews might have rendered them more cautious than their brethren elsewhere, and the immediate presence of the Imperial power would have made them more powerful than in a provincial city. At one time or another St. Paul

¹ Though the Archaic or classical language is usually preserved longer in lapidary inscriptions than in common speech, the existence outside of Judæa of a Hebrew or Syro-Chaldean inscription of this date hardly exists. In the catacombs at Rome, used by the Jews for the interment of their dead, the inscriptions even of the first and second

centuries were invariably either Greek or Latin, sometimes a mixture of both, and the only sign to denote that they relate to Jews is the presence of the seven-branched candlestick as an ornament on most of these inscriptions.—I copy two of these, which are preserved at The Frythe, Welwyn, residence of Mr. C. W. Wilshire.

ALEXANDER BVLVLARVS DE MACELLO
QVIXIT ANNIS XXX ANIMA BONA OMNIORVM
AMICVS DORMITIO TVA INTER DICAIS.

ΙΟΥΚΙΟC ΓΡΑΜΜΑΤΕΥC
ΦΙΛΟΠΑΤΩΡ ΚΑΙ ΦΙΛΑΔΕΛΦΟC ΜΑΡΩΝ. Β. ΑΡΧ. ΤΕΚΝΩ
ΑΓΑΠΗΤΩ. ΟΝΤΙ ΕΤΩΝ ΑΖ.

Maron, the father of this Scribe, had been twice ruler—B. ΑΡΧ(ων)—of the synagogue, which will show that this office was not held for life, and will throw some light on questions arising out of the circumstances of both Crispus and Sosthenes (Acts xviii. 8,

17) being both called “chief ruler” unless this might mean that there were several synagogues at Corinth, therefore of course several chief rulers there.

² Acts xxviii. 22.

³ Rom. xvi. 1—16.

had as fellow-helpers in his labours at Rome, Luke, Tychicus, Epaphroditus, Demas, Mark, Aristarchus, and doubtless many others whose names are not recorded upon earth. For this work of making known the gospel his bonds were no hindrance. He had been allowed by Burrus, who at the time of St. Paul's arrival commanded the Prætorian Guards, to dwell in his own hired house or lodging, near or within the limits of the Prætorium, whether by this word is meant the camp of the Imperial Guards, or the palace where their duties were performed. These troops at that time were divided into nine cohorts of one thousand men each, and as his guards were changed daily, the words and the demeanour of the prisoner of Christ was known throughout the camp,¹ and must have made some impression upon the soldiers. The doctrines which he taught and the purity of his life contrasted, indeed, so strongly with the uncertain theories of the various sects of philosophers, who discoursed of creeds which they had ceased to believe in to people who were no longer satisfied with speculation which had no power over the heart, and which failed to satisfy either the intellectual or moral nature of man. Those, however, who doubted of and disputed as to the existence of the gods whom their ancestors had worshipped, bowed down to and deified humanity in its most degraded aspect, in the person of Nero, and the populace had not only *no king but Cæsar*,² but no God except the Emperor.

About three years before St. Paul arrived at Rome, in A. D. 59, Nero had murdered his mother, Agrippina, whom Claudius had married after the assassination of his wife Messalina, and who in turn had poisoned the Emperor, her husband. Soon after the arrival of St. Paul, Burrus, the præfect of the Prætorians, and Seneca, the tutor of the Emperor, were put to death by his orders. Soon after this he murdered the Empress Octavia; and Rome became a scene of daily assassinations and of judicial murders. The revolting profligacy of former emperors seemed to have reached its height in Nero, and his cruelty kept pace with his profligacy. In this, however, Nero was not only Emperor of Rome, he was the representation of the corruption over which he ruled, the worst estate of corruption, civilization and refinement debased and uncontrolled by any moral influences; for Stoicism had not yet borrowed from Christianity its fairest and its loftiest tenets. The condition of Rome, the fountain-head or common sink of the evils which overflowed at Corinth, Ephesus, Antioch, and Alexandria,

¹ Phil. i. 13.² John xix. 15.

and the other cities of the empire, may be gathered from the scenes which took place at about the same time as the coming of St. Paul to Rome, or during his residence in that city. In A. D. 61 Pedanius Secundus, the prefect of the city, had been slain by one of his bondmen, either from rivalry in unnatural love, or because having received a stipulated sum by which the bondman had hoped to have obtained his freedom, his master refused to fulfil the condition under which he had taken the money. "*Seu neque libertate, cui pretium pepigerat; sive amore exoleti infelicitatis et dominum æmulum non tolerans,*"¹ are the words of the historian. For this crime four hundred persons, men and women, young children, and unconscious infants, were carried through the streets of Rome, and ferociously murdered according to law by command of the Senate by the Guards of the Emperor. In this contemptuous manner was human life regarded at Rome. Yet these crimes seem to have had but little influence in diminishing the popularity of Nero, since they accorded with the national taste. The sacrifice of all dignity which he made in descending to exhibit himself as a charioteer and a public singer even not able to overthrow the popularity which he enjoyed by the mob of Roman citizens, though the scenes in which the Emperor appeared were both injurious to his reputation as a sovereign and debasing to his manhood. So much, however, were the people attached to this unworthy sovereign that for a long time after his death they still clung to the belief that he would return to life, and that they should again see him among them. Three years after the whole murder of the slaves of Pedanius Secundus, in A. D. 64, whilst St. Paul still dwelt in his own hired house, at a banquet given by Nero's freedman Tigellinus, scenes of horrible shameless debauchery were openly acted for the amusement and delight of the citizens of Rome, at which the Emperor "per licita atque illicita fœdatus,"² was the chief actor, and chief men and women of the city were among the spectators. The pen refuses to describe the loathsome scene. Yet such and similar spectacles of shame must be taken into account by those who would estimate the state of that society in the midst of which the Apostle preached on the unwelcome topics of mercy, and righteousness, and temperance, and judgment to come,³ on the oneness of all mankind,

¹ Tacit. *Ann.*, lib. xiv. 42.

² Tacit. *Ann.*, lib. xv. 37.

³ "Ipse, quo fidem acquireret, nihil unquam perinde lætum sibi; publicis locis struere convivia, totaque urbe

quasi domo uti. Et celeberrimæ famæque epulæ fuere, quas a Tigellino paratas, ut exemplum referam sæpius eadem prodigèntia narrare. Igitur in stagno Agrippæ fabr

on the equality in God's sight of the slave in the market and the Emperor in the Vatican.

The success which attended the preaching of St. Paul is attested by the great increase of the members of the Church at Rome, and by the condition of those who accepted the truths which he declared. If in one place in his Epistle to the Philippians he records that his *bonds in Christ are manifest in all the palace*,¹ he is able in the conclusion of the same Epistle to say, *All the saints salute you, chiefly they that are of Cæsar's household*.² Even if these were all of them slaves, which is not likely, yet they were in a position to influence others by their lives and example, as well as by the power which they must have exercised upon society.

The duration of St. Paul's imprisonment is uncertain. St. Luke mentions his being at Rome and a prisoner for two years, but he does not mention his release at the end of that time, so that he may have continued a prisoner for some time longer. Some consider that the two years were the limit of his imprisonment, others that it continued for three years,³ and some even extend it five years.⁴ As it was the practice for the Emperor to preside in person in all cases of appeal from the criminal tribunals, and to be assisted by twenty or even more assessors, who were men of consular dignity, or at least of the highest rank in the city,⁵ St. Paul was without doubt examined by Nero himself, and on his acquittal it is probable that he soon after left Rome. In recent times an attempt has been made to throw doubt upon his second imprisonment, and it has been suggested that at the end of the imprisonment mentioned by St. Luke the Apostle suffered martyrdom; this, however, is in opposition to the whole current of tradition and historical testimony, and is inconsistent with references contained in his later Epistles.⁶ The fact, then, of his release, his subsequent services

est ratem, cui superpositum convivium aliarum tractu navium moveretur: naves auro et ebore distinctæ: remigesque exoleti per ætates et scientiam libidinum componebantur. Volucres et feras diversis e terris, et animalia maris oceano abusque petiverat. Crepidinibus stagni lupanaria adstabant, inlustribus feminis completa: et contra scorta visebantur, nudis corporibus. Jam gestus motusque obsceni; et postquam tenebræ incolebant, quantum juxta nemoris, et circumjecta tecta, consonare cantu et luminibus clarescere. Ipse, per licita atque illicita fœdatus, nihil flagitii reliquerat, quo corruptior

ageret; nisi paucos post dies uni ex illo contaminatorum grege cui nomen Pythagoræ fuit, in modum sollemnium conjugiorum denupsisset. Inditum Imperatori flammeum, visi auspices, dos et genialis torus et faces nuptiales: cuncta denique spectata, quæ etiam in femina nox operit."—Tacitus, *Ann.* lib. xv. 37. See also *Juv.* x. 333.

¹ Phil. i. 13. ² Phil. iv. 22.

³ Renan, *Saint Paul*.

⁴ Lewin's *Life and Epistles of St. Paul*.

⁵ Dio. liii. 21; Suet. *Tiber.* 65.

⁶ "Corinth kept him two years, and Asia three [i. e. Ephesus], and this

and labours, and of his second imprisonment at Rome almost universally accepted.¹ Whilst, however, he was detained at Rome, awaiting his appeal from the Jewish courts, he is believed to have written or to have dictated the Epistle to the Hebrews. Though it is thought by many that he did not absolutely write the Epistle, but that he availed himself of the assistance of Luke and Clement, it breathes so entirely the spirit of St. Paul, that we are warranted in rejecting the almost uniform tradition of Eastern and Western Churches that the Epistle to the Hebrews was the work of St. Paul, and that it was written as internal evidence shows, at some time between the years 63 and 69 of our æra.²

On leaving Rome St. Paul is thought to have travelled to Brundisium, and to have crossed by Apollonia or Dyrrhachium to Macedonia along the great Egnatian road, and either then or on his return to have stayed at Troas with Carpus; from thence he is believed to have visited Ephesus, where he directed Timothy to abide;³ thence to Miletus, where Trophimus his companion falling sick, he left him there,⁴ and proceeded himself to Crete, where he appointed Titus as chief minister or bishop, to *set in order the things that were wanting, and ordain elders in every city.*⁵ He was afterwards at Nicopolis in Epirus. Whilst at that place, whether before or after his visit to Spain, he directed Titus to come to him, as he intended to pass the winter there,⁶ and from thence, but under what circumstances we know not, he was again at Rome,⁷ at a time when Christians were exposed to the first persecution directed by the Imperial Government against the followers of Christ. These years were, without doubt, full of the evidence of the same zeal, and full of the same labours which are recorded in the Acts of the Apostles. Thus St. Chrysostom says, "Why dost thou wish to learn what happened at these two years' residence at Rome? Those too were such as these: bonds, tortures, fightings, imprisonments, lying in wait, false accusations, deaths day by day. Thou hast seen but a small part of it? How much soever thou hast seen, such is he for all the rest."⁸ St. Paul now appears to have been imprisoned for some time,⁹ and to have been

city, Rome, two for this time; a second time he again entered it, and was consummated."—*S. Chrysostom, Hom. LV. on Acts (ch. xxviii. in fin.).*

¹ Conybeare and Howson, *Life of St. Paul*.

² Dollinger's *First Age of the Church*.

³ 2 Tim. iv. 13.

⁴ 2 Tim. iv. 20.

⁵ Tit. iii. 12.

⁶ 2 Tim. i. 16, 17.

⁷ Hom. LV. on Acts (ch. x. in fin.).

⁸ 2 Tim. ii. 9.

⁹ 1 Tim. i.

¹⁰ Tit. i. 5.

brought either before the Emperor or before the Governor of the city in Nero's absence¹ at least on two separate occasions.² He says that on his *first answer no man stood with him, but that all men forsook me*. Whether he is speaking of the Christians of Rome or of his own companions in travel is uncertain; the words used by him show that he underwent his examination before the Roman court, and that he was for a time uncondemned. *I was delivered out of the mouth of the lion*,³ are his expressive words. He was at the end of this second examination, however, either immediately condemned to death, or lived on for a time in daily expectation of so suffering,⁴ an expectation certainly warranted, if not suggested, by the cruelties practised towards the Christians by Nero.

From two circumstances, (1) From the desire of St. Paul to visit Spain, of which he makes mention in his Epistle to the Romans, *Whosoever I take my journey into Spain I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you*; ⁵ and (2) from a passage in St. Clement's First Epistle to the Corinthians, where he says, "Having preached the Gospel both in the East and West, he received the glorious renown due to his faith, having taught righteousness in the whole world, and having come to the boundary of the West, and having borne his testimony before the rulers, he departed out of the world," it has been asserted that he made a journey to Spain during the interval of his two imprisonments. This is supported by the Muratorian fragment (between A. D. 170—196); ⁶ by Epiphanius, who lived in the first half of the fourth century; ⁷ by Cyril of Jerusalem, who lived between 335—386 A. D.; ⁸ by St. John Chrysostom, who died in A. D. 407; ⁹ by St. Jerome, who lived from A. D. 331 to A. D. 420; ¹⁰ and by Theodoret, who lived from A. D. 423 to A. D. 460,¹¹ not to mention later writers. As access from Rome to Spain, either by way of Marseilles or by sea, was easy, and as there were large numbers of Jewish settlers on the whole of the coast from Tarraco to Cadiz, this journey is inherently probable, and there seems no reason to doubt the truth of the traditionary account received by these historians and theologians, that St. Paul really did visit

¹ Lewin's Life and Epistles of St Paul.

² Baronii *Annales*, in Anno lix.

³ 2 Tim. iv. 17.

⁴ 2 Tim. iv. 6.

⁵ Rom. xv. 24.

⁶ Introduction to Commentary, chap. i. § 2.

⁷ Hæres. xxvii. 6.

⁸ Catech. xvii. 26.

⁹ Hom. on 2 Tim. § 4.

¹⁰ S. Hier. in Amos v. 8, 9.

¹¹ Com. in 2 Tim. iv. 14, and Phil.

Spain in accordance with his long before expressed desire to do so. Whether, however, this journey took place immediately upon the release of the Apostle, and before his visit to Macedonia, the coast of Asia Minor, and Crete after his visit to the last-named places, we have no means of ascertaining.

As to the alleged journey of St. Paul to Britain, the earliest writer who makes any mention of this is Venantius Fortunatus, who lived six hundred years after the Apostolic age. Eusebius, indeed, says that Britain was visited by some of the Apostles, and Tertullian mentions that the Britons received the gospel, but without reference to St. Paul's connection with Britain. The silence of the historians and bards of this country is, however, almost conclusive evidence against this visit of St. Paul. The traditions of the British embodied in the earliest Welsh writings attribute the introduction of Christianity to Bran, the Father of Caractacus or Caractacus, and as he was most probably at Rome when St. Paul himself was there, it is likely that in this way the great Apostle of the Gentiles evangelized this country, that is, by any personal visit, but by the conversion of Bran, the father of the prince of Siluria, the distinguished patriot and warrior who so long withstood the armies of the Romans and who on his betrayal into their hands, was with his father carried a captive to Rome.

In another way St. Paul is connected with Britain, and may well be regarded as its Apostle. In the Epistle to the Romans, written from Corinth presumably in A. D. 58, he sends greetings to a large number of Christians of that city. In his Second Epistle to St. Timothy, sent from that city, "when Paul was brought before Nero the second time," shortly before his martyrdom, occur these words, *Eubodæ greeteth thee, and Pudens, and Linus, and Claudia, and the brethren.*¹ As these are not mentioned in the first document, it would be natural to conclude that they were recent converts; and as they alone send their greetings to Timothy, they were probably added to the Church when he was with St. Paul in that city. But Claudia has seemingly been identified with the Claudia of Martial, who was married to Pudens, and if so there can hardly be a doubt but that she was a British princess, and that it is of her the poet writes—

*" Claudia, Rufe, meo nubit peregrina Pudenti;
Macte esto tædis, O Hymenæe, tuis."*²

¹ 2 Tim. iv. 21.

² Martial, *Epig.*, lib. iv. Ep. 13.

Elsewhere Martial tells us that this Claudia was of British extraction :—

“ *Claudia cæruleis cum sit Ruffina Britannia*
Edita, cur Latæ pectora plebis habet ? ”
 Quale decus formæ ? Romanam credere matres,
 Italides possunt, Atthides esse suam.¹

From the position of the names in St. Paul's Epistle, it is clear that Pudens was not then married to Claudia, otherwise the name of Linus would not have been interposed between their names. The Claudia of Martial has been with much probability identified with a daughter of Cogidunus, sub-regulus, or tributary king of the Regni, occupying the modern counties of Surrey and Sussex. This king bore the Roman names of Tiberius *Claudius* Cogidunus, whose daughter, if he had one, would naturally or necessarily be named *Claudia*. As Pudens, son of Pudentius, was a Roman centurion, serving under Aulus Plautius, the prefect of Britain, it is probable that he would be acquainted with the family of the Romano-British king, and thus may have married his daughter.² What we know from independent sources is that there was a British lady at Rome, named Claudia, married to Pudens, who had served with the Roman army in Britain. These persons commemorated by Martial can hardly be other than those whose greetings St. Paul sends to his disciple Timothy. In these two ways, then, through the family of Caractacus and through Claudia the wife of Pudens, we may associate the name of the Apostle with the Christianity of Britain, without supposing, as some have done, that by “the utmost bounds of the West” this country is meant, and that he travelled so far as Britain in his mission of preaching the gospel of Christ.

We have no information as to the cause of St. Paul's return to Rome. We may, however, well believe, on a consideration of his past history, that the need of strengthening and confirming the Church which he had augmented by his labours during his first detention at Rome led him, as in other instances, to return to the flock to which he had so long a time ministered. The fact of the fierce persecution of the Christians by Nero would have furnished him with another powerful motive. St. Athanasius, indeed, tells us that God had made known to His Apostle by a special revelation that he should suffer martyrdom at Rome (*Apol. pro fuga*), and the Epistles which he wrote at this time show that he had the prospect and expectation of such a

¹ Martial, *Epig. lib.*, xi. Ep. 54.

Claudia. Rev. John Williams' *Eccle-*

² Archdeacon Williams' *Essay on* *siastical Antiquities of the Cymry.*

death, ever before his eyes. In writing to the Philippi he tells them that *to live is Christ, and to die is gain*, that he has even *a desire to depart, and to be with Christ*. In his Second Epistle to Timothy, written after his answer before the Roman authorities,² he is *now ready to offer*, and he feels that *the time of his departure is at hand* and he can say, *I have fought a good fight, I have finished course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day*,³ words which imply that he was about to confess Christ by his death, as he had so long done by his life and labours.

The time of the martyrdom of St. Paul is uncertain. Sulpicius Severus tells us that it took place before the war with Judæa, which broke out in the twelfth year of Nero, or A. D. 66. The Roman martyrology places it in A. D. 65, and commemorates it on the 29th of June.⁴ As the conflagration of Rome happened in A. D. 64, and the persecution of the Christians commenced shortly after, it may have taken place at this time;⁵ other authorities, however, as Eusebius, place it in the year 67 A. D.,⁶ which agrees with the calculation of St. Jerome, who assigns it to the last year of the reign of Nero, i. e. between Oct. 13th, 67 A. D. and June 9th, 68 A. D., when he died. The place where he suffered is said to have been at Aquæ Salvæ, or Tre Fontaine, by the Ostian Way, about two miles from Rome, the spot on which was afterwards erected a church dedicated to his memory. As the Apostle was a Roman citizen he was spared the ignominy of being crucified or tortured as so many other Christians were, and he suffered death by the sword. It is a common supposition that, in the request which he made to St. Timothy, *The cloke that I left at Troas with Carpus, when thou comest bring with thee, and books, but especially the parchments*,⁷ he refers to the toga, the emblem of citizenship, and to the certificate of having been born free,⁸ and that these enabled him to avail himself of his rights with reference to his trial and the mode of his execution. A common tradition assigns the martyrdom of St. Peter and St. Paul to the same time, though not to the same place. St. Clement's First Epistle to the Corinthians, c. 5, in which he mentions their death, does not, however, refer to their suffering either at the same

¹ Phil. i. 21, 23. ² 2 Tim. iv. 16. xiii., mense Junii xxix."—*Sylveira*.

³ 2 Tim. iv. 7, 8.

⁴ "Ipse cum gladio mortem sustinuit anno à Christi morte xxxvii., Neronis

⁵ Neander, *Planting of Christianity*

⁶ Dollinger, *First Age of the Church*

⁷ 2 Tim. iv. 13. ⁸ Acts xxii.

time or in the same city. This is, indeed, very uncertain. The joint feast in commemoration of their martyrdom is, however, of great antiquity.¹

During his first imprisonment at Rome St. Paul wrote the Epistles to the Ephesians, to the Colossians, and to Philemon, and most probably that to the Philippians. There can hardly be the least doubt of this, though it has been suggested that they might all have been written from Cæsarea during the imprisonment of the Apostle in that city, and whilst awaiting his removal to Rome. This conjecture, however, is inadmissible. They were all written whilst he was in bonds, to which he refers in each of these Epistles. He mentions his bonds (*δέσμιος*) in Ephes. iii. 1; iv. 1; Col. iv. 18; Philemon 1, 9, 10, 13. Aristarchus, Mark, Epaphras, Luke, Demas, were present when he wrote to the Churches at Ephesus and Colosse, and that the place of his imprisonment was Rome is evident from what he says in the Epistle to Philemon, in which he begs him to *prepare him a lodging*, because he expected shortly to be with him; at Cæsarea, however, he knew by revelation² that he was about to appear before Cæsar, and even longed³ to see Rome, so that he could hardly have given directions that a lodging should be prepared for him at Colosse, since before his arrival at Cæsarea, whilst he was yet at Jerusalem, the revelation that he was to *bear witness* to Christ at Rome had been made to him. The first three of these Epistles, then, were without doubt written at Rome during the first imprisonment of St. Paul. As to the fourth Epistle, that to the Philippians, some have assigned it to the second imprisonment of St. Paul; it is, however, with more likelihood attributed to the time of his first imprisonment, which terminated, as he believed it would, in his acquittal.

Two of the pastoral Epistles, the Second to St. Timothy and the other to St. Titus, were almost certainly—perhaps also that to the Hebrews was—written during the second imprisonment of St. Paul at Rome. When he wrote the Epistle to the Church at Philippi he was expecting his speedy release and of his visit to them—I *hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly*.⁴ In these Epistles, however, to St. Timothy and St. Titus he contemplates his death as close at hand, and delivers to

¹ "The Abyssinian Church keeps this feast on the 7th of Nabasse, that is, the 31st of July. The Greek Church celebrates it on the 29th June, o. s., or 11th July, n. s., and the Armenian (uniate) Church on the 6th July, o. s.,

or 18th, n. s., while the Gregorian or National Church keeps it on the 28th of December, o. s., or 7 January, n. s." —*Malan*.

² Acts xxiii. 11.

³ Acts xix. 21.

⁴ Phil. ii. 23, 24.

them his last charge. In the First Epistle to St. Timothy he had said, *This charge I commit unto thee, son Timothy Fight the good fight of faith.*² *Keep that which is committed to thy trust.*³ In his Second Epistle to the same disciple his tone is more earnest—*I charge thee, before God, and Lord Jesus Christ, who shall judge the quick and the dead His appearing.*⁴ And again, *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness.* The Second Epistle, indeed, to St. Timothy is spoken of by St. Chrysostom as the last will and testament of St. Paul. It was written after his first examination before the Roman authorities, when the result of his trial was evident, and his death for the cause of Christ assured.

In person St. Paul was of small stature. St. Chrysostom using a proverbial expression, tells us he was "three cubits in height," that is, very small. With this agrees his own words—*his letters, say they, are weighty and powerful; but his bodily presence is weak.*¹ This is in accordance with the words of St. Luke, who in describing the scene of violence in the temple when St. Paul's life was endangered, tells us that to protect him from the mob *was borne of the soldiers;*⁶ and the people of Lycaonia when they gave the name of Zeus or Jupiter to Barnabas called Paul Hermes or Mercurius, who is represented by the Greeks as a small person.⁹ He himself speaks of his want of eloquence—*though I be rude in speech;*¹⁰ and his adversaries said that *his speech is contemptible;*¹¹ and when speaking of his own physical suffering and weakness in Corinth, he says, *My speech and my preaching was not with enticing words of man's wisdom,*¹² words which at least agree with what he elsewhere declares more plainly. Throughout his ministry he suffered from what he calls *a thorn in the flesh,*¹³ about which there have been various conjectures, the ordinary supposition being that it referred to some physical weakness and disfigurement, arising probably from partial paralysis, which he commends the Galatians for disregarding. *My temptation which was in my flesh ye despise not, nor rejected.*¹⁴ This so troubled him, and he regarded it as so great a hindrance in his work, that he besought the Lord thrice that it might depart from him, in answer to which prayer he was comforted with the assurance, *My grace*

¹ 1 Tim. i. 18.² 1 Tim. vi. 12.⁹ Acts xiv. 12.¹⁰ 2 Cor. xi. 1.³ 1 Tim. vi. 20.⁴ 2 Tim. iv. 1.¹¹ 2 Cor. x. 10.¹² 1 Cor. ii. 1.⁵ 2 Tim. iv. 6—8.¹³ 2 Cor. xii. 7.⁶ Rom. in 2 Tim. iv.¹⁴ Gal. iv. 14. Tillemont, *Mémoires*⁷ 2 Cor. x. 10.⁸ Acts xxi. 35.*Hist. Eccles.*, t. 1, St. Paul, art. 10.

is sufficient for thee: for my strength is made perfect in weakness; and he adds, with references to his other physical weaknesses and trials, *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake.*¹ Besides these indications of his personal appearance and constitution which we have in the Epistles, an early tradition speaks of him as pale and infirm, like to our Lord as He hung on the cross, to which his own words may refer, when he says that he was *always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body*; ² and, *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus*; ³ since he was weak by natural constitution, and yet able to endure the fatigues of travel and of ceaseless labours, words which imply that he was strengthened daily by the sustaining power of His Master. Another tradition is that the sight of the Apostle ⁴ was defective, a possible token of the circumstances attending his miraculous conversion, when he was deprived for a time of his sight. To this it has been imagined certain passages in the Acts and in the Epistles may refer, as when we are told of his *earnestly beholding the Council*,⁵ as though he needed to look with concentrated power: his possibly not seeing the high priest, and his apology, *I wist not, brethren, that he was the high priest who had spoken*; ⁶ and again his commendation of the Galatian Christians, who in their love to him *would have plucked out their own eyes and have given them unto him*.⁷

Apart from the fervour of spirit and from the absence of all consideration of self, which were the pervading characteristics of St. Paul's preaching "by word or epistle," one or two subordinate features of his writing may be noted. There is, first, his fondness for following the thought suggested by a word, which has seemingly only an accidental relation to the scope of his argument, hence his frequent parentheses, those abrupt transitions which demand close attention on the part of the reader in order that he may be able to follow his reasoning and comprehend the meaning of the Apostle, since these all are subsidiary to the main purpose of his writing, and not parenthetical only. These transitions and involutions have sometimes been spoken of as a characteristic of the style of his fellow-countrymen,

¹ 2 Cor. xii. 8—10.

² 2 Cor. iv. 10. ³ Gal. vi. 17.

⁴ "Think you that this is a small thing?—when you say 'the Apostle,' immediately every one thinks of him,

like as when you say 'the Baptist,' immediately the thought is of John."—S. Chrysostom, *Hom. in Acts xxviii.* in fin.

⁵ Acts xxiii. 1.

⁶ Acts xxiii. 5.

⁷ Gal. iv. 15.

and have been set down, it seems, however, without sufficient grounds, as an element of what has been called "Tarsic eloquence." There are also found, both in his speeches and writings, passages arranged in parallelisms in the form of that ancient Hebrew poetry which prevails in the poetical books of the Old Testament, and has been spoken of as "thought-metre." A careful attention to the parallelisms in these passages will not only make plain their poetic form, but will also assist in the elucidation of their meaning.¹

St. Paul's quotations from the classical poets are not perhaps to be regarded so much as the result of his early education in the school of Gamaliel, who allowed his scholars the use of the classical authors, nor of his residence in a city so renowned intellectually as Tarsus was, as of his fondness for and his practice of constructing on the acknowledged principles of those whom he was addressing, the edifice of Christian truth, or at least of deducing from their principles a fuller and profounder truth than his hearers comprehended. As polytheism was the perversion of the old, the primitive, monotheistic worship of the world; as the false religions of antiquity overlaid and concealed truths which were once the common possession of mankind, it was the practice of St. Paul, as at Lystra, at Athens, and when writing to the Romans and to others, to recall the truth, to strip away the accretions of false philosophy, and less to destroy the false than to point out the truths which even falsehood had not wholly obliterated.² It is not merely that he chose different topics as applicable to different states of mind when speaking or writing at one time to Jews and at another time to the heathen. In all cases he reasons from acknowledged principles, and is more solicitous to construct truth on these lines than to destroy the false, save, of course, by reasserting the true. To the Jews he is a Jew, not contemning the ceremonial law, but drawing out its half-forgotten meanings, and its deep doctrinal teaching. Warring with a barren formalism, by setting forth the spirit of the old law and reasserting the profounder typical meaning of the rites and ceremonies of temple worship which the

¹ See *Sacred Literature*, by Rev. J. Jebb, sect. xvi.; who instances Acts xx. 21, Rom. xi. 22, 1 Cor. vi. 11, 2 Cor. ii. 15, 16, Ephes. i. 5, and other passages.

² "St. Paul loved poor human nature with a passionate love, and the literature of the Greeks was only its expression; and he hung over it tenderly and mournfully, wishing for its regeneration and salvation. . . As he loved that

common nature, so he took pleasure in viewing all who partake of it, scattered though they were all over the earth. He sympathized with them all, wherever and whatever they were; and he felt it to be one special mercy, conveyed to them in the gospel, that the unity of human nature was henceforth recognized and restored in Jesus Christ."
—Dr. Newman, *Sermons on Various Occasions*.

Jew once acknowledged, and by which he was instructed, he does not argue against, but for the law. To the heathen in the same way he speaks of the great truths which lay under the accumulated mass of mythological fables, and of the cold speculative sophistry of successive schools of thought, and leads them from these to the heights of Divine wisdom, and to truths which all the world once held, but had long lost. He is less careful to confute that which is untrue, than to provide a remedy which shall itself destroy all that is opposed to truth. Compare his speech at Lystra with his quotation, of which there can hardly be a doubt, from a hymn to Jupiter.¹ Compare also his speech on Areopagus with his text taken from the Pagan altars and the inscription on one of them to "The Unknown God."² His mission was to make known the forgotten rather than to teach the new. He sought to recall men to the truths which they had let slip from their grasp, not to teach doctrines until then unheard of in the world. This is the spirit of the opening words in his Epistle to the Romans, of almost the whole of that to the Galatians, and of the whole Epistle to the Hebrews, the most thoroughly Pauline in its spirit of all his Epistles.

This fact, that St. Paul was to the last very "zealous of the law,"³ and was never forgetful that he was "a Pharisee, the son of a Pharisee,"⁴ gives a meaning to many incidents in his life, and is the key to his frequent protestations, that he had taught and "committed nothing against the people or customs of our fathers,"⁵ that the accusation of his brethren against him came but to this, that he believed and taught "the hope of the promise made of God unto our fathers,"⁶ and that what they called heresy was only the closer worship of the God of his fathers, and his adherence to their belief, for that he held, and taught, and believed "all things which are written in the law and in the prophets."⁷ His search when confronted with the formalism of Judaism at that time, and with the various, and discordant, and worn-out creeds of heathenism—creeds once, but only speculations then—was to tear off the bandages from the dead body, to lay bare the truth in them, and to show that both the one and the other were ignorant of the precious inheritance which their fathers had once held and had handed down to them, and of the doctrines still enshrined in these creeds, though overlaid with the reveries of man. Much of the seeming inconsistency of St. Paul's words and conduct vanishes when this law of his mind, this characteristic of his

¹ Acts xiv. 17.² Acts xvii. 23.³ Acts xxviii. 17.⁴ Acts xxi. 20.⁵ Acts xxiii. 6.⁶ Acts xxvi. 6.⁷ Acts xxiv. 14.

teaching, is kept in view.¹ Much is thus made plain; much, though not all. There are still depths to be sounded, heights to be reached, obscurities to be made clear, which the acutest intellect unaided cannot fathom, nor understand. Let us remember with St. Chrysostom:² For the understanding of St. Paul's words there is still one other requirement than intellectual acuteness. He who would comprehend them aright must bring to the task a pure life, and a readiness to learn. He must be free from the yoke of evil, and of the infirmity with which sin enfeebles the soul and destroys the soundness of the intellectual life. If the disciples of our Blessed Lord had to cry out on hearing His words, "This is a hard saying: who can hear it?"³ how hard to the indifferent and to the sinner in his mental feebleness must be the mighty words of this Apostle of Christ. If, however, the soul be strong and healthy, then are the words which his Master commissioned St. Paul to teach easy, then are his darkest places light, and the more the soul ponders and feeds on them the more is it filled with the light of Divine knowledge, and able to soar aloft to the throne of the Eternal. Let us, then, come to these truths with such a soul. Let us emulate the Apostle of the Gentiles: let us imitate that noble and adamant spirit, that we may pass over the waters of this life to the haven which he has reached, and may attain to the good things promised to them that love God, that eternal life which is Christ Himself, with whom with the Father and the Holy Spirit is glory, might, honour, now and for ever, world without end. Amen.

¹ "We must not forget that the severe judgments on the Pharisees which occur in Scripture refer only to the more degenerate among them—a great portion, doubtless, perhaps the greater part; but by no means inclusive of the whole sect or body, among whom were many worthy individuals. We ought also to recollect that the Apostle Paul was a Pharisee, and though a well-intentioned, yet a very zealous one, for all his writings show the man who had sat at the feet of Gamaliel, the grandson of the illustrious Hillel, esteemed one of the last

of the great doctors of the Hebrew law. The Jewish history or tradition mentions seven species of false Pharisees, to whom all the reproaches of our Saviour are perfectly applicable. Many other Pharisees, however, besides the Apostle Paul are mentioned with honour in holy writ, as friends and disciples of our Redeemer, though they had not the courage openly to declare themselves His followers."—Fred. von Schlegel, *Philosophy of History*, Lect. x.

² See concluding words of his Homilies on the Acts.

³ John vi. 60.

APPENDIX.

THE following interesting notices of St. Luke and St. Paul occur in Part ii., Book v., of an Arabic manuscript, written in Syriac characters, entitled *the Epistle of the Presbyter Slicu-ibn-Yohana*, of Mosul; A.D. 1332 :¹—

LUKE THE EVANGELIST.—After saying that he was a native of Cyrene and identical with Lucius,² the writer adds—“This holy Disciple was one of the Seventy. He had been previously an accomplished physician. He was son to the sister of Galenus the Philosopher, not of Galenus the Physician, as some have supposed; for the latter did not flourish till about 150 years after the advent of Christ. The Holy Ghost chose this disciple and made him a healer of the bodies of men without material remedies, and a healer of their souls from demoniacal diseases. He was companion to Paul, the chosen one, in his discipleship. Afterward he discipled in Africa, Macedonia, Byzantium, and Barca, and throughout the adjacent Gentile regions as far as the Greater India; also at Alexandria and in all the land of Egypt. He first wrote for Theophilus, the ruler of Alexandria, a gospel. Then an account of the Apostles and their acts, known as the *Prareis*, Theophilus and a number of believers having requested him to inform them respecting the doings of our Lord Jesus Christ, as also an exposition of His character, of

¹ As these accounts of St. Luke and of St. Paul have possibly preserved some true traditions, and as they illustrate the writing of the one and the acts of the other, and have not, I believe, been hitherto published in this country, I append a translation from the above-named volume, for which I am indebted to the kindness of my friend the Rev. Dr. Badger.

² Acts xiii. 1.

His laws, and of His dispensation. He accordingly was this which forms the third portion of the Holy Gospel. He suffered martyrdom at the hands of the Governor He [Horus?] in Alexandria, and was buried there. His body was [afterwards] removed, in a lead coffin, to a convent in the country of Rome, and by its side was the iron coffin of Matthias, who was chosen in the place of Judas Iscariot. The commemoration of the Evangelist Luke is kept yearly on the 18th of *Tashrinu-'l-Awwal*.¹

From the same Book and chapter which contains the foregoing account of St. Luke we have the following notice of the Apostle of the Gentiles:—

PAUL.—This holy man, gifted by the Spirit of God, as a youth very learned and zealous in his religion. He was of the tribe of Benjamin, and resided at Tarsûs, and his name was Saul. He was very active in putting down those who believed. By trade he was a sadler. On the 12th of August, in the nineteenth year of Tiberius Cæsar, he left with a letter from the chief priests of Jerusalem addressed to the Jews at Damascus, stirring them up to persecute, imprison, and kill the believers. When he was some miles from Damascus he perceived a great and brilliant light, and he fell down on the ground worshipping. Thereupon he heard a voice saying: "Saul, Saul, why persecutest thou me?" He replied wonderingly, "And art thou, my Lord?" And the answer was: "I am Jesus of Nazareth, whom thou persecutest. Arise, for I have chosen you to be a rock; but go to Damascus, and there you will receive instructions directing what you are to do." The men who were with him [Paul] were filled with surprise and wonder, and fear, for they heard the voice but saw not Paul. Then he rose from the ground, and his eyes were opened.

¹ Answering to our month of October.

² A. D. 33. Dr. Burton places the conversion of St. Paul in A. D. 31, "the feast of Tabernacles." Patritius in the Spring of A. D. 31. Tillemon in A. D. 34. Hackett A. D. 36. Greswell in November, A. D. 37. Alford places it in this same year.

nevertheless he could not see at all, and in this state they took him by the hand. In this condition he remained three days, neither eating nor drinking. Now there was in the city a certain disciple whose name was Hánanya. And the Lord instructed him in a dream, saying: Go to the Straight Market and inquire at the house of Jude for Saul, a native of the city of Tarsûs, who in his prayers has seen you coming to him, laying your hands upon him, and opening your eyes. Hánanya replied: "But, Lord, I have heard from many of this man, that he has been the cause of much evil to your saints in Jerusalem, and that he has been sent by the principal priests to seize all who preach in your name, or who speak of you." Then the Lord said to him: "Arise, for he is a chosen vessel unto me to bear my name, and to preach and proclaim it among the tribes and kingdoms, and also among the children of Israel; moreover, I will show him what hardships and pains he will have to suffer for my name's sake." Thereupon Hánanya went to him, and placed his hand upon him, and said to him: "Brother Saul, the Lord Jesus Christ who appeared to you, and who saved you while you were on the way, has sent me that your sight may be restored to you, and that you may be filled with the Holy Ghost." Immediately thereupon something like scales fell from his eyes, and they were opened, and he saw. Forthwith he arose and was baptized, and went forth preaching, and became the first of the Seventy. He proclaimed the name of Jesus at Jerusalem, in Syria, along the coasts, and in the islands. His Epistles and the Book of the Acts bear testimony to his eminence and zeal. After performing many wonders and miracles, and bearing immense sufferings for the name of Jesus, he eventually went to the city of Rome, and joined with Peter in discipling, both taking a share therein by lot. The share which fell to Paul was that of the strangers, most of whom believed through his means. At length the infidel Emperor Nero heard of him, and ordered him to be slain; but before he was put to death he gave the priesthood to Luke, and ordained him in the same

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way that Peter ordained Mark. He was then put to sword, together with a large company of believers. He then rose up at night, took up the body of Paul, and moved it to the city; but his head had been lost a time among the heads of the others who had suffered it was subsequently found by a shepherd in a spot where the slain had been buried, and he took it and stuck it on his staff, and placed it on the top of his sheepfold. That night he perceived a bright light surrounding the head thereupon went into the city and informed the holy father Justus the Bishop, and all the believers, of the circumstance. Then they all said, "This must be the head of Paul." Justus said: "Let us fast and pray for three days to place the head by the side of the body. If it should go to its proper place and become attached to the body, without doubt it is the head of Paul." When they had done as had been prescribed, the head, by the Divine power, moved and became attached again to the body just as it had never been severed from it. Thereupon they won great joy, and ascribed the praise to God. From the time when Paul was called from heaven till the date of his martyrdom was a period of 35 years, during 30 of which he was engaged in proclaiming the Gospel, preaching and baptizing in various countries. Two years he was in prison at Cesarea, and he was two years at Rome, where he suffered martyrdom in the 36th year after the Ascension of our blessed Lord into heaven, on a day corresponding to that¹ on which Peter was martyred. His blessed remains are still to be seen behind the altar in his church at R

¹ In the original *fi mithli-'l-yaumi*, literally "in a day like the day."

² Though the tradition that St. Peter and St. Paul were put to death on the same day is an early one, yet the earliest writers do not notice their silence and a still earlier tradition is opposed to this assertion. Ethiopic MS., *The Conflict of the Holy Apostles*, no mention is made of St. Paul suffering on the same day. See Mr. Malan's translation of this MS. (L. 1871). In the present document Yohāna says St. Paul was martyred on the same day corresponding to that on which Peter was martyred, that is, on the anniversary of his martyrdom. See on this Valesius in notes to *Euseb. Hist.* vol. iii. c. 1, and Cotelerius in his edition of the *Apostolic Fathers*, vol. i. p.

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